ASSOCIATED MENNONITE BIBLICAL SEMINARY
3 9304 01028021 3

AMBS
LIBRARY
ELKHART, IN

Digitized by the Internet Archive
in 2016

https://archive.org/details/mennonite200306unse

The Mennonite

www.themennonite.org

January 7, 2003

pay attention

Page 8

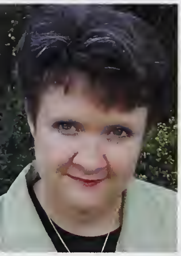
12 Child of God or 'model of humanity'

15 Of whitewash and war

18 Welcome children at Communion

32 Police action or war?

Let justice roll down like waters



Tammerie Spires is co-pastor at Many Peoples Mennonite Fellowship in Dallas.

Recently I saw a beautiful drawing, a sea of blue and green rifted by a black chevron, like a raven laid still. This was Maya Lin's sketch for the Vietnam Memorial, now 20 years old and still drawing about 4 million visitors each year. They look; they cry; they leave medals, combat boots, flowers, hand-scrawled poems, photographs.

Lin also designed a memorial in Montgomery, Ala., to Americans who fought for racial justice. She found inspiration for this memorial in Martin Luther King Jr.'s "I Have a Dream" speech, which includes the lines, "Let justice roll down like waters, and righteousness like an everflowing stream" (Amos 5:24). This monument, too, has become a magnet drawing people. They touch its polished black granite; they dip their fingers in its flowing water.

I don't know what the connection was for Maya Lin between these two projects, aside from the sheer magnitude of what was at stake: people's lives and deaths, our ideas about our national sense of self; doing justice to the representation that justice had not yet been done.

One connection is made by King, who knew a militaristic society would never do justice for its poor. He saw anti-poverty programs gutted to finance the Vietnam War. He saw children of color sent to fight and die in proportions beyond their representation in the population. He saw that teaching nonviolent civil action to youth of color was hitting a wall of questions, such as, "Isn't our own nation using massive doses of violence to solve its problems, to bring about the changes it wants?"

> **White people have been carefully taught that the person of color is not our neighbor, that material wealth is our birthright, that the world hates us and that the only way to protect our wealth is through military power.**

Today the military recruits youth of color, promising them what their communities cannot deliver: education, income, power. It's a hollow promise. Look at the fulfillment rates and you see that the military's benefits go predominantly to white men, exactly those who would have fared best in civilian society.

Why can't youth of color get educations, adequate income, justice? Why, 30 years after the civil rights movement, do we still have such a huge, impoverished, disempowered underclass? Because white people have been carefully taught that the person of color is not our neighbor, that material wealth is our birthright, that the world hates us and that the only way to protect our wealth is through military power.

There are voices warning our nation today, demonstrating the link between our militarism and growing hatred of the United States, showing that our embargo on Iraq is killing children, proving that our weapons of mass destruction do not make us safe. These voices warn that God will not allow such injustice to go on forever. When justice comes—and it will—the prophets of today will be remembered, just as we remember King.

I wish that remembering was not necessary, that this nightmare became a dream. I pray that we will choose the way of peace, lay down our weapons, refuse to spend our way to oblivion, refuse to let people go hungry so that we can feed our war machine and our consumer economy. Let justice roll down like waters and righteousness like a mighty stream that never ends.

TheMennonite

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**

Cover and pages 8, 9 photo by Skjold Photographs

Vol. 6, No. 1, January 7, 2003

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 316-283-0454

P.O. Box 1245, Elkhart, IN 46515
phone: 574-523-3046 fax: 574-293-1892

Web site:
www.themennonite.org

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for July when it is published on the first and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $38.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave.,
Scottdale, PA 15683-1999.

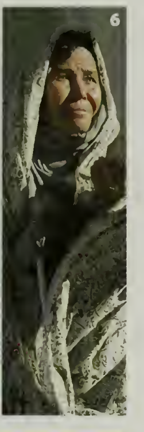
Mennonite Church USA

CONTENTS

JAN 7 '03

AMB
LIBRAR
ELKHART, IN

7


6

11

8 **The currency of attention**
Parents, prayers and voluntary service—*Nancy Myers*

12 **Child of God or 'model of humanity'**
How my new nieces taught me that white people should care about racism—*Phil Brubaker*

15 **Of whitewash and war**
Jesus brings us true peace.—*Kathryn Kingsbury*

20 **From birth pangs to growing pains**
2002 witnessed joys, struggles and opportunities for a new denomination.—*Rich Preheim*

22 **AIDS affects Africans and agencies**
Mennonite Central Committee, Mennonite Mission Network responding.

23 **MPH gets new name, new philosophy**
Denominational ministry to be called Mennonite Publishing Network.—*Laurie Oswald with Rich Preheim*

DEPARTMENTS

2 **Grace and truth**
Let justice roll down like waters.—*Tammerie Spires*

4 **Readers say**

6 **News digest**

18 **Speaking Out**
Welcome children at Communion.—*Kevin Goertzen*

24 **For the record**

30 **Takes on Faith**
The great environmental awakening—*Rich Preheim*

32 **Editorial**
Police action or war?—*Everett J. Thomas*

man 2/05

Mean-spirited fundamentalists

It is impossible for nonresistant Christians to make common cause with mean-spirited anti-Islamic fundamentalists such as Jerry Falwell and his ilk. Neither can we participate in currying favor with officials of an Israeli government that imposes Nazi-style mass punishments and family punishments on Palestinian women and children. Our faith constrains us to treat others as we ourselves would be treated and to do everything possible to live at peace with all people.

We also need to recognize that there is precious little difference between the fundamentalist wings of Christianity, Islam and Judaism. Our faith is founded on the One who, "when he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly" (1 Peter 2:23). This is the high standard that is held up for us. At the same time, it is only reasonable that Muslims who are quick to take offense at Christianity should pause and consider the words and deeds of their own fundamentalist brethren.—*John M. Eby, Pennsville, N.J.*

Small light in a big darkness

Recently Eugene (Ore.) Mennonite Church learned again how important it is for people to have a positive way to express their concern over our government's continuing policy of aggression toward much of the Middle East. We ran a small article in our local paper announcing that we would be collecting items for the Iraqi Families at Risk relief kits requested by Mennonite Central Committee or accepting donations for MCC to help buy tents and blankets for refugees. The response from this community was humbling and amazing. Not only did checks come in the mail from folks unknown to us but the at-risk high school kids who use our building dropped their pocket change into our collection jar. At least four congregations in our town, from small to very large and with no other link to Mennonites except through our article, took on both the MCC project and the school-kit project as their Advent focus. People we will never meet dropped donations off at our church. We have agreed to collect, box and deliver all their donations to the MCC West Coast office.

Sometimes we Mennonites keep our lights dim in a world that is hungry to respond with acts of peace to voices of war. It was a small thing we did, and we have been blessed in a multitude of ways. —*Gayle Sheller, Eugene, Ore.*

More peace witness examples

The concept of "first and second languages" found in my article ("Scattered Seeds," Dec. 24, 2002) was gratefully borrowed from Ted Koontz, my wise teacher at Associated Mennonite Biblical Seminary in Elkhart, Ind. Here are two more peace witness examples that are reproducible in any community: (1) Our pastor sent an ecumenical document signed by many denominational leaders to all local congregations represented by the signers, asking, "Did you know your church is opposed to this war?" and invited them to upcoming peace events. One fruit of this effort was a letter to the editor of our local newspaper signed by 30 local clergy opposed to war in Iraq. (2) We join a couple dozen other sign wavers each Saturday morning for an hour at our town's busiest intersection. Thousands who pass through on their way to shop have seen our Mennonite Church USA "Pray for Peace, Act for Peace" flag and been reminded that we are on the verge of war.—*Kent Davis Sensenig, Cedar Falls, Iowa*

Radical call for tired North Americans

Tired of cyclical, useless arguing over whether our government is misled or blessed? Tired of conservative and liberal Mennonites rehashing the same issues over and over and over again while the United States invades yet another country? Tired of Mennonite leaders not ever getting tired of reworking the language of "peace"? Or do you really think that next year when we are starting another war and there is yet more human suffering in the world that the arguments will be more enlightened and that the church will have changed to adequately address reality?

Now is the time to rejoice in the Lord because there are Christians out there actually taking both the Bible and reality seriously. They have not separated the struggle for social justice from our call to

IN THIS ISSUE

This issue of *The Mennonite* begins the second year with the new design and format that we adopted with the Jan. 8, 2002, issue. The overwhelmingly positive feedback we have received in the past year convinced us that our readers appreciate the new look. However, with this issue we have tweaked the format and design. One format change is in the obituaries: We will no longer list the parents of the deceased as also deceased. This is in response to complaints from readers who questioned the need for a 93-year-old person's parents to be described as deceased. We also made some design changes with two columns. The page two column, called "A Pastoral Word" in 2002, is renamed "Grace and Truth," using the language of John 1:17b, where the writer proclaims, "grace and truth came through Jesus Christ." Associate editor Rich Preheim's column (page 30), is renamed "Takes on Faith." This name more clearly describes the column's purpose: to help our readers stay in touch with developments in the broader faith community.—*ejt* follow Jesus. They come from every denomination, including Mennonite, and some of them have started forming a school for inspiring and guiding other tired North Americans to their radical call. Check out www.wordandworld.org.—*Dan Krehbiel, Tucson, Ariz.*

Names for God do matter

I resonate with Richard Ross' concern (Readers Say, Dec. 10, 2002) that the name of the Lord Jesus Christ is not held in as high esteem as it should be or as he deserves. John 5:23 teaches us that in honoring the Son we honor the Father. When the Son is not honored, neither is the Father. He is, indeed, the Lord of the church and the coming King of kings. May we do as the Christmas carol admonishes us, "O come, let us adore him."—*Ben F. Lapp, Perkiomenville, Pa.*

Ross' letter says that Jesus Christ is a name of the "sovereign, triune heavenly Father." Orthodox trinitarians would never claim that Jesus Christ is a name of the Father. They also would never refer to the Father, in isolation from the other two persons, as "triune."

I've noticed that many Christians who believe they are orthodox trinitarians really believe in an ancient view of the godhead known as modalism. Trinitarianism, as defined by the Nicene Council of A.D. 325, is that Father, Son and Holy Spirit are three distinct persons within one godhead. Modalism is the belief that God is one person with three roles, just as a human being can simultaneously be brother, father and husband.—*Jerry C. Stanaway, Lombard, Ill.*

No loving dialogue

Like Keith Schrag (Readers Say, Dec. 10, 2002), I am saddened by the current state of affairs in Mennonite Church USA. I used to assume that the commitment (as stated in "Guidelines for Membership in Mennonite Church USA") to be in loving dialogue with those who differ in interpreting Scripture about homosexuality meant dialogue with those within Mennonite Church USA. However, I have come to doubt that such dialogue will happen, at least as far as a lot of Mennonites in Virginia are concerned. If I had known last February what I know now, I could not have voted in good conscience for Virginia Conference to join Mennonite Church USA. My disillusionment is so great that I have since resigned as a delegate to Virginia Conference.—*Boyd Reese, Bridgewater, Va.*

Labeling is harmful

Theron Schlabach (Readers Say, Dec. 10, 2002) stated the need for precision and accuracy in discussions on sexual issues and church membership. He is absolutely correct. I have been dismayed for a number of years at the way gay and lesbian people are discussed under the umbrella of "homosexuality." This is both careless and unjust because the term homosexual is used to denote not just gay people and their relationships but other phenomena as well.

Gay and lesbian people, along with intersexual and transsexual people, more precisely and more accurately belong to the larger group of mixed-sex people. A mixed-sex person has a combination of male and female sexual characteristics (rather than all male or all female characteristics) when it comes to the sexual components of our being (chromosomes, gonads, genitals, gender identity and sexual orientation). Thus, labeling any mixed-sex person homosexual is both illogical and harmful and perpetuates terrible indignities in both church and society. Yes, as Schlabach said, we must be precise and accurate if sensible discernment is to occur.—*J.R. Derstine, Washington*

Why cruel treatment of MPH employees?

I spent 42 years working at the Mennonite Publishing House, believing that I was there as one of the church's servants. Until I retired two years ago, I believed that publishing and printing Christian materials as interpreted by Mennonite theologians and scholars was very important to maintaining and spreading our beliefs in peace and justice.

MPH was a wonderful place of employment even though the wages and benefits were far below what we could have earned elsewhere. My question to both church leaders and lay people is, Where were you when MPH was calling out for help, and why did you permit the cruel treatment of employees during the dismemberment of MPH?

I am retired now with a limited income. At times I wonder if I didn't make a mistake.—*Glenn Millslagle, Scottdale, Pa.*

God died at Auschwitz

I appreciated John Sharp's reminder about the dark side of the Christmas story ("Dissonance in Bethlehem," Dec. 24, 2002). There is, however, one criticism that needs to be made of Sharp's reading of Elie Wiesel. In *Night,* when Wiesel tells us that God is hanging with the young man on the gallows, Wiesel means that quite literally; for Wiesel, God died on that gallows. Sharp, as a Christian, rightfully brings a message of hope even in the face of Herod's violence. But there is no similar hope in Wiesel. For him God died at Auschwitz (murdered by Christians, it must be said, and there is now only night.—*Mitchell Brown, Wilmette Ill.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. —*Editors*

EMU adopts denominational positions

HARRISONBURG, Va.—Eastern Mennonite University in Harrisonburg has officially affirmed its relationship to Mennonite Church USA and the Mennonite Education Agency (MEA). Furthermore, the board said, disagreement with school and denominational positions could cost EMU employees their jobs.

The board, which adopted the statements at its fall meeting, said the actions were in response to concerns presented to board members and other school officials. "Periodically, a board of directors needs to state publicly what to some may appear obvious," said EMU president Joseph L. Lapp.

The approved statements affirm the Confession of Faith in a Mennonite Perspective as "a guide for the activities of Eastern Mennonite University, including personnel policies."

All employees are expected to "affirm and uphold their commitment and support" of the confession of faith and EMU's "Philosophy, Mission Statement, Community Lifestyle Commitment."

"Persons who publicly advocate positions contrary to these statements ... are not abiding by their commitment and thereby jeopardize their positions as employees of the university," the board action stated.

this date in Mennonite history

Jan. 7, 1805—Napoleon ends Bavarian Mennonites' exemption to military service.

Pastors had long journey to church plant

FAIRFAX, Va.—Can Ngoc Le and his wife, Lisa Pham, have had a long, arduous journey from their homeland of Vietnam to northern Virginia, where they have been holding services for Vietnamese immigrants.

Le, the son of a Christian Missionary Alliance pastor, was introduced to Mennonitism in 1964 while a law student at the University of Saigon, where he worked part-time in the Mennonite library there. A former Saigon city council member and South Vietnamese army officer, Le in 1974 was sent to a "re-education" camp, where he spent three hard years.

"God spared my life," Le says. "I decided to do something for him. ... I thank the Communists for their camp. It was there that I learned about God. He prepared me to become a pastor through the camp."

In 1985, Le and Pham made their way to a refugee camp in the Philippines, where they spent six months. They eventually came to the United States, and Le graduated from Eastern Mennonite University at Harrisonburg, Va., in 1989. He says he became a Mennonite "because they emphasize deeds, not words."

Le and Pham have started Vietnamese Christian Fellowship in Fairfax, drawing 60 to 100 people to services in a borrowed Lutheran church building. Le describes their parishioners as "very young in Christ." Many cling tenaciously to their native religion—a mix of Buddhism and ancestor worship—and find it difficult to accept Christianity.

Through Mennonite Mission Network's City on a Hill program, the Vietnamese Christian Fellowship received $1,500 to start a tutoring program for children and adults.—*Mennonite Mission Network*

MCC photo by Matthew Lester

Tuberculosis treatment

An Afghan refugee who recently returned home gets advice about combating her tuberculosis from a nurse at a TB treatment center in Kabul, Afghanistan. The center is one of four in the city run by Medair, an international aid agency, which also operates a TB laboratory. Mennonite Central Committee has supported Medair's work since 1997, most recently by providing food for patients.

Despite concerns, Dutch affirm MWC site

ELSPEET, Netherlands—After considering concerns about Zimbabwe's record of human-rights violations, Dutch Mennonites have affirmed this summer's Mennonite World Conference (MWC) assembly in the southern African country.

Members of the Algemeen Doopsgezind Societet had feared that going to the assembly, to be held in the city of Bulawayo, would be understood as support for the government of Zimbabwe's president, Robert Mugabe. The ADS also questioned if they could speak to their concerns without endangering their hosts.

The decision, recently taken by delegates at their biennial conference, came after several meetings with MWC officials. MWC associate secretary Ray Brubacher attended the conference, held in November 2002 at Elspeet.

"Ray's contribution to the discussion was very important," said ADS general secretary Henk Stenvers. "He showed our members that MWC takes the concerns seriously and how carefully MWC monitors the situation in Zimbabwe. … The disappointment of the hosts if we would not accept their invitation was important in the decision."

Brubacher described the assembly as a church gathering, not a political one, and should not be construed as any sign of endorsement of Mugabe.

The delegates' decision was not binding, and some Dutch Mennonites probably would have gone to Bulawayo anyway, Brubacher said. But the affirmation, passed with a 77 percent vote, means ADS will fund official delegates.—*MWC News Service*

Minnesota pastor receives state honor

INTERNATIONAL FALLS, Minn.—Not much has kept Herman Yoder from regularly getting to the Koochiching County Jail, where he is volunteer chaplain. That is why he got the 2002 Volunteer of the Year Award from the Minnesota Sheriff's Association.

"The reason I nominated him is because he's been so faithful for 22 years," says jail administrator Florence Hervey. "And he's been here with a broken hip, a broken leg, a brain tumor."

Yoder, who recently completed 20 years as pastor of Point of Pines Mennonite Church, International Falls, is humbled by the honor. "I didn't go there for the fame," he says. "As far as I'm concerned, I would have just as soon continued on as we were. But if a person were to come and give you a Christmas gift, the most ungrateful thing would be to say, 'No, I don't want it.' "

Jailer Gary Loop says there is no one more deserving of the award. "He's a man of his word, and that word being that he loves his brothers," Loop says. "He still takes in people who have left jail and have no place to go, and even though they may falter, Herman doesn't give up on them."

While Yoder is not paid for his work, he does receive $50 a month from the Kitichi Pines Mennonite Church in Pennington to help pay his telephone bill, allowing him to keep contact with the many inmates he has met during the last 22 years.—*North Central Conference Bulletin*

Bluffton trustees reappoint president

BLUFFTON, Ohio—The Bluffton College board of trustees has unanimously given Lee Snyder a third three-year term as the school's president.

The action came following a report from a review committee, which solicited input from faculty, staff, students, alumni, pastors and others. "The evaluations were overwhelmingly positive," says David Baumgartner, a trustee and chair of the review committee. "There was strong affirmation for President Snyder's leadership style of surrounding herself with quality individuals and then delegating authority."

Snyder

Snyder succeeded Elmer Neufeld as president in 1996. She previously had been academic dean and vice president at Eastern Mennonite University in Harrisonburg. Va.

MCC responding to Ethiopian food needs

AKRON, Pa.—Mennonite Central Committee (MCC) is planning to send $600,000 worth of food aid to Ethiopia, where as many as 14 million will need food assistance this year due to insufficient rain and harvests.

Later this month, 1,500 metric tons of wheat will be shipped to the eastern African country, where it will be distributed by the Afar Pastoralist Development Association and the Meserete Kristos Church, the Mennonite church in Ethiopia. MKC's Relief and Development Association will distribute 1,000 metric tons in southern Ethiopia, while APDA will distribute the rest in the eastern part of the country.

In addition, MKC plans to distribute another 1,812 metric tons of grain, plus cooking oil. Meserete Kristos College in Addis Ababa is contributing to the effort. Faculty and staff are pledging a portion of their salaries, and students gave up dinners for the month of December.—*MCC News Service*

EMM photo by Dale D. Gehman

The right hand of fellowship

Kenyan Mennonites greet each other after a worship service. The Kenya Mennonite Church recently held a series of seminars on evangelism among the country's various ethnic groups.

The currency of attention

Parents, prayer and voluntary service

by Nancy Myers

My daughter came up with a phrase that gave new meaning to paying attention. Joanna and I were discussing an Indian spiritual and social movement I had just heard about called "Swadhyaya." In some 20,000 villages where it took hold, economic and social development were taking place without outside resources. These villages shunned economic and technical aid, though visitors from the outside were involved.

The visitors came to rural villages or city slums on foot, asking nothing, offering nothing, planning nothing except to learn to know people in the community. A visitor might come to the same community year after year. The message visitors brought was simply, "We are all part of God's creation. God is in all of us." People made these visits as acts of devotion to God. Such a visit was called a "bhakti pheri" (devotional visit). This simple act had an electrifying effect on communities, and eventually economic and social development projects sprang up, almost as a side effect.

At this point, Joanna's insight kicked in. "Oh," she said, "the currency is not money but attention."

The attention I want to invoke is a form of love, not fear. Instead of being ready for the worst, this kind of attention means being ready for the best.

Attention helped me think about prayer, parent-child relationships and service to the world. The attention I want to invoke is a form of love, not fear. Instead of being ready for the worst, this kind of attention means being ready for the best. I mean mental focus imbued by affection, receptivity and willingness, not judgment and resentment.

Attention is what children want, what we all want. It's what we all give. It's how we learn and how we connect with each other. But attention is hard to describe because it is a process, a way we have about us. We don't think about it.

Other religious traditions have paid more attention to attention than our

Continued on page 10

Continued from page 9

own tradition has. But I hope to show you how important the concept of attention is to being a Mennonite.

Parents and children: Why do so many children grow up feeling they have not had enough attention from their parents? Why do so many parents find it hard to give enough attention to their children?

Attention is the easiest thing to give to children. Children don't hesitate to ask for it. It doesn't cost money. It's something we have in daily supply.

For young children, part of growing is learning to share their parents' attention with other children and other demands. But feeling cheated has to do with two other factors.

One is the kind of attention parents give. Anger is a form of attention. Judgment and worry are forms of attention. But they're not the loving, open kind of attention that children crave and that touches us all our lives.

The other, more important factor is that parents may not realize the value and power of their attention. They do not take into account the power of their negative attention (anger and judgment), and they do not recognize the value of their positive, accepting attention.

> Paying attention in church may have less to do with how well we listen to our preachers and more with how we listen to each other.

Parents like this are not bad people or even bad parents. Rather they may be too humble. They discount themselves and the value of their attention. They discount their own importance in their children's lives.

This is a theme I see in many good Mennonite families. It is especially true when the generation gap is widened by differences in education and experience. Parents assume they can't understand their children, or they are afraid to understand them, and they withdraw their attention. Or they worry about their children. The children end up feeling cheated all their lives.

The same principle applies to the way we relate to each other in church communities. Paying attention in church may have less to do with how well we listen to our preachers and more with how we listen to each other. Do we realize the value of our attention to each other?

It's not only the attention of older people to younger people that matters, or of more established members to newer people in church. Attention goes in all directions. Newborns charm us with their smiles. Story hunger shows on toddlers' faces in Sunday school. One day we listen to someone else's struggles. The next time we tell our own.

Attention is a currency that flows among us, never losing its value, even gaining value as we pass it back and forth.

Prayer as attention: Perhaps those of us experiencing an attention deficit trace it not just to our humble parents but also to a withdrawn God, a distant heavenly Father who hides behind the newspaper. We look at the world and say, God, are you paying attention? How can you be paying attention and let all this happen?

Attention is not only the currency of our relationships with each other; it is also the currency of our relationship with God. The language of prayer is attention. It goes both ways.

If you feel that God is not paying attention, you might conduct a small prayer experiment. Whenever you become aware of something that needs to happen but that is not directly in your control and you develop a fair amount of certainty about it, and it is something quite modest in scope, put out the request. Track what happens.

For example: You might need your mood to change, mechanical mercies for your husband's car, a job situation to clear up, a cat to come home, or a baby to get well.

Be prepared for answers. Sometimes with these little prayers I have experienced God's sense of humor. One afternoon I was feeling peevish about something and prayed for grace. Then I forgot the prayer and went out for a bike ride. On the ride I came upon a doe standing in a green wheat field. She watched me until I was close. Then she turned and bounded away. The phrase "the picture of grace" went through my head at that moment. Several miles down the road it hit me. I had asked for grace, and that is what I got.

You may find such prayers less a test of God's attention and more a test of your own. Do you know what to ask? How will you know if you don't pay attention? And how will you see the answers?

These prayers can be a tuneup for a larger prayer experiment. What if prayer is not just what we say to God but everything we do or think? How would our lives look if that were the case?

We might do everything with better attention—wholeheartedness, devotion, even "to the glory of God." Eat with devotion. Sleep wholeheartedly. Work for causes, wipe noses and commute to the glory of God. Sit with a neighbor, do the bookkeeping—wholeheartedly.

When I want an image of wholeheartedness I think of Michael Jordan going for the basket with his tongue hanging out.

My experiments suggest this has great promise as a way of living, but I have far to go. It has been helpful to think of the question, How many acts of devotion can I do in a day? Can filing possibly be an act of devotion? This question keeps us tuned to the will of God. Thinking of all of life as prayer improves the quality of our attention.

Swadhyaya and Mennonite service projects: This way of thinking about all of life as prayer or acts of devotion, linked by the value and quality of attention, came together when I heard about Swadhyaya. The writer Pramila Jayapal describes it this way: "Swadhyaya, meaning knowledge or discovery of the self, seeks to restore respect for a greater power and the creations of that greater power, beginning with one's self. … The work we do to take care of each other and the earth becomes simply a manifestation of our bhakti, devotion to God" (*Pilgrimage: Rediscovering a Changing India*, Seal Press 2000).

The devotional visit is the main vehicle for the spread of the movement. Swadhyaya villagers, in turn, think of ways to do sacred duty by building their communities with the resources at hand. In these projects the outside visitors may contribute ideas and labor. But the visitor does not see the villager as poor and needy. The city folk go to villages to re-establish connections they have lost in their busy lives and material pursuits. The visitor becomes part of the community.

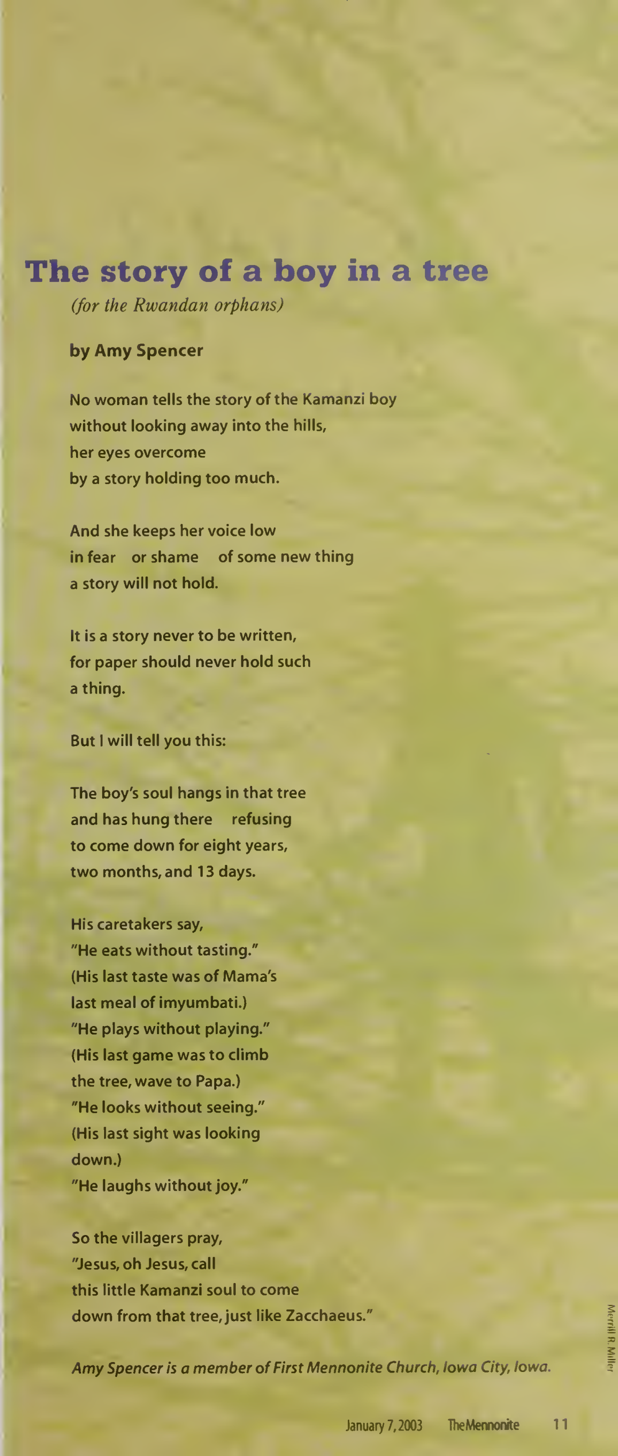
This seems close to what Mennonites have come to know through years of service in all parts of the world. When young people go to Africa with Mennonite Central Committee or to Chicago in Mennonite Voluntary Service, when men pile into vans and drive cross-country to clean up after disasters, who are the helpers and who are the helped?

It is an open secret that we often receive more than we give. If we admitted this more freely, we would recognize what these service ventures are about. They are about giving and receiving courage and inspiration, about lending a hand, being of service, building community. They are about directly experiencing the oneness of humanity and the presence of God in each person.

Our terms as Mennonite voluntary servants are devotional visits. It is not what we accomplish that matters. It is giving attention.

Children can teach us the value of attention, and prayer can tune the quality of our attention. The world needs our attention.

Nancy Myers is a member of Oak Park (Ill.) Mennonite Church.



Merrill R. Miller

The story of a boy in a tree

(for the Rwandan orphans)

by Amy Spencer

No woman tells the story of the Kamanzi boy
without looking away into the hills,
her eyes overcome
by a story holding too much.

And she keeps her voice low
in fear   or shame   of some new thing
a story will not hold.

It is a story never to be written,
for paper should never hold such
a thing.

But I will tell you this:

The boy's soul hangs in that tree
and has hung there   refusing
to come down for eight years,
two months, and 13 days.

His caretakers say,
"He eats without tasting."
(His last taste was of Mama's
last meal of imyumbati.)
"He plays without playing."
(His last game was to climb
the tree, wave to Papa.)
"He looks without seeing."
(His last sight was looking
down.)
"He laughs without joy."

So the villagers pray,
"Jesus, oh Jesus, call
this little Kamanzi soul to come
down from that tree, just like Zacchaeus."

Amy Spencer is a member of First Mennonite Church, Iowa City, Iowa.

Child of God, or 'model of humanity'

How my new nieces taught me that white people should care about racism

by Phil Brubaker

I need to be sure I do not send messages to my new nieces that their skin, hair or heritage is less than my own.

Last year two beautiful 12-month-old twins, who had been born prematurely, entered my sister's home as preadoptive foster children. Alicia and Aliyyah are African-American; the rest of my family is white. My sister and brother-in-law had prepared for this by researching interracial adoption, praying and discerning with their faith community (a multiracial congregation) and attending a weekend anti-racism workshop. They even urged my parents to attend the same workshop, which they did. In spite of my remaining concerns about interracial adoption, I respect the way my sister and brother-in-law have approached this. Yet that isn't what has struck me most about this event in our family's life.

Race and racism have taken on a much more significant role in our family, which seems like an obvious and appropriate response. I need to be even more aware of how racism will play out in the lives of these two girls. I need to be even more vigilant that the prejudices ingrained in me and all people in this country do not manifest themselves in my life. I need to be sure I do not send messages to my new nieces that their skin, hair or heritage is less than my own. I must always struggle not to play into the messages of our culture that already lie to them about their bodies and who they are.

CLEO Photography

Although this is true, it struck me one day as my family talked about how Alicia and Aliyyah were going to change our lives, that it should not take the advent of two African-American daughters, nieces and granddaughters to heighten our concern about racism. Katie, Lydia and Peter—my other nieces and nephew—are white. Every day, racism tells them who they are. And it is not right. It is just as destructive a lie as the lie Alicia and Aliyyah have heard since the day they were born.

When advertisements and toy stores suggest to Katie, Lydia and Peter that all the pretty dolls have long blond hair, racism speaks the lie, "White is more beautiful." When they read in the *Little House on the Prairie* series that Ma says to Laura, "You'd better make sure to wear your bonnet, or your face will become as dark as an Indian," they learn the lie that light skin is better. When they hear well-meaning white folks in church talk about their mission trip to Haiti, they yet again learn the lie that people of color need white people to pull them up.

The litany of falsehood is endless, shaping my white nieces and nephew and the rest of us white folks into believing we are superior. Racism replaces our identities as God's children with an identity of our own making, so that we white people no longer see ourselves rightly as part of God's gift of creation but rather as God's gift to creation.

No doubt, my family must pay careful attention to how the twins are formed in this world of twisted racial identity. But we should have been careful all along about how my two white nieces and one white nephew are being formed, and we adults should be increasingly aware of how we have been (de)formed by racism.

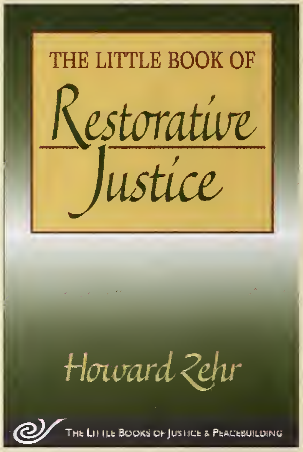
Racism replaces our identities as God's children with an identity of our own making, so that we white people no longer see ourselves rightly as part of God's gift of creation but rather as God's gift to creation.

It was not many years ago when I first understood that my tendency to correct insignificant details in stories told by people of color emerged from my belief that I know the story better than they do. How many relationships have I co-opted because I could not trust a person of color to tell a story? And all those inner-city service projects I went on as a youth that taught me how needy African-Americans are? How many times have I missed the help of African-Americans because it never occurred to me that they had anything to offer? And how often do I miss the blessing of God because my identity as a child of God has been surreptitiously replaced with "model for humanity"?

Co-opted relationships. Lost help. Missed blessing. Deformed identity. Racism is not just a problem that affects people of color. White people are destroyed by racism, too. My 12-month-old nieces taught me this.

Phil Brubaker lives in Durham, N.C., and worships at the newly formed Chapel Hill Mennonite Fellowship.

The Beginning of a New Series . . .


THE LITTLE BOOK OF
Restorative Justice
Howard Zehr
The Little Books of Justice & Peacebuilding

The Little Book of Restorative Justice

by Howard Zehr

Vengeance and bitter violence have had their turns—without redemptive results.

How should we as a society respond to wrongdoing? When a crime occurs or an injustice is done, what needs to happen? What does justice require?

Howard Zehr, known worldwide for his pioneering work in transforming our understandings of justice, here proposes workable Principles and Practices for making restorative justice both possible and useful.

First he explores how restorative justice is different from criminal justice.

Then, before letting those appealing observations drift out of reach, into theoretical space, Zehr presents Restorative Justice Practices.

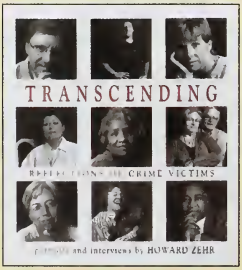
Zehr undertakes a massive and complex subject and puts it in graspable form, without reducing or trivializing it.

This is a handbook, a vehicle for moving our society toward healing and wholeness. This is a sourcebook, a starting point for handling brokenness with hard work and hope. This resource is also suitable for academic classes and workshops, for conferences and trainings.

The second book in this new series is ***The Little Book of Conflict Transformation*** by John Paul Lederach (coming in June, 2002).

76 pages • $4.95, paperback

Also by Howard Zehr


TRANSCENDING
REFLECTIONS OF CRIME VICTIMS
portraits and interviews by HOWARD ZEHR

$18.95, quality paperback
$29.95, hardcover

Transcending: Reflections of Crime Victims
portraits and interviews by Howard Zehr

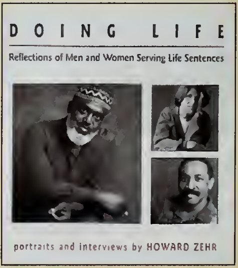
The courageous stories of 39 victims of violent crime. Many of these persons were twice-wounded: once at the hands of an assailant; the second time by the courts, where there is no legal provision for a victim's participation.

"Moving and awe-inspiring. Excellent 'it-happened-to-me' stories to spark discussion of justice issues." — **Booklist**

Doing Life: Reflections of Men and Women Serving Life Sentences, portraits and interviews by Howard Zehr

What does it mean to face a life prison sentence, with no possibility of parole? What is life now? What have "lifers" learned about life — from having taken a life?

"The photographs are compelling. The total effect is memorable. Highly recommended." — **Library Journal**


DOING LIFE
Reflections of Men and Women Serving Life Sentences
portraits and interviews by HOWARD ZEHR

$15.95, quality paperback

Good Books™

At local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and AmEx accepted.
Shipping/Handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com
(check our weekly specials—35% off!)

Adapted from a photo by Art Gish

Of whitewash and war

Jesus brings us true peace.

by Kathryn Kingsbury

But Jesus said, "Enough of that! No more sword talk!"—Luke 22:38, *The Message*

They lead my people astray, saying, "Peace," when there is no peace.
—Ezekiel 13:10 *NIV*

Gunfire rather than dreams punctuated the night. Violence broke out shortly after sunset, as we prepared for bed. I was in Hebron on the West Bank as part of a Christian Peacemaker Teams (CPT) delegation, and four of us Americans were spending the night with a Palestinian family whose home and gardens had been targeted for arson and vandalism by Israeli settlers—their new neighbors.

Retiring in the guestroom, my roommate and I heard loud snipping noises coming from the direction of the vineyard. My first thought was hedge clippers, which settlers had used earlier in the week to cut down several of our host family's grapevines. But I heard no sound of snapping wood.

My roommate was the first to figure it out. "Someone's loading ammunition clips," she said.

The sound came from an Israeli military post on the opposite side of the vineyard, maybe 30 yards from our window. Were they preparing for offensive maneuvers against Palestinian militia or anticipating a need to defend themselves and the settlers? We could not tell. The result was the same: a night of little sleep, a morning inspecting for damage, bullet holes through apartment windows and in the stone walls of shops and houses.

My roommate was the first to figure it out. "Someone's loading ammunition clips," she said.

Contradicting currents: The next day, I joined two other CPT delegates in a walk to the bustling downtown in Hebron's Palestinian-controlled area. Vendors called to us to buy their

Continued on page 16

Continued from page 15

tomatoes and fried bread as shoppers pushed past each other like contradicting currents in a stream.

We stopped in front of a barbershop to look through the rack of newspapers outside its door. The barber, tall and about 40, leaned out the window to try his English out on us. He told us about a Muslim-Christian dialogue group he used to participate in when he could still travel to predominantly Christian areas of the West Bank, back before the current "intifada" (uprising) began. "We discuss 'zatar' "—the ubiquitous Palestinian condiment of ground thyme, sumac and sesame seeds—"plants, Jesus, everything."

He cracked a smile. "Christians say Jesus will come back and bring peace. We say, 'He's a little late.' "

Was he surprised when all three of his Christian interlocutors burst out laughing? Or did he expect it, knowing that the same thought must have crossed our minds last night among all the rat-tat-tats and boom-booms of urban battle?

Jesus tells us that God's reign is already here. Peace is at our fingertips. Our role is in deciding whether to embrace it or resist it.

As a Christian and a pacifist, I often share that Muslim barber's impatience with God. When will we finally see real peace?

This impatience points to a glaring error that Christians, including those of us in the peace church tradition, often make in trying to understand Christ's peace. Too often we talk about peace as a categorical change that will come in some distant future.

But this overlooks the more important truth: Christ has already brought peace. When I need to remind myself of this truth, I read John 14:27: "My peace I give to you." Also enlightening is Luke 17:20-21, where Jesus tells us that God's reign is already here. Peace is at our fingertips. Our role is in deciding whether to embrace it or resist it.

Supporters of violence have pointed to Christ and the prophets as justifiers of violence. After all, doesn't Jesus say, "I have not come to bring peace, but a sword" (Matthew 10:34)? And the Hebrew prophet Ezekiel compares visions of peace to whitewash on a dirty wall (Ezekiel 13:10 NIV): "[T]hey lead my people astray, saying, 'Peace,' when there is no peace. … [W]hen a flimsy wall is built, they cover it with whitewash." Ezekiel goes on to proclaim that the sloppy paint job of peace declarations is so abhorrent that God won't be satisfied with scraping it away. God will demolish the entire wall it was meant to prettify—and the painters, to boot.

But this divine anger is not against peace. The context clearly indicates that it's against the deceit carried out when false prophets—people who have declared themselves their society's visionaries and leaders—toss out declarations of peace to obscure the massive but ultimately doomed structures of war and violence.

The Ezekiel passage elucidates what Jesus is talking about when he says he is not here to bring peace. Jesus is not here to bring the kind of peace we regularly hear preached from the pulpits of politicians and economists, the we're-OK-so-everything-else-must-be kind of peace.

In this peace, we shop for shoes, watch cable TV, get the best cell-phone service, work overtime or accept layoffs in stride. We join the armed forces to develop a sense of self-worth, barely or never considering that our job may ultimately require us to kill or be killed.

Cloak of prosperity: We expect to be rewarded for this behavior by a cloak of prosperity, preferably bullet-proof. And we expect this even as our country wages war against others. But our national prosperity coexists with a plague of violence in our cities and prisons, militarization of our borders, the impoverishment of our aboriginal peoples and

bombings abroad in the name of democracy.

As creatures of the world, we have difficulty rejecting the world's peace, that surface calm more often than not accomplished through the use of force. We are seduced by the idea of redemptive violence, identifying liberation and peace as the necessary fruits of war despite all the evidence to the contrary.

The gospel demands that we reject this model. It gives us only one scenario in which violence is redemptive, and that's one in which the good guy is tortured to death with nails and thorns and the bad guys get on with their lives.

Like every Christian, I cycle through phases of trusting and not trusting, knowing and not knowing that God's reign is right here. The funny thing is, whenever I don't trust it, I'm more afraid of dying, more despondent about the future of humanity, less compassionate toward my enemies and crabbier toward my friends.

But when I have dropped my defenses and simply trusted, God's reign becomes tangible. I can feel it in my heart, where an indescribable peace abounds—whether gazing at the stars or sitting in a side room as bullets whiz through the hallway. A peace that lives most vibrantly at the least expected times, offering serenity in the midst of violence. A peace that I cannot confine to my soul like a candle under a tightly woven basket. Its light will spill out of the cracks.

Boom, boom, boom: After talking with the barber and buying a few groceries, we made our way out of the downtown area to the Israeli-controlled section of Hebron, where the cobbled streets were deserted except for a handful of children who were violating the 24-hour curfew to play with their neighbors. A few footsteps into this no-man's-land we heard the boom of a percussion grenade. Then another boom, boom, boom, and the Palestinian children who had been playing in the streets scattered to their homes.

We turned onto the street that would get us home. Coming toward us were four Israeli soldiers walking abreast, automatic weapons at the ready. Settlers streamed after them, mostly boys at first, maybe 9 to 12 years old. The soldiers nodded in greeting. A couple of boys stretched their arms toward us and shouted, "Sieg heil!"—a common settler response to those who associate with Palestinians.

Another chorus of boys yelled, "You Nazis!" just to make the point clear.

"Shabbat shalom," we said, it being Saturday. Peaceful sabbath.

Then more boys yelled, plus a handful of parents and some girls. Dozens of people were in the usually abandoned street. Many of the girls favored glaring over yelling, and a few were good at spitting.

Despite all God's promises, fear crept into me. Although I met the eyes of many, I did not see past their hostility and into their Godlikeness.

The gospel gives us only one scenario in which violence is redemptive, and that's one in which the good guy is tortured to death with nails and thorns and the bad guys get on with their lives.

O God, who created us in your image—neither as speakers of English nor Arabic, Greek nor Hebrew, neither as Jews nor Gentiles, slaves nor citizens, occupiers nor occupied—help me to see.

Then, in the streets of Hebron, surrounded by shouts and avoiding spitwads, I saw God's reign. It came through a 16-year-old settler boy with a barely-there beard and a quiet voice. His face was turned toward the cobblestones, but he lifted his eyes to meet mine for just a moment as he rushed past.

"Shalom," he whispered.

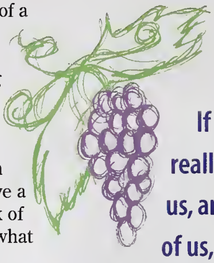
Peace. TM

Kathryn Kingsbury is a free-lance writer and a member of Madison (Wis.) Mennonite Church.

Welcome children at Communion

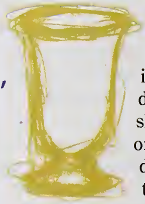
Kevin Goertzen is pastor of Goessel (Kan.) Mennonite Church.

During my 11 years as a pastor, there have been many times that children have been loud (and even disruptive) during worship. Most of those times have not bothered me much. However, the noise of children during the celebration of the Lord's Supper does bother me, not because it is a disruption of a solemn occasion but because their noise is usually the result of being left out. They want to participate but have not been allowed to do so. It bothers me because when they ask, "Why can't I have a piece of bread and a drink of juice?" I have not known what to tell them.



As I have thought about this question, asked by my own children as well as many others, I have become convinced that children should be allowed to participate. However, I realize that encouraging the participation of children is a divergence from the Confession of Faith on this issue. Therefore, I plan to process it with my congregation. I am also interested in the response of other Mennonites on this issue.

> If children are really important to us, are really a part of us, are really the ones we are to become like (Matthew 18:3-4), then let us welcome them and include them. Let us show them that they are invited to come to Jesus and receive from him.



The only significant reason I have heard for limiting participation in Communion to adults is because in participating we "renew our baptismal covenant with God and with each other" (*Confession of Faith in a Mennonite Perspective*, p. 50). If this is what Communion signifies, then it makes no sense for anyone to participate who has not been baptized. Yet nowhere in Scripture do I find Communion described as a renewal of our baptismal vows.

As our new *Minister's Manual* states, "What constitutes the Lord's Supper is the presence of Christ." Our actions and attitudes are "the response" (p. 65). In the Lord's Supper we are receiving what Christ offers. Our commitment or recommitment is the natural response, but "Jesus set no conditions for participation" (p. 67). If he did not set conditions for participation, it seems inappropriate and presumptuous for us to do so. This is especially true in light of Jesus' command, "Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of heaven belongs" (Matthew 19:14).

First Corinthians 11:20-22 shows the Lord's Supper as a meal in which some overate while some went hungry. It seems inconceivable to me that children would not have also shared this meal. Although the letter corrects them for the way they are participating in the Lord's Supper, the only direction given about who should participate is that no one should be excluded. If children were not to participate, this would have been a perfect opportunity to make this point, yet the instruction is obviously to move toward a more inclusive (not less inclusive) position.

Furthermore, the Lord's Supper was a reinterpretation of the Passover, a celebration in which children played an integral part.

In light of all this, it seems to me our celebration of the Lord's Supper should be a time when anyone and everyone is invited to receive from Christ, not just those who have been baptized, not even just those old enough to understand (however old that may be), but everyone.

If children are really important to us, are really a part of us, are really the ones we are to become like (Matthew 18:3-4), then let us welcome them and include them. Let us show them that they are invited to come to Jesus and receive from him. Let us show them that they are a part of the church. Let us welcome them at the table of our Lord even as we are welcomed there—not because of our goodness, our knowledge or our commitment but because of God's grace. TM

IN THE NEXT ISSUE

- **Living in the bull's-eye**—Cliff Kindy
- **Becoming Evangelical**—Shirley Showalter

When it comes to helping poor people

MEDA Means **Business!**

For 50 years, Mennonite Economic Development Associates (MEDA) has enabled Christians to "connect their faith and work in a needy world."

At MEDA, we believe the best way to help people escape poverty is by helping them find employment, so they will not need charity again. Since 1953 we have provided affordable loans, training and other assistance so that people in the developing world can start or grow their own small businesses. Today over 200,000 people in 27 countries are improving their lives, supporting their families and enriching their communities through assistance from MEDA. Since 1993, the ASSETS business training program for low income people in North America has enabled 1,000 graduates to start or strengthen over 500 businesses and create more than 300 full-time jobs.

We thank God for the opportunity we have been given to serve the church and poor people around the world for 50 years. With God's grace, we look forward to serving for many more years to come!

When it comes to helping poor people, do you mean business?

If you answered yes, then MEDA is for you!
For more information, call us at **1-800-665-7026**, e-mail **meda@meda.org** or visit **www.meda.org**

50 1953 - 2003 MEDA

From birth pangs to growing pains

2002 witnessed joys, struggles and opportunities for a new denomination.

Menno
Church
USA

Mennonite Church USA photo by Laurie L. Oswald

The new Mennonite Church USA logo is unveiled on the front of the denomination's Newton, Kan., office in February.

Every Church A Peace Church
Churches for Middle East Peace

Mennonite Church USA photo by J. Daryl Byler

Jim Schrag, executive director of Mennonite Church USA, speaks against war with Iraq at a September news conference in Washington. Churches for Middle East Peace sponsored the news conference, which was covered by CNN, Fox News and National Public Radio.

Mennonite Church USA's first crisis emerged before there even was a Mennonite Church USA. In January, just weeks before the new denomination's Feb. 1 birthday, church leaders disclosed that Mennonite Publishing House (MPH) was in dire financial straits, possibly even to the point of bankruptcy.

Thus began 2002. There was precious little time to revel in the joys of a new creation as denominational birth pangs gave way to growing pains. By the time the year was over, the long-awaited successor to the General Conference Mennonite Church and Mennonite Church was facing more struggles over finances and structure. But there were also extraordinary opportunities for faithful witness.

One of the most difficult developments of the year was the MPH crisis, which demanded immediate attention. At a major January consultation on denominational publishing, Ron Sawatsky, then moderator of Mennonite Church Canada, said, "We wouldn't make it through the spring" without addressing the agency's woes.

Since then, the entire MPH board has been replaced, three people have held the chief executive officer's position, jobs have been slashed and a $5 million fund-raising campaign has been started to eliminate MPH's debts and revitalize a revamped and downsized publishing ministry.

But the ramifications have gone far beyond dollars and cents. The two Mennonite congregations in Scottdale, Pa., the longtime home of MPH, are particularly reeling as members lose jobs and believe their efforts are being dismissed. "Many of these employees have put their hearts and souls into publishing over the years, ... even when they were being told to tighten their belts and things got really rough," said Donna Mast, co-pastor of Kingview Mennonite Church. "They gave sacrificially so that they could make sure the products didn't suffer."

MPH was not the only financial challenge facing the fledgling church. In spring, Mennonite Mission Network issued an emergency fund appeal due to lagging contributions. The appeal blamed the shortfall on the denominational funding plan being implemented by the Mennonite Church USA Executive Board. That has prompted ongoing discussions between the network and the Executive Board about roles, responsibilities and accountability in the new structure.

Budget crunches—including staff reductions—have hit other denominational-related institutions as well, including the Mennonite Chuch USA Executive Board, Mennonite Mutual Aid, Mennonite Central Committee (MCC), Mennonite Disaster Service (MDS) and Goshen (Ind.) College.

Not all growing pains, however, were financial, nor were they necessarily negative. Mennonite Women was one of the first merged organizations, created as a binational entity in 1997. But this summer, members voted to divide into Canadian and U.S. groups, reflecting the two national churches.

Proponents of the transformation process hoped that the formation of a new denomination could result in new ways of doing and being the church. One new aspect of Mennonite Church USA is the Executive Board's Office of Cross-Cultural Relations, something that had not been in either the GC or MC structures. "The former denominations made steps at better understanding the needs of all people, and I feel [Mennonite Church USA] is taking these efforts to a new level of including people of color," said Kenyetta Aduma, Cross-Cultural Relations director.

SLOW DOWN BLIND BEND

MWC photo by J. Lorne Peachey

Members of the Mennonite World Conference Executive Committee stroll past a re-creation of rural African huts at the Zimbabwe Exhibition Center in Bulawayo, the site of the 2003 MWC assembly. The committee, meeting in Bulawayo in August, reaffirmed its decision to meet in Zimbabwe despite its current turmoil.

The end of the Mennonite Church and General Conference Mennonite Church and the beginning of Mennonite Church USA were observed in offices and congregations across the denomination in January and February. Larry Becker, who worked at the former GC headquarters in Newton, Kan., for 42 years and continues with Mennonite Church USA, said, "I had a lump in my throat [Jan. 31] when I locked the door … for the last time as General Conference Mennonite Church."

When he unlocked the building the next morning, it was the Newton office of Mennonite Church USA. "This is a [historic] moment in the history of the Mennonite Church, and I am excited about being part of this truly special time," Becker said.

The past year also presented opportunities to proclaim God's way of peace during times of great tension. In New York and Washington following Sept. 11, 2001, MDS, through its Restoring Hope Project, provided assistance to communities still suffering from the effects of the terrorist attacks. For example, at King of Glory Tabernacle, MDS helped the Bronx Mennonite congregation offer business training to offset the economic downturn and to begin a peace center.

"Sept. 11 provided the church with a window of opportunity to show how peacemaking is relevant to the 21st century," said King of Glory pastor Michael Banks.

As the terrorist attacks led to the U.S.-led war on terror, 14,000 U.S. Mennonites signed a petition to the federal government opposing war with Iraq. Congregations from coast to coast held peace events. Mennonite Church USA sold peace flags and peace bears, and Christian Peacemaker Teams stepped up its work, sending teams to Baghdad and Jerusalem. Mennonite Central Committee responded to needs in Afghanistan and prepared to assist Iraqi victims of any U.S.-led attack.

While tensions with the Muslim world dominated the 2002 international scene, Mennonite attention was also trained on concerns elsewhere. Mennonite World Conference reaffirmed its decision to hold its 2003 assembly in Bulawayo, Zimbabwe, despite the country's continuing unrest and instability. It will be the first MWC assembly in Africa.

"We don't have the power of guns and politics," said MWC president Mesach Krisetya. "But we do have the power to overcome evil with good. That is why we must come to Bulawayo in 2003."

Colombian Mennonites in 2002 remained active in the pursuit of peace and justice in their embattled country and in calling their North American sisters and brothers to stand with them. Mennonite Church USA and MCC raised nearly $22,000 for a September peace initiative in Colombia, and MCC Canada has started a program to sponsor Colombian refugees to Canada.

In other 2002 developments:

- Homosexuality remained on the denominational radar, although not as prominently as in the past. In November, Eastern District Conference expelled Germantown Mennonite Church in Philadelphia, becoming the first former GC area conference to take such an action. Earlier, Illinois Conference restored to full membership two congregations that had previously been disciplined: Oak Park (Ill.) Mennonite Church and Maple Avenue Mennonite Church in Waukesha, Wis.
- Ecumenical discussions continued on several fronts, including Mennonite World Conference dialogues with the Vatican and Baptist World Alliance and Mennonite Church USA talks with Catholics and the Evangelical Lutheran Church in America.
- George R. Brunk II, longtime evangelist, educator and conservative champion, died April 21 at his home in Harrisonburg, Va. He was 90.—*Rich Preheim*

Mennonite Mission Network by Charles T Jones

A drummer plays a Houma tribal song as part of the opening ceremony for the 2002 Native Assembly, held in July in Houma, La. Also meeting last summer were the African-American Mennonite Association and the first gathering of the Hispanic Mennonite Church.

Mennonite Church USA photo by Laurie L. Oswald

Teresa Mejiab (left) shows Sandra Alejandro how to create a pattern during a sewing class at International Christian Community, a Mennonite congregation in Brooklyn, N.Y. The congregation received funding from Mennonite Disaster Service to respond to needs after the Sept. 11, 2001, terrorist attacks.

EMM photo by Dale D. Gehman

Longtime leaders of Meserete Kristos Church, the Mennonite church in Ethiopia, pray over the current executive committee and department heads during MKC's 50th anniversary celebration in January. Eastern Mennonite Missions baptized the first 10 believers in 1951.

AIDS affects Africans and agencies

Mennonite Central Committee, Mennonite Mission Network responding.

On a recent Saturday morning in Kampala, Uganda, 35 children gathered for their biweekly Mengo Children's Club. They sang songs, listened to a Bible story and played.

As normal as the club sounds, its members' lives are anything but normal. They all have HIV/AIDS.

Mengo Children's Club is organized by staff from Mengo Hospital, an Anglican facility in Kampala, which is supported by Mennonite Central Committee (MCC). As the children play together, their parents and caretakers meet with medical workers and counselors who answer questions about hygiene, nutrition and how to talk with children about HIV/AIDS.

Uganda, like much of the rest of Africa, struggles with the disease. An estimated 6 percent to 7 percent of the Ugandan population has HIV/AIDS, and 10 percent of those infections are spread from mother to infant during birth or breast-feeding.

In South Africa, AIDS kills 5,000 people a week. In Zimbabwe, it claims 2,000 people a week.

The epidemic not only affects African life, it also affects the Mennonite organizations serving there. MCC and Mennonite Mission Network are involved in efforts to prevent the disease's spread and to comfort those infected.

All the churches are beginning to see that this is a call for them to step forward and take up their ministry.
—Lynell Bergen

"The [South African] government has not done well in the issues of AIDS in South Africa," says Lynell Bergen, a Mennonite Mission Network worker in Umtata. "All the churches are beginning to see that this is a call for them to step forward and take up their ministry as churches, as people with some moral authority, as people who had an active voice in ending apartheid. Now this is their new battle that they need to fight together, and they're beginning to do that."

Bergen and her husband, Brian Dyck, work with a group of Christians who have been trained in AIDS-prevention education, counseling, home care and orphan issues.

"When you talk about AIDS, you're talking about sexuality, you're talking about relationships between men and women, you're talking about how parents are raising their children—all those things come into play," Bergen says. "We're a Christian organization, and we talk about issues like faithfulness in marriage and abstinence from sex outside of marriage. We're very clear about who we are."

In response to the spread of the disease in Africa, MCC a year ago started a long-term response called Generations at Risk. The program funds prevention initiatives but also reaches out to those who are affected. This can involve pastoral training, blood-testing and health kits, and school supplies and fees for orphaned children.

MCC photo by Dave Klassen

Christine Nabulya, a nurse from Mengo Hospital, in Kampala, Uganda, visits with a young patient. Nabulya leads the hospital's home-care team, visiting homebound patients, including many who have HIV/AIDS.

In Zimbabwe, MCC works with Scripture Union Zimbabwe to teach students sexual abstinence and respect for their bodies. Doris Dube, director of MCC programs in the country, cites research showing that a lower number of people under 25 years old are infected. "We think we are making progress there," she says.

MCC also works with Zimbabwe's Brethren in Christ churches in providing health kits to assist in home care for HIV/AIDS patients.

In Kampala, an MCC grant provided a bed, food and medicine for 9-year-old Jackie Nakanyike. She was under the care of her blind grandmother, who could not afford to send her to school or provide health care. The assistance, arranged by Mengo Hospital, produced "an amazing change" in Jackie, says Edith Namulema of the hospital's counseling department.

"She was transformed from an unhappy, lonely and sickly child to a friendly, communicative girl and a proud student," Namulema says.

Jackie died in September 2002.

MCC has released a compact disc, *To Such as These: Songs and Lullabies for Children of the World,* to support Generations at Risk, its long-term response to fight the spread and effects of HIV/AIDS. The CD, produced largely through donations, was envisioned by Foothills Mennonite Church in Calgary. What began as a congregational member's request for a lullaby CD developed into an opportunity to benefit children elsewhere.

"When [Foothills] asked us how this could contribute to the work of MCC, it seemed very obvious that we could use the CD to raise awareness and funds for children and victims of AIDS in Africa," says Abe Janzen, executive director of MCC Alberta.
—Mennonite Mission Network and MCC News Service

MPH gets new name, new philosophy

Denominational ministry to be called Mennonite Publishing Network.

Effective Feb. 1, Mennonite Publishing House (MPH) will be no more. A transformation process for the publishing ministry of Mennonite Church USA and Mennonite Church Canada has led to the creation of Mennonite Publishing Network..

The MPH board and Joint Executive Committee (JEC) of Mennonite Church USA and Mennonite Church Canada approved the name change last month, which was based on a transformation plan submitted by a binational task force in October 2002.

The new name reflects a new philosophy that can strengthen relationships across the church, say denominational leaders. "In making this shift from the word 'house' to 'network,' we hope to move from less of an agency mentality to more of a collaborative mode," says Jim Harder, secretary-treasurer of the interim MPH board and JEC member. "This shift sees constituents not only as users and customers but also as co-creators and advocates when appropriate."

Leaders hope such collaboration will strengthen links with the church. "It has felt like some of the connection between publishing and the church has been lost over the years," says board chair Ron Sawatsky.

A second dimension to the name change, Harder says, is drawing upon other denominational institutions for skills such as writing and editing. That could include partnerships with other religious publishers, such as the Brethren in Christ and Church of the Brethren, and even with independent operations.

"The network will collaborate with many individuals and organizations across Canada and the United States to establish a shared vision and priorities and then to determine what part or parts of the network are best suited to undertake particular projects and to fulfill particular needs," Harder says.

The name change does not address location of operations. MPH has offices in Scottdale, Pa., and Newton, Kan., both of which are expected to continue. But Harder says, "It's premature to know what work will occur where."

Current MPH trade names—Herald Press, Faith & Life Resources and Provident Bookstores—are expected to continue.

Accompanying the name change is optimism about the troubled financial condition of denominational publishing. MPH is seeking to retire $5.1 million in debts through fund raising and cost reductions.

"There is good reason to believe that MPH has turned the corner financially," says interim chief executive officer Phil Bontrager. "With two months remaining in its fiscal year, MPH is about $698,000 in net revenue ahead of where it was last year and will likely be able to end the year with an operating surplus."

A full-time equivalent of 57 positions have been cut, and the printing division in Scottdale was closed at the end of November 2002. Meanwhile, $520,000 in donations has been received.

Bontrager says the decision to outsource printing means the new network can focus its energies on the creation and marketing of published materials in close consultation with partners and customers. "The business model we're moving toward is one that will sustain itself with operations on an ongoing basis," Bontrager says.

The interim MPH board and JEC hope the name change is complete by the time a new Mennonite Publishing Network board is expected to be in place this summer.

Also by this summer, the new network hopes to have its first executive director. A search committee hopes to identify a final list of candidates early in the new year so the new director can begin work as soon as possible.

"We need to make sure that the new Mennonite Publishing Network stays fiscally sound," says Sawatsky, chair of the seven-member search committee. "But we also need someone who can convey a warm personal interest in people. One of the things most needed today in Mennonite Church Canada and Mennonite Church USA is trust-building, the building of relationships. We're creating this new reality together. The executive director needs to help facilitate that."—*Laurie L. Oswald for Mennonite Church USA and Mennonite Church Canada news services with Rich Preheim*

There is good reason to believe that MPH has turned the corner financially.—Phil Bontrager

SAGE

STUDIES ABROAD IN GLOBAL EDUCATION

Are you a high school student interested in spending your junior or senior year in India at one of the oldest international boarding schools in the world? Would you enjoy attending school with students from 32 countries?

- Outstanding academic preparation at a fully accredited school offering an American high school diploma or International Baccalaureate
- Exciting, extra-curricular activities - music, art, drama, sports, hiking
- Students take a Winter Tour of India and volunteer in community projects

The Sage Program
KW International, Inc.
P.O. Box 1661
Mukilteo, WA 98275
Phone: (425)353-8422 Fax: (425)438-8951
E-mail: mail@kwi.org
Visit our website! www.kwi.org

CALENDAR

Mennonite Camping Association western regional meeting, March 3-5 at Shekinah Retreat Centre, Waldheim, Sask. For information, contact Carl Wiens, 306-945-4929.

"Gifts of the Red Tent: Women Creating," Women Doing Theology conference, May 16-18 at Eastern Mennonite University, Harrisonburg, Va. For information, contact MCC U.S. Women's Concerns, 717-859-3889; email tjh@mccus.org.

WORKERS

Brenneman, Todd, was licensed and installed Sept. 15, 2002, as pastor of Carpenter Park Mennonite Church, Davidsville, Pa.

Dutchersmith, Teresa, was ordained Dec. 15, 2002, as pastor of Faith Mennonite Church, Goshen, Ind.

Hochstedler, Jarvis, began Dec. 8, 2002, as interim pastor of Providence Mennonite Church, Montgomery, Ind.

Lehman, Todd, was licensed and installed Dec. 8, 2002, as pastor of Zion Mennonite Church, Hubbard, Ore.

Spory, Ron, was ordained Oct. 20, 2002, as pastor of New Life Mennonite Church, Listie, Pa.

Styer, Jack, was licensed Oct. 6, 2002, as pastor at Canan Station Mennonite Church, Altoona, Pa.

Telgren, Joe, was licensed Nov. 10, 2002, as pastor of Carlsbad (N.M.) Mennonite Church.

Wenger, O. Martin "Marty," was ordained Oct. 6, 2002, as pastor of Point O' Pines Mennonite Church, International Falls, Minn.

Yoder, Richard W., ended Nov. 30, 2002, as interim conference regional minister for Indiana-Michigan Conference.

BIRTHS & ADOPTIONS

Anderson, Benjamin Grant, Nov. 8, 2002, to John and Aimee Scheetz Anderson, Harleysville, Pa.

Brenneman, Sadie Rae, Nov. 27, 2002, to Steven and Victoria Miller Brenneman, Nappanee, Ind.

Dowdy, Emma Louise, Dec. 5, 2002, to Duane and Marsha Lantz Sauder Dowdy, Archbold, Ohio.

Fahndrich, Sydney Rae, Dec. 2, 2002, to Steve and Sheila McManama Fahndrich, Salem, Ore.

Harder, Elias Neufeld, Dec. 11, 2002, to Hannah Neufeld and Willmar Harder, Inman, Kan.

Hildebrant, Judith Grace, Nov. 2, 2002, to Roland and Christine Wideman Hildebrant, Salem, Ore.

Landis, Jesse Franklin, Nov. 27, 2002, to Glen and Carol Schaefer Landis, Cumberland, Va.

Lowe, Zachary Daniel, Dec. 9, 2002, to Jim and Janette Wagler Lowe, Akron, Ohio.

Lundgren, Isabella Grace, Oct. 11, 2002, to Erik and Tami Wiens Lundgren, Kansas City, Mo.

Mast, Lillian Kathleen, Dec. 8, 2002, to Norm and Lonita Miller Mast, Uniontown, Ohio.

Meadows, Georgia Pauline, Nov. 21, 2002, to Steven and Megan Lacina Meadows, Cumberland, Va.

Back
Forward
Stop
Refresh
Home
AutoFill
Print
Mail
http://www.emu.edu/ctp/spi.html

Become a Peacebuilder!

- Conflict Transformation Program
MA in Conflict Transformation

- Summer Peacebuilding Institute
May 5-June 20, 2003

Eastern Mennonite University
Harrisonburg, VA

For more info, visit:
www.emu.edu/ctp

receive TheMennonite early
(or at least parts of it)

Spread the faith and embrace yours.

Read *The Mennonite.*

800-790-2498
www.TheMennonite.org

By signing up for TM TopicMail on *The Mennonite*'s Web site, you can receive complete articles from each issue up to five days before the publication date.

If an article falls under one of the following five topics—Christian living/giving; peace/justice; mission, outreach and evangelism; original news reporting from *The Mennonite* staff; Christian holidays and seasons—it will be emailed to you in plain-text format.

Go to www.TheMennonite.org and click on TM TopicMail to sign up.

Miller, Kevin Patrick, Dec. 12, 2002, to Scott and Yadira Romero Miller, Columbus, Ohio.

Perrone, Nathan Kyle, Dec. 3, 2002, to B.J. and Seline Perrone, Ephrata, Pa.

Schultz, Chandel Marie, Dec. 7, 2002, to Chris and Ralph Schultz, Pennsburg, Pa.

Shenk, Ava McKinley, Nov. 4, 2002, to Duane and Tanya Charles Shenk, Harrisonburg, Va.

Stauffer, Alexandra Marie, Nov. 22, 2002, to Kurt and Dena Yoder Stauffer, Belleville, Pa.

Thomas, Hunter Jacob, Dec. 2, 2002, to Shane and Janieann Karwoski Thomas, Johnstown, Pa.

Unruh, Trinaty Jade, Dec. 15, 2002, to Travis and Tonya Litwiller Unruh, Washington, Ill.

Weaver, Sophia Grace, Nov. 4, 2002, to Andrea and Dean Weaver, Harrisonburg, Va.

Wittmeyer, Anna Grace, Oct. 21, 2002, to Jay and Sarah Wittmeyer, Harrisonburg, Va.

Yoder, AnaMabel Graber, Oct. 6, 2002, to Starla Graber and Harley Yoder, Elkhart, Ind.

Young, Tricia Lynn, Nov. 30, 2002, to Todd and Diane Hafner Young, East Peoria, Ill.

MARRIAGES

Blinkenstaff/Mueller: Ben Blinkenstaff, Terre Haute, Ind., and Elizabeth Mueller, Columbus, Ohio, Dec. 7, 2002, at St. Christopher's Church, Grandview Heights, Ohio.

Brenneman/Smith: Brooke Brenneman, Grantsville, Md., and Roland Smith Jr., Baltimore, Nov. 16, 2002, at Glade Mennonite Church, Accident, Md.

Hilty/Winkler: Kirk Hilty, Orrville, Ohio, and Jenee Winkler, Sterling, Ohio, Nov. 9, 2002, at Crown Hill Mennonite Church, Rittman, Ohio.

Kauffman/Roth: Nyle Kauffman, Iowa City, Iowa, and Lauralee Roth, Milford, Neb., Nov. 16, 2002, at Milford Mennonite Church.

Koch/Mitchell: Jeremy Koch, Lawrence, Kan., and Katie Mitchell, Wichita, Kan., Oct. 13, 2002, at Lorraine Avenue Mennonite Church, Wichita.

DEATHS

Bachman, Earl David, 90, Chenoa, Ill., died Oct. 3, 2002. Spouse: Lucile Nafziger. Parents: Alvin and M ary Eigsti Bachman. Other survivors: children Shirley Corrie, Linda Joy, Donna Wehrmeister; eight grandchildren; 18 great-grandchildren. Funeral: Oct. 7 at Meadows Mennonite Church, Chenoa.

Bauman, Alson Carl, 86, Cambridge, Ont., died Nov. 28, 2002. Spouse: Ethel Schmitt Bauman. Parents: Enoch Bauman and Susanah Cressman. Other survivors: daughter Sandra Johnstone; five grandchildren; two great-grandchildren. Funeral: Dec. 3 at Fairview Mennonite Home, Cambridge.

Beachy, Alvie Roy, 79, Lancaster, Pa., died Sept. 14, 2002, of complications from a heart attack. Spouse: Elsie Leaman Beachy. Parents: Samuel and Barbara Spenler Beachy. Other survivors: children Glenn, Dottie Hathaway, Donald, Lois Eby; five grandchildren. Funeral: Sept. 18 at Mellinger Mennonite Church, Lancaster.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

- TheMennonite@TheMennonite.org
- fax 316-283-0454
- P.O. Box 347, Newton, KS 67114

Campus Ministries Positions Open

Bring your ministry experience to Eastern Mennonite University. Lead the University Campus Ministries Team as **Director of Campus Ministries / Campus Pastor.**

Associate Campus Pastor position is also open, focusing on undergraduate student ministry programs. Both positions start July 1, 2003. Application review begins Feb. 11, 2003.

For more information, go to **www.emu.edu** and click on "Employment" for job descriptions, qualifications and contact info.

Address inquiries, applications and resumes to:

Eastern Mennonite University

Twila K. Yoder
Assistant to the President
Eastern Mennonite University
Harrisonburg, VA 22802
540-432-4100

TOURMAGINATION INVITES YOU TO VISIT MENNONITES ALL OVER THE GLOBE

2003 TOURS

RUSSIA and UKRAINE (May 23 - June 6) From PENNSYLVANIA to ONTARIO (May 28 - June 2)
In the FOOTSTEPS of the APOSTLE PAUL (May 30 - June 15)
EUROPEAN HERITAGE (June 9-25) ALASKA CRUISE TOUR (June 11-23)
CHINA (June 15 - July 1) MAJESTIC CANADIAN ROCKIES (July 7-20)
EUROPEAN TOUR for GRANDPARENTS and GRANDCHILDREN (July 15-22)
SMALL TOWN THEATRES and COUNTRY GARDENS (July 29 - August 4)

MENNONITE WORLD CONFERENCE TOURS:
#1 - SOUTH AFRICA and BOTSWANA (July 29 - August 19)
#2 - IVORY COAST, GHANA and BENIN (July 29 - August 19)
#3 - ETHIOPIA and ZIMBABWE (July 31 - August 19) #4 - TANZANIA and KENYA (August 1-19)
#5 - ZIMBABWE (August 1-19) #6 - ZAMBIA and ZIMBABWE (July 31 - August 19)
#7 - KENYA and TANZANIA (August 1-19) #8 - ZIMBABWE (August 8-27)
#9 - CONGO and ZIMBABWE (July 31 - August 19)

FALL FOILAGE TOUR in NEW ENGLAND (October 7-13) GERMANY and SWITZERLAND (October 9-23)

2004 TOURS

AUSTRALIA and NEW ZEALAND (February 6-26) PARAGUAY, BOLIVIA and PERU (March 23 - April 8)

TourMagination
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

CALL 1-800-565-0451
FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street, Waterloo, ON N2J 1V6 Canada
Reg. #1567624

1011 Cathill Road
Sellersville, PA 18960-1315 USA

Bromley, Sandi Ingram, 53, Middlebury, Ind., died Nov. 7, 2002, of cancer. Spouse: James Bromley. Parents: John and Vera Ingram. Other survivors: children Kent, Korey, Karrie; two grandchildren. Funeral: Nov. 10 at Bonneyville Mennonite Church, Bristol, Ind.

Brunk, Ruth Smith, 99, Newport News, Va., died Nov. 7, 2002. Spouse: Truman H. Brunk Sr. (deceased). Parents: Jacob and Lena Burkhart Smith. Survivors: children Evelyn Brunk Hertzler, Truman Jr., Sandra Steiner, Steve Brydge; six grandchildren; 12 great-grandchildren. Funeral: Nov. 10 at Warwick River Mennonite Church, Newport News.

Eby, Milton G., 76, Waterloo, Ont., died Nov. 2, 2002, of cancer. Spouse: Agnes Eby. Parents: Menno Eby and Melinda Gingrich. Other survivors: children Karen Martin, Linda Kruger; five grandchildren. Funeral: Dec. 14 at First Mennonite Church, Kitchener, Ont.

Goertz, Wilma Neufeld, 83, Inman, Kan., died Nov. 25, 2002. Spouse: Harold Goertz. Parents: Henry and Bertha Neufeld. Other survivors: children James, Paul, Mark; four grandchildren. Funeral: Nov. 29 at Hoffnungsau Mennonite Church, Inman.

Linder, Curtis C., 77, Louisville, Ohio, died Dec. 12, 2002. Parents: Eli and Lizzie Schmucker Linder. Funeral: Dec. 15 at Beech Mennonite Church, Louisville.

Maust, Walter L., 81, Archbold, Ohio, died Dec. 7, 2002. Spouse: Lodema Nofzinger Maust. Parents: Menno and Cora Nofziger Maust. Other survivors: children Sandy Sauder, Donna Windisch; four grandchildren; 11 great-grandchildren. Funeral: Dec. 11 at Central Mennonite Church, Archbold.

Noe, Wilbur Joseph, 95, Chenoa, Ill., died Nov. 16, 2002. Spouse: Reva Ann Ulrich Noe. Parents: Jacob and Mary Oyer Noe. Other survivors: daughter Shirley Kramer; two grandchildren; three great-grandchildren. Funeral: Nov. 19 at Meadows Mennonite Church, Chenoa.

Schwarzentraub, Lela Burden, 89, Eureka, Ill., died Dec. 5, 2002. Spouse: Menno Schwarzentraub (deceased). Parents: Frank and Letta Mary Seely Burden. Survivors: children Delores Kirkwood, Kenneth, Don; seven grandchildren; nine great-grandchildren. Memorial service: Dec. 9 at Calvary Mennonite Church, Washington, Ill.

Smith, Wilma Miller, 85, Mesa, Ariz., died Nov. 29, 2002, of cancer. Spouse: George Smith Sr. Parents: Simon and Lavina Miller. Other survivors: children Don, Ron, George Jr.; seven grandchildren; three great-grandchildren. Funeral: Dec. 5 at Bethel Mennonite Church, Ashley, Mich.

Steider, Elizabeth Laible, 92, Metamora, Ill., died Nov. 28, 2002. Spouse: Emory Steider (deceased). Parents: Samuel and Rosa Crank Laible. Survivors: children Robert, Phyllis Choiniere; three great-grandchildren. Funeral: Nov. 30 at Calvary Mennonite Church, Washington, Ill.

Stucky, Dale M., 83, Wichita, Kan., died Oct. 26, 2002. Spouse: Vena Stucky. Parents: Anna and Daniel Stucky. Other survivors: children Mark, Gregory, Barbara Clinkscales, Deborah Dempsey; 12 grandchildren. Memorial service: Oct. 30 at Lorraine Avenue Mennonite Church, Wichita.

Tieszen, Walter E., 75, Haysville, Kan., died Nov. 23, 2002. Spouse: Wileta Tieszen. Parents: Jacob and Augusta Voth Tieszen. Other survivors: children Galen, Lowell, Delbert; eight grandchildren. Funeral: Nov. 30 at Lorraine Avenue Mennonite Church, Wichita, Kan.

Welty, Twila Weldy Burckhart, 90, Nappanee, Ind., died Dec. 1, 2002. Spouse: (1st) Ira Burckhart (deceased); (2nd) Charles Welty (deceased). Parents: Amos and Sara Blosser Weldy. Survivors: children Keith Burckhart, Larry Burckhart; stepchildren Wayne Welty, Carlisle Welty, Norma Ressler, Phyllis Miller; three grandchildren; six stepgrandchildren; three great-grandchildren; 13 stepgreat-grandchildren. Funeral: Dec. 5 at North Main Street Mennonite Church, Nappanee.

Zimmerman, Leroy M., 69, East Earl, Pa., died Dec. 6, 2002. Spouse: Bonita Zimmerman. Other survivors: daughter Monica. Burial: Dec. 11 at East Earl.

Fresh, lively, free discussion

- Is your Christian education class or small group looking for fresh curriculum?
- Do you want lively discussion about a variety of topics?
- Would you like a discussion guide that's free?

If you answered yes to one or more of the questions above, then *The Mennonite*'s discussion guides can help your group.

The Mennonite's discussion guides are a free resource and can be downloaded from www.TheMennonite.org. Click on "Discussion Resources." Two discussion guides are provided for each issue, one for each Sunday before the next edition is published.

If you don't currently receive the magazine but would like to consider it for small-group discussions, call us for a trial issue or request one through our Web site.

Spread the faith and embrace yours.
Read *The Mennonite*.

TheMennonite

www.TheMennonite.org

800-790-2498

Speak. Listen. Sing. Pray. Learn. Teach.

Merge your mission

Start peace. Erase injustice.

with God's mission on earth.

Begin a conversation that crisscrosses cultures.

Live and share your Christian values.

Be inspired in scholarship and discipleship.

We'll help you discover your strengths,

use your gifts

and make your point in the world.

goshen
college

Admission office 800-348-7422
admissions@goshen.edu • www.goshen.edu

do not worry
you are with me
our father in heaven
love never fails

"Words to Treasure" Series

Great comfort. Great encouragement. Rich promises. Rich hope. In small books.

Short verses and powerful paragraphs from classic poetry and Scripture fill these small, artistically appealing books.

These treasured books are to keep, or to give—to a child, a student, a co-worker, an aging parent, a friend on a frontier.

- **Do Not Worry** touches upon those troubling anxieties that creep up on all of us—and puts them in their place. Includes several beloved passages from Matthew 6.
- **You Are With Me** offers Psalm 23 and promises of God's presence from many wise writers through the ages.
- **Our Father in Heaven** moves the Lord's Prayer into our embattled and fearful world. Sitting next to its beloved lines are lyrics and meditative lines from clear-eyed poets and prophets.
- **Love Never Fails** gives hope for embodied, enduring, redeeming love. These words are from the New Testament's "Love Chapter"—and from those who have lived love for others.

28 pages each • $4.99 each, hardcover, full-color artwork and photography throughout

Good Books

At local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and AmEx accepted. Shipping/Handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com (check our weekly specials—35% off!)

Mennonite-Anabaptist Heritage Vacation ***with historian and storyteller John Sharp***. 14 glorious days in Germany, Switzerland, Austria and France. First-class tour $2,689, June 12-25, 2003; 800-322-0788; www.Christian-tour.org.

Eastern Mennonite High School has opened a search to fill the position of ***principal*** on July 1, 2003. Interested people should write to Principal Search Committee, Eastern Mennonite High School, 801 Parkwood Drive, Harrisonburg, VA 22802; search@emhs.net; 540-432-4502.

Bahia Vista Mennonite Church, a congregation of 300+ members in Sarasota, Fla., is seeking an ***associate minister*** and a ***minister of music***. Both opportunities have the potential to be full-time. One or both should include skills for involving and valuing children and youth. A deep and growing love for Jesus, a personal call to ministry, a high level of commitment to pastoral care, team effort, prayer and empowering of the laity are priorities. Associate minister to have preaching skills and passion for evangelism and discipling. Minister of music to have a variety of music skills and to promote congregational participation and unity in worship.

Contact David Ray Miller, 1203 Cornish Court, Sarasota, FL 34232; 941-377-6721; Davidray08@aol.com.

Camp Friedenswald is seeking to fill a full-time, year-round position of ***maintenance director***. This person is responsible for oversight of the camp's buildings, equipment, grounds and supervision of maintenance staff. Qualifications include skills in general "fix-it" work, including plumbing, electrical and carpentry. This individual should have experience in supervision of youth and adults and a willingness to both seek out and lead volunteer groups. Furthermore, this person should be in agreement with the mission of Camp Friedenswald. Compensation includes salary, housing, medical insurance and benefits.

For further information or to apply, contact Todd Kirkton, 15406 Watercress Cr., Cassopolis, MI 49031; 269-476-9744; email todd@friedenswald.org.

Community Mennonite Church of Lancaster, Pa., a growing congregation in an urban setting of 250+ adults and 150 energetic children and youth, is seeking applicants for a half-time ***director of children and youth ministry***. The director will coordinate children and youth ministries, train and resource lay volunteers, and work to incorporate children and youth into congregational life. Vision for programming for children and youth, appropriate training/background, excellent communication and organizational skills, a team orientation and commitment to Anabaptist expression of Christian faith are required.

Contact David A. Bauman, Education Department, Elizabethtown College, Elizabethtown, PA 17022; email baumand@etown.edu; 717-361-1127.

Landis Homes, a continuing care retirement community located in a rural setting southeast of Lititz, Pa., is seeking a ***director of nursing*** due to the promotion of the current DON as a part of organizational restructuring. The community of 650 residents includes 103 health-care beds, 26 of which are special care. This position requires knowledge of health-care regulations under OBRA, experience as a DON or supervisor, or prior RNAC with supervisory experience.

Contact Human Resources, Landis Homes, 1001 E. Oregon Rd., Lititz, PA 17543; 717-581-3936; fax 717-581-3899; email aheinly@landishomes.org; or visit our Web site at www.landishomes.org.

Menno House, a Christian guest/resident house and ministry of Manhattan Mennonite Fellowship, seeks ***live-in manager***, individual or couple, to begin March 2003. 23 hours/wk. Inquiries/applications: Menno House Board, 314 E. 19th St., NYC 10003; tel./fax: 212-673-7970 or tel. 212-677-1611.

Eigenheim Mennonite Church, Rosthern, Sask., seeks full-time ***pastor*** to begin summer/fall 2003. Eigenheim Mennonite Church is a congregation of 130 members drawn primarily from the town of Rosthern and the surrounding rural community. An active, multigenerational group, we seek a pastor for the summer/fall of 2003 with commitment to Anabaptist principles to nurture our faith through strong pulpit ministry, informed Bible teaching and proactive participation in the lives of the church membership and in the broader community. The chosen candidate will have recognized leadership ability and a preference for working collaboratively with individuals and committees.

Send resumes or inquiries to George Epp, Box 148, Rosthern, SK S0K 3R0; 306-232-4275; fax 306-232-5250; georgepp@sasktel.net.

Spruce Lake Retreat, a dynamic, multifaceted camp ministry serving 24,000 people annually and affiliated with the Mennonite Church, seeks two mission-minded people for full-time positions:

- **Facilities director** oversees the upkeep and development of camp building, grounds and vehicles, including: directing the maintenance team, coordinating building and renovation projects, overseeing departmental purchasing and serving as a member of Spruce Lake's leadership team. Applicant should be a proven manager with training and experience in building/maintenance trades.
- ***Maintenance technician*** will serve on Spruce Lake's maintenance team, responsible for the upkeep and development of camp buildings, grounds and vehicles. Applicant should be a team player and have experience in building/maintenance trades.

Salary and liberal benefits package for both positions. On-camp housing may be available. Spruce Lake is located on 370 scenic acres in the Pocono Mountains of northeastern Pennsylvania.

Send resume to Executive Director, Spruce Lake Retreat, RR 1 Box 605, Canadensis, PA 18325; 800-822-7505; fax 570-595-0328; email director@sprucelake.org.

Summer sessions at AMBS

Associated Mennonite Biblical Seminary

3003 Benham Avenue
Elkhart, IN 46517
www.ambs.edu
registrar@ambs.edu

May 27–June 13

Greek Readings: Synoptic Gospels
Mary Schertz, Ph.D., AMBS

May 30–31

Worship Ritual in Youth Ministry
Marlene Kropf, D.Min., AMBS
Marlene Frankenfield, guest instructor

June 2–13

Pastoral Care of Youth and Young Adults
Wes Bontreger, guest instructor

Celebrating the Christian Year
Marlene Kropf, D.Min., AMBS
June Alliman Yoder, D.Min., AMBS

June 6–13

War and Peace in the Bible
Willard Swartley, Ph.D., AMBS
Course meets in Winnipeg, Man.

Conflict, Communication and Conciliation
Carolyn Schrock-Shenk, guest instructor

June 13–14

Premarital Guidance
Daniel Schipani, Ph.D., AMBS

Continuing Education Event: June 10

Worship Planner: Unlocking the Mysteries of Ordinary Time
Marlene Kropf, D.Min., AMBS
Karmen Krahn Fehr, AMBS

Goshen College is accepting applications for the position of ***Plowshares Professor of Peace, Justice and Conflict Studies***, beginning fall 2003. Doctorate, with scholarly and/or practitioner work on issues of peace, conflict and justice. Demonstrated teaching competence. Support for Anabaptist and peace-church traditions and commitment to nonviolence, peace and justice a must. Responsibilities include providing scholarly leadership in peace, justice and conflict studies in collaboration with two other schools (Earlham College and Manchester College). Teaching load is negotiable, research and/or practitioner experience in interdisciplinary field related to peace and conflict expected, with administrative duties. Funding for this full-time position is guaranteed for five years, with the possibility of a permanent appointment thereafter.

To apply, visit the specific position announcement on the Goshen College Web page, www.goshen.edu, under employment. Goshen College is an AA/EEO employer; members of under-represented groups are invited to apply. Goshen College is affiliated with Mennonite Church USA.

For sale: Palm Ridge Retreat, *located in St. Mary, Jamaica*, 3 miles east of Ocho Rios. 6 acres of prime property with manicured lawn, mature fruit and other tropical trees; 14 double rooms with kitchen, living and dining areas; swimming pool; panoramic view of the North Coast/Caribbean. Potential for retreat center, bed and breakfast, horticulture or animal husbandry; active membership in the Jamaica Association of Villas and Apartments. Asking price U.S. $800,000 but very negotiable.

Contact Richie Tyson, richiety@cwjamaica.com; or 876-962-1224 or 876-917-1364.

Nampa Mennonite Church, an established church in Idaho with a 100-year history and about 100 in regular attendance, is prayerfully seeking a full-time ***pastor***. The church is located in a fast-growing area with various outdoor recreational activities nearby. Applicants should have a calling to service in areas of preaching, teaching, evangelism, encouragement and discipleship.

Please contact Everett Earnest, 14678 Woosley Drive, Nampa, ID 83651; 208-466-7450; email pastorsearch@nampamennonitechurch.com.

Olive Mennonite Church, Elkhart, Ind., seeks a full-time ***lead pastor*** beginning spring 2003. The lead pastor needs to have strong Anabaptist values and beliefs and strong preaching abilities, along with a focus on evangelism, equipping members for ministry and crisis ministry and leadership skills. The candidate will provide leadership for approximately 140 members, as well as direct a youth pastor.

Contact Bob Glenn, search committee chair, 574-862-2480, rsglenns1@netzero.net.

University Mennonite Church, State College, Pa., will be celebrating its ***40th anniversary May 17-18, 2003***, and is extending a warm invitation to former members and attendees to share in this celebration.

Please contact Carl Keener, kux@psu.edu, or check the UMC Web site, www.universitymennonite.org, for additional details.

A recent resignation due to a family out-of-state move causes **Hesston College** to seek an experienced and creative individual to serve as ***dean of students*** (vice president for student life). The dean reports to the executive vice president for academic affairs and has primary responsibility for developing the quality and character of student life based on Hesston's mission as a Mennonite Church USA college. The dean oversees residential and social life, including religious life programming, residence halls, student activities and counseling services, and is a member of the Leadership Council. Desired qualifications include active membership in an Anabaptist congregation, student experience at a Mennonite college, graduate degree in student development or related field, appropriate professional experience, ability to work in multicultural setting, and demonstration of relational and administrative skills. The position is available July 1.

Please send a letter of application and resume to Human Resources, Hesston College, Box 3000, Hesston, KS 67062; 620-327-8217; email wendells@hesston.edu for more information.

Salem (Ore.) Mennonite Church seeks a full-time ***pastor***. Candidates will have a strong commitment to Anabaptist beliefs centered around Jesus Christ's life and teaching. Candidates need strong preaching skills and a leadership style that develops and draws upon the skills of the congregation. Salem Mennonite Church is a 100+ member congregation located in Oregon's capital community. Salem is located in the beautiful Willamette Valley with the Pacific Coast Mountains to the west and the majestic Cascade Mountains to the east.

For information, contact Jim McKinnell, chair, Salem Mennonite Church, 1045 Candlewood Dr. NE, Salem, OR 97303; 503-540-7444; mckinnellj@attbi.com. To apply, send MLI form to Larry Hauder, PNMC Conference Minister, 1520 N. 20th St., Boise, ID 83702.

IN-MI Mennonite Conference seeks a half-time ***communications coordinator***. This person will strategize and provide leadership for the communication activities of the conference, to support the empowerment of congregations developing communities of healing and hope. Strong writing, editing, graphic design and computer skills required.

Send letter of interest, resume, writing samples and references to Sherm Kauffman, 212 S. Main St., Goshen, IN 46526; sherm@im.mennonite.net.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Melanie Mueller, or email TheMennonite@TheMennonite.org.

Mennonite World Conference Tour Groups

MTS>TRAVEL
mtstravel.com

the official agency of
Mennonite World Conference

africa 2003

mwcinfo@mtstravel.com
124 E. Main St., 4th Fl.
Ephrata, PA 17522
(800) 874-9330

South Africa: Struggle and Reconciliation
- Aug. 7-27
Hosts: Bob Herr & Judy Zimmerman-Herr (Akron, PA)

MEDA Church & Business Southeast Africa Tour
- July 30-Aug. 19
Hosts: Ben Sprunger & MEDA Africa Staff

Malawi Missions Tour
- Aug. 1-19
Hosts: A. Graybill & Ethel Brubaker (Mechanicsburg, PA)

Southern Africa and the MWC Assembly
- Aug. 2-19
Host: Robert Kauffman (Issaquah, WA)

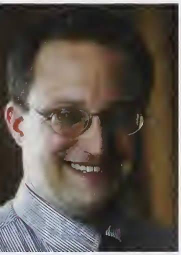
MWC African Adventure / Cape Town Extension
- Aug. 2-19 (22)
Hosts: Pastor John Denlinger & Nancy Stoltzfus (Gordonville, PA)

Visiting Today's Church in Zambia & Zimbabwe
- Aug. 3-20
Host: Harriet Bicksler (Mechanicsburg, PA)

South Africa and Zimbabwe
- Aug. 3-21
Hosts: Orval and Cleta Gingerich (Minneapolis, MN)

To view all itineraries, visit mtstravel.com

The great environmental awakening



name profile

The religious world has experienced a great awakening during the past decade or so as people of faith have rallied around creation causes, reports the environmental magazine *E*.

This increased awareness has created some unlikely coalitions, such as the 10-year-old National Religious Partnership for the Environment. Its members include the National Council of Churches, the Evangelical Environmental Network and the Coalition on the Environment and Jewish Life.

"It's not really a new thing that fellowship with God includes care for creation—it goes back to Scripture," said Nancy Wright of Earth Ministry, an organization of 90 Christian churches in the Seattle area. "But we're awakening to new possibilities."

California Interfaith Power and Light was created to encourage the state's 50,000 religious congregations to become more energy conscious. The Jewish-affiliated Religious Witness for the Earth has protested drilling in the Alaska National Wildlife Refuge, including holding a nonviolent protest outside the U.S. Department of Energy.

Such faith-based environmental awareness is not limited to North America. Zimbabwe's African Independent Churches and India's largest Hindu temple have planted millions of trees in their countries. Some 700 Buddhist monks and nuns in Thailand have created a network to fight logging and other forms of environmental exploitation. One expert said Iran is home to the strongest environmental activism in the Muslim world.

Loving the enemy?

Canadian denominations are struggling to understand the implication of legislation that could make their overseas efforts another victim of the war on terrorism. Under the year-old law, any church or humanitarian agency suspected of supporting an organization labeled as terrorist could lose its charitable status.

"Our main concern is that any partner group that churches work with overseas could be named by anybody—the CIA, local government—as a terrorist organization and … churches could be found to be guilty of breaking the law," Dennis Howlett of an Ottawa-based ecumenical justice organization told *Presbyterian Record*. "The potential exists that long-standing church partners could end up on the list of terrorist groups without any way for churches to say these are legitimate groups doing God's work, working for justice."

Examples of possible violations include:

- a relief organization dropping an aid package in a war zone that falls into the hands of a terrorist group,
- a humanitarian organization running a hospital in a conflictive zone and treating, knowingly or not, a member of a terrorist group,
- donors funding a human-rights group in another country that is critical of that country's government, which in turn labels the group a terrorist organization.

"If an organization you're working for is working for human rights and democracy in their country, very often they are opposing their own government," said Marjorie Ross, associate director of the Presbyterian Church's International Ministries. "So it's easy for their government to label that organization as terrorist. Then all of a sudden, both you and this organization are in trouble."

More equal than others

Unless you are Orthodox, it is now harder than ever to practice your faith in the former Soviet republic of Belarus, reports *Christianity Today.* A new law requires groups to register each of their religious activities, and fewer groups will be permitted to register. Only religions with at least 10 registered communities can publish or teach. Government censors will review all religious literature. All but occasional religious meetings in private homes are banned.

"Practically all other denominations except the Russian Orthodox Church will face some new obstacles in their activity," said Victor Ukhvanov, a law professor at Belarusian State University in Minsk. "The main feeling after reading this law is … the Russian Orthodox is more equal than others."

Holy hardware

In a move that is otherwise too common to be newsworthy any more, Kimberly M. Cloutier of West Springfield, Mass., is suing her former employer, Costco Wholesale Corporation, for religious discrimination. But this suit has an unusual ring: an eyebrow ring. Costco fired Cloutier because her ring was in violation of the company's dress code. According to *The Christian Century,* she claims she belongs to a group called the Church of Body Modification and that her numerous body piercings are a sign of faith that helps to unite mind, body and soul.

TIDBITS

The number of congregations in the Philippines grew from 5,000 in 1974 to 50,000 in 2000.—*Mission Frontiers*

For the VeggieTales movie *Jonah,* nine workers produced 3.5 seconds of animation a day.—*Wireless Age*

Of the 545 church-operated hospitals in the United States, 446 are Catholic. —*Conscience*

Christians spend more on the annual audits of their congregations and agencies than on their workers in the non-Christian world.—*World Evangelization Research Center*

Forty-six percent of Evangelical Lutheran Church in America congregations collect items for food banks. —*The Lutheran*

Lilly Endowment Inc.

National Clergy Renewal Program 2003

"As a deer longs for flowing streams,
so my soul longs for you, O God."
— Psalm 42:1

At the center of the congregation is the pastor. Spiritual guide, scholar, counselor, preacher, administrator, confidant, teacher, pastoral visitor, and friend, a pastor has a privileged position and performs many roles. In season and out, a pastor is called upon to lead communities to the life-giving waters of God.

The National Clergy Renewal Program, offered by Lilly Endowment Inc., is intended to strengthen Christian congregations by providing an opportunity for pastors to step away briefly from the demands of daily parish life and to engage in a period of renewal and reflection. The Endowment will provide as many as 100 grants of up to $45,000 each directly to congregations for support of a renewal program for their pastor.

Applications are now being accepted. Applications must be postmarked by July 18, 2003, and the award announcement will be made by December 2003.

LILLY ENDOWMENT INC.

For information: Send an e-mail to clergyrenewal@yahoo.com; contact the program's Web site: www.clergyrenewal.org; call 317/916-7302; or write Lilly Endowment Inc., Religion Division, 2801 North Meridian Street, Post Office Box 88068, Indianapolis, Indiana 46208. (Indiana clergy should apply only to the Lilly Endowment Clergy Renewal Program for Indiana Congregations.)

*************************CAR-RT LOT**C-025
<10590> 68
5100 12/03 205377 Q:1 263
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

Police action or war?

Let every person be subject to the governing authorities; for there is no authority except from God, and those authorities that exist have been instituted by God.—Romans 13:1

Most Mennonites accept the apostle Paul's admonition to be subject to governing authorities in the communities where we live. We also understand that law enforcement protects our families and that laws provide for order and safety. When we are a victim of a crime, we call the police department in hopes that the offender will be caught—and perhaps rehabilitated.

But we also insist that we are pacifists when it comes to war. So the international community's actions toward Iraq leave members of our denomination divided and confused. Is this slow-speed invasion of Iraq a war? Or is it police action?

For nearly five centuries, Anabaptists have insisted there is no such thing as a just war. Even in the face of a popular world war in the 1940s that most Christians considered just, many Mennonites remained conscientious objectors. It was much easier to object to the Vietnam War because so many others considered it unjust.

If we accept that U.N. authority is God-ordained, then it is time to factor this reality into our peace theology.

But in the past several decades, a new dynamic has emerged: a United Nations that is gaining increasing authority to provide law enforcement around the world.

For example, former Yugoslav president Slobodan Milosevic is being tried in The Hague for horrific war crimes in Croatia, Bosnia and Kosovo. The United Nations brings accountability to North Korea for its nuclear weapons program. And it is the United Nations that has invaded Iraq with inspectors looking for weapons of mass destruction.

Consequently, the action against Iraq is viewed by many of us as a necessary police action by the international law enforcement community to stop a criminal who gassed his own people and invaded several neighboring countries. Others of us think the U.N. police action is a transparent front for the U.S. military and our country's national interests. Because we do not agree, it is difficult for us to speak with a unified Mennonite voice.

As members of a historic peace church, we want to be responsible citizens in the world's lone superpower. We wield this citizen-power by voting and occasionally mobilizing to send thousands of our names on a petition to the president (see page 20). Mennonite Central Committee has offices in Washington and at the United Nations, where members of our church lobby for justice and for the world's poor and disenfranchised.

However, those of us who accept the current actions against Iraq as international law enforcement must then also engage a difficult question: How much force should be used? Law enforcement may teach continuum-of-force options and hope to use as little violence as possible, but its effectiveness is always derived from the license to kill. Further, motives for law enforcement are not always noble.

If we view the action against Iraq as law enforcement by the international community, then we must also work for international laws that are fair and enforcement that is just. We must understand the desperation that drives Palestinians to turn their bodies into bombs. We must face Muslim anger that helped create Osama bin Laden and the al-Qaida network. For most of these people, international law enforcement has no integrity. We must understand why and do something about it.

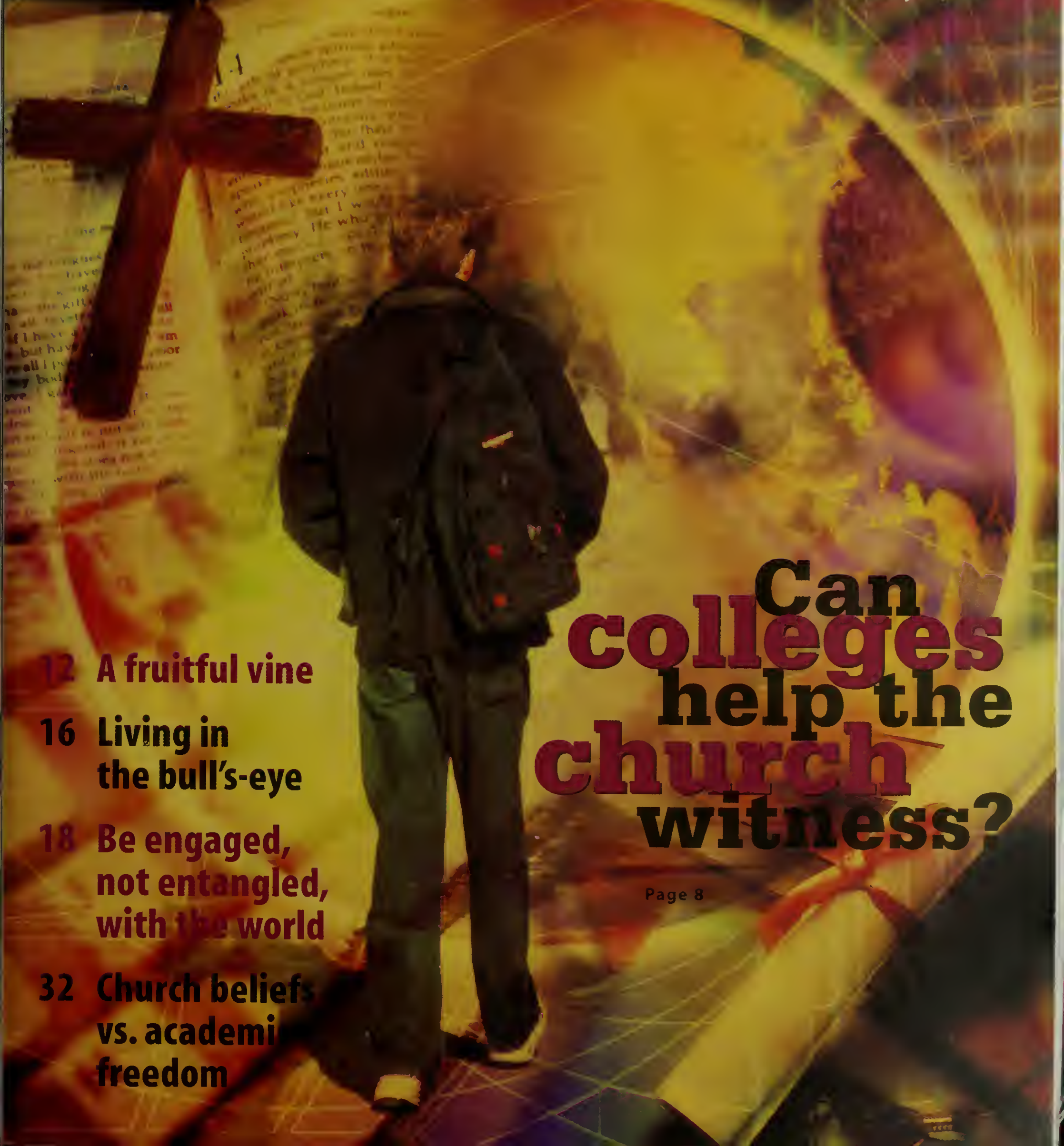
If we accept that international law-enforcement authority is God-ordained, then it is time to factor this reality into our peace theology. The United Nation's growing power is a new dimension for the church as it relates to government.

On Jan. 27, U.N. inspectors in Iraq will submit their report. Afterward, if our country is impatient with the United Nations and unilaterally—or with a few allies—invades Iraq on its own, then clearly that is war, and we must oppose it. However, if the international community sanctions an invasion, we will be forced to decide whether the United Nations is part of God's provision for order.—*ejt*

The Mennonite

www.themennonite.org

January 21, 2003



Can colleges help the church witness?

Page 8

12 A fruitful vine

16 Living in the bull's-eye

18 Be engaged, not entangled, with the world

32 Church beliefs vs. academi freedom

It's good to be a pastor

Clarence E. Rempel is a pastor at First Mennonite Church, Newton, Kan.

I celebrated 25 years of pastoral ministry in November. This ministry has been hard, but it has been good. I want others to risk this hazardous and meaningful vocation.

In November 1977, Amanda and I and our 3-year-old son Nathan, pulled into Lincoln, Neb., at the head of a parade of several cars, pickups and a stock trailer loaded with all our earthly wealth. For our first house we had used furniture bought at a household auction in our hometown of Henderson, Neb. I was ready to launch into my first pastoral ministry assignment, or so I thought. I had had four years of Bible college education, three years of voluntary service overseas and three years of practical and theological education at a Mennonite seminary. I was more than ready, I thought.

Actually I was wet behind the ears. The education God wanted to do in my heart and my character was only beginning. The next five years of planting a new church, seeing it blossom with new and young believers, then watching it diminish with difficulties and disasters and eventually die were among the most difficult in my life.

I survived—barely. I learned some lessons of the soul. I learned that I had worth apart from any success. I had worth simply because God had created me in his image, and Jesus Christ had redeemed me for himself and the family of God. I learned that God loved me and would not abandon me, even when I felt deserted. I learned that in spite of all the troubles of failure and the mean-spirited attacks of slander and even a lawsuit, I could not shake God's call on my life as a pastor.

It's good to be a pastor in a vocation rich in opportunity for personal formation and spiritual transformation.

After 25 years of pastoring, I just have to stop and say, Thank you, God, for this most meaningful of vocations. What a privilege to be a student of the Bible and to preach God's word! What a privilege to share with people in times of grand celebration and in times of life's deepest hurts! What a privilege to guide people out of the darkness of bitterness and guilt, hopelessness and hurt to the kingdom of love, joy and peace, the kingdom where Jesus Christ rules over all! Thank you, God.

It's good to be a pastor, a vocation for connecting with people at life's crossroads.

It's good to be in a vocation of leading the social entity by which God reveals himself and transforms the world. At the center of all galaxies and governments, "Christ rules the church. The church, you see, is not peripheral to the world; the world is peripheral to the church. The church is Christ's body, in which he speaks and acts, by which he fills everything with his presence" (*The Message*).

God's saving message comes through the church. Government cannot save us from the darkness; education cannot save us; medical care cannot save us; the military cannot save us. The government has tremendous power, but mostly it is the power to destroy. Wherever the president goes he has with him the black box from which he can launch missiles to destroy half the world. That black box cannot save us; it can destroy us. God's saving work comes through the church. What a privilege to serve in the church! What a privilege to embody the life-giving, soul-transforming message! What a privilege to be a pastor of the good-news people called the church.

In first grade, my school newspaper asked me what I wanted to be when I grew up. I said president of the United States. Thank God I was spared that job and called instead to the leadership of that social entity central to God's redeeming, reconciling and restoring work in the world. To what else would I want to give my life? It's good to be a pastor. I am blessed as a good-news messenger. TM

TheMennonite

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor emeritus: **J. Lorne Peachey**

Cover and pages 8-9 composition by Merrill Miller. Photos by CLEO and Dynamic Graphics.

Vol. 6, No. 2, January 21, 2003

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-60S0

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 316-283-04S4

P.O. Box 1245, Elkhart, IN 46S1S
phone: 574-523-3046 fax: S74-293-1892

Web site:
www.themennonite.org

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for July when it is published on the first and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 1S683-1999. Canada Post international publications mail sales agreement no. 4003318S, GST no. R1221924S3. Subscription rates: $38.7S (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave.,
Scottdale, PA 15683-1999.

Mennonite
Church
USA

CONTENTS

21 '03

AMBS
LIBRARY
ELKHART, IN

7

6

11

8 **Recovering true evangelical faith**
How colleges can help the church witness—*Shirley Hershey Showalter*

12 **A fruitful vine**
The early church provides a metaphor for the Mennonite Church's identity and mission.—*Steve Thomas*

16 **Living in the bull's-eye**
An open letter to my daughter Miriam—*Cliff Kindy*

19 **Florida pastor, Jamaica native picked as denominational moderator-elect**
—*Laurie L. Oswald*

20 **April history conference to highlight increasing diversity and urbanization**
—*Laurie L. Oswald*

21 **Radio station takes Hispanic ministry to the air**
—*Andrew Clouse*

22 **Dialogue leads to meeting with pope**
—*Ferne Burkhart*

DEPARTMENTS

2 **Grace and truth**
It's good to be a pastor—*Clarence E. Rempel*

4 **Readers say**

6 **News digest**

14 **Resources**

18 **Leadership**
Be engaged, not entangled, with the world.—*James Schrag*

24 **For the record**

30 **Mediaculture**
The last taboo—*Gordon Houser*

32 **Editorial**
Church beliefs vs. academic freedom—*Everett J. Thomas*

The Mennonite
nativity set

No glory in Christmas art

How does this kind of Christmas art (Cover, Dec. 24, 2002) bring glory to our heavenly Father? *—Eleanor Engel, Princeton, Ill.*

Hinders ability to communicate

On Nov. 9, 2002, the Eastern Mennonite University board of trustees issued a statement with the intention to renew the relationship between EMU and Mennonite Church USA and Mennonite Education Agency ("EMU Adopts Denominational Positions," News Digest, Jan. 7). In the days following, students, faculty and staff began to express concern with the tone of the statement.

We presented a petition to the board and the Mennonite community as a symbol of our desire for communication by open and direct dialogue. EMU's mission statement declares that "together we seek truth." Each person holds a piece of the truth we are seeking. We, along with 200 students who signed the petition, believe that EMU is an institution that should allow conversation that challenges our beliefs while upholding the institutional ties to the church and strengthening our faith in God. We feel the board's statement hinders our ability to communicate within our academic community.*—Roxann L. Allen, Kevin D. Docherty, Duane A. Miller, Sara J. Versluis, Rachel A. Swartzendruber, Harrisonburg, Va.*

Police action or war

Everett Thomas' attempt at differentiating between police action and war leaves me cold ("Police Action or War?" Jan. 7). I agree there is a difference. But I'm not so sure it makes much difference to peaceful followers of Jesus. When the Jewish police arrested Jesus at the garden of Gethsemane, Peter pulled out his sword and began slashing ears. Jesus would have no part of it, telling Peter to put it away. I don't think that if the apostles had gotten a green light from Syria, Persia and Egypt they would have been justified in slashing away at more than ears.

Jesus said, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews" (John 18:36). We need to remember who and whose we are.*—Bob Hartzler, Wayland, Iowa*

IN THIS ISSUE

Dismantling racism is one of Mennonite Church USA's founding purposes. Three news stories illustrate the church's resolve to become anti-racist. An April gathering in Philadelphia (page 20) will highlight racial and ethnic diversity as well as the contributions of women through storytelling and scholarly papers. A second development is that Jamaican native Roy Williams has been nominated to serve as moderator-elect of Mennonite Church USA (page 19). A third evidence of the church's commitment to dismantle racism: Goshen (Ind.) College uses its radio station every Saturday morning to reach local Hispanics (page 21).*—ejt*

"Police Action or War?" leaves me confused and troubled. It seems to suggest that we can view the United Nations as an international police force ordained by God to enforce order—violently, if necessary. How is this consistent with a nonviolent Christ who rejected violence regardless of its expediency? The editorial seems to suggest we might accept a modicum of force under certain circumstances, or that we could label this war a police action—as if semantics might justify the use of violence. I realize the editorial does not advance a strong position, but in the face of looming war, we as a peace church need to voice a strong position, and it needs to be a position that clearly renounces violence in any form under any circumstances. *—Larry Penner, Lancaster, Pa.*

Children in Communion

I appreciated Kevin Goertzen's thoughtful article ("Welcome Children at Communion," Speaking Out, Jan. 7) on Communion and children. It is both a timely and important concern. For several years the congregation I attend, University Mennonite, State College, Pa., has done exactly what Goertzen suggests. All the children are invited to receive grapes, and most do so. In one particularly memorable service, several women provided breads from different parts of the world. These breads were then also shared with the children. During children's' time, our pastor explained the meaning of the Lord's Supper. He has likewise explained our foot-washing service, in which some of our preteens have participated. Thank you, Kevin, for your sensitivity to the issue of helping our children move through the various levels of participation in worship services so they can become fully committed followers of Jesus.*—Gladys E. Keener, State College, Pa.*

Goertzen's interpretation of 1 Corinthians 11 that "no one is excluded" from the Lord's Supper does not account for the passages in that chapter which urge believers to "examine yourselves, and only then eat of the bread and drink of the cup" or the passage in the previous chapter that describes Communion as "sharing in the body of Christ" and insists that "you cannot drink the cup of the Lord and the cup of demons." To ask children, who are not believers, to "examine themselves" and "discern the body" lest they "eat and drink judgment against themselves" seems to do a great violence against the innocence of childhood that our Anabaptist theology has preserved. That theology insists that Christian discipleship is a decision made by those who are old enough to be accountable to God and the congregation. I would hope our children would find the Lord's Supper to be an occasion to anticipate the time when they choose to be joined to Christ's body and thus share in that body at Communion.—*Gerald Biesecker-Mast, Bluffton, Ohio*

Nothing impossible for God

The Mennonite gets to me late here in Panama, and I just finished reading with great appreciation Ron W. Adams ponderings, "Nothing Is Impossible With God" (A Pastoral Word, Dec. 10, 2002). It sure would be interesting to know just who the wealthy young man was in Luke 18 and whether or not he eventually did follow Jesus. I am attracted to the speculation by some that the young man may have been John Mark, author of the second Gospel.

Do not read the story about the young man and the ensuing conversation between Jesus and his disciples as an isolated incident. Only 13 verses later, the story begins of God doing the impossible and saving a rich man. His name is Zacchaeus. It is no accident that Luke's account of the miraculous salvation of Zacchaeus is the concluding personal encounter Jesus has with someone in his public ministry. It occurs right before his triumphant entry into Jerusalem. Zacchaeus is proof that "nothing is impossible with God" and a fitting conclusion to Christ's public ministry.—*Jacob M. Tice, Concepcion, Panama*

Harry Potter based on witchcraft

In Gordon Houser's Mediaculture column (Dec. 24, 2002), all are advised to see the film *Harry Potter and the Chamber of Secrets*. The reasoning is that it is a triumph of good over evil. Be that as it may, it is still syncretism. Remember that Baal worship and God worship did not mix; it brought Israel into Babylonian captivity.

Harry Potter has a witchcraft and sorcery base. It would be a lot wiser to advertise the video by Jeremiah Films on the evils of Harry Potter. If we as a church recognized the reality of an evil spirit world, this ill-advised recommendation that the Harry Potter film is positive would be eliminated. —*Dean Hochstetler, Nappanee, Ind.*

New Age distorts Anabaptism

Regarding Diane Zaerr's "Pastor News: the Good and the Sad," (Leadership, Dec. 24, 2002): The more we cater to New Age philosophy the sadder the news will be. According to *Reader's Digest,* New Age is a set of beliefs intended to replace traditional Western culture with alternative approaches to religion, medicine, the environment, music, etc. So a bit of objective scrutiny reveals New Age attempts to distort Anabaptist faith and the belief that the Bible is God's Word for every generation of every nation. For one application, God's Word uses the words husband, he, his and him for the offices of bishop, pastor, elder and deacon.

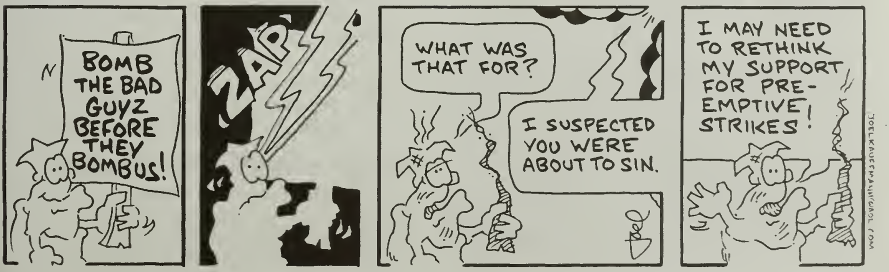
The apostolic church in the beginning provided a guiding spirit for the worldwide church today by ordaining men. Zaerr says, "Women continue to have more difficulty finding pastoral assignments than do male candidates." Why? Because many pulpit committees still believe 1 Timothy 3:1-13. —*Frank Horst, Warden, Wash.*

Faith cannot die

Mitchell Brown (Readers Say, Jan. 7) claims to know what Elie Wiesel means when, as a youngster, he witnessed a frail lad choked to death on a Nazi gallows. I wonder how much Brown has read of Wiesel. In book after book, Wiesel gives witness to being a survivor in and of faith. Of the temptation to give up the faith in his long period of *Night* when he would and could not speak of the indescribable evil he experienced, I once heard him say, "How could I allow the faith of thousands of years to die with me?"—*Richard J. Lichty, Hatfield, Pa.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. —*Editors*

Pontius' Puddle **by Joel Kauffmann**


BOMB THE BAD GUYZ BEFORE THEY BOMBUS!
ZAP!
WHAT WAS THAT FOR?
I SUSPECTED YOU WERE ABOUT TO SIN.
I MAY NEED TO RETHINK MY SUPPORT FOR PRE-EMPTIVE STRIKES!
JOELKAUFFMANN@AOL.COM

Accident claims CPT member's life in Iraq

Weber

BASRAH, Iraq—George Weber, 73 and a member of a Christian Peacemaker Teams delegation in Iraq, was killed Jan. 6 when the vehicle in which he was riding blew a tire and flipped. Weber, of Chesley, Ont., was one of six CPT members in a Chevy Suburban returning to Baghdad from Basrah when the accident occurred. He died instantly from head injuries when he was thrown from the vehicle.

The Suburban, which had new tires, was traveling on a lightly traveled six-lane highway in good weather when the accident occurred.

Two other team members received moderate injuries. Charlie Jackson, 43, of San Antonio, Texas, was hospitalized with a broken rib and back strain, and Michele Naar-Obed, 46, of Duluth, Minn., suffered a broken nose and neck strain.

"On this day, Christians celebrate Epiphany, when strangers brought gifts from the East," said delegation leader Cliff Kindy of North Manchester, Ind. "Our delegation came from the West. George Weber brought the gift of his life."

Weber was a retired history teacher who had previously served with CPT in the West Bank in 2001 and 2002.

Weber and the 16 other delegation members had been in Iraq since Dec. 29, 2002. They were scheduled to leave the country on Jan. 9.—*CPT News Service*

this date in Mennonite history

Jan. 21, 1525— Conrad Grebel baptizes George Blaurock in Zurich, the first Anabaptist baptism.

Jim Bishop

For the birds

Joseph L. Lapp, outgoing president of Eastern Mennonite University, displays a table of emu souvenirs on Jan. 8 during his last convocation address to students, faculty and staff. Lapp will step down June 30 after 16 years as president. He oversaw the 1994 change in the Harrisonburg, Va., school's name from Eastern Mennonite College to EMU. Since then, Lapp has received a variety of gifts related to the flightless bird, including a stuffed emu, emu jerky, an emu egg, emu oil and a T-shirt of the Flying Emus, an Australian volleyball team.

New congregation emerges in Ecuador

ELKHART, Ind.—César Moya and Patricia Urueña went to Ecuador with Mennonite Mission Network three years ago to serve on the faculties of two Christian universities. While their primary focus was not on church planting, the couple's activities outside school have led to the emergence of a Mennonite congregation in Quito, the Ecuadoran capital.

"Reflecting theologically on what God would have us do and doing pastoral work are inseparable sisters in the development of our ministry," Moya says.

Moya and Urueña's work is the result of a partnership among Mennonite Mission Network, Central Plains Conference and the Mennonite Church of Colombia. The couple is Colombian.

In Ecuador, Moya and Urueña teach university courses on Anabaptism and conflict resolution. Outside the university setting, the couple works with human rights, issues of faith and economics, a conflict-resolution program for women in prison, indigenous churches and other programs.—*Mennonite Mission Network*

MWC adds personnel for Africa assembly

STRASBOURG, France—Three North Americans have joined Mennonite World Conference's preparations for Africa 2003, the MWC assembly to be held in August in Bulawayo, Zimbabwe.

Ken and Marilyn Langeman, Manitoba natives who have worked with Mennonite Central Committee since 1971, have been seconded to MWC and will work in Bulawayo. Ken has been MCC's controller since 1979, and Marilyn most recently was the executive assistant in the MCC U.S. executive office, both in Akron, Pa. In Bulawayo, Ken will work with financial management and developing accounting and reporting systems. Marilyn will focus on database work, printing production and be a travel liaison.

In addition, Tom Frank of West Simsbury, Conn., is a volunteer working half-time raising funds and promoting the assembly, primarily in North America. He is a college marketing professor who became a Christian and a Mennonite in 1996, when he and his wife, Anneliese, were baptized at Toledo (Ohio) Mennonite Church. The Franks have also been members of First Mennonite Church in Denver. They now worship in a Congregational church near their Connecticut home and meet with a local informal Mennonite fellowship.—*MWC News Service*

Mexicans getting MCC hurricane relief

CAMPECHE, Mexico—Mennonite Central Committee (MCC) is committing $30,000 to assist people in southern Mexico communities damaged by Hurricane Isadore in October 2002. Funds will be split

MCC photo by Dave Klassen

Road ready

Ugandan Ida Ssenukuuto admires the new bicycle she received last month from Mennonite Central Committee for completing a two-year HIV/AIDS health-care training program. The program was funded by MCC and the Canadian International Development Agency. Seventy graduates were honored in a Dec. 12 ceremony in Kampala, Uganda's capital. The bicycle is intended to help Ssenukuuto travel to visit homebound patients in her community.

equally between the eight Low German-speaking Mennonite colonies in Campeche and the surrounding indigenous communities.

In the colonies, where family income is derived almost entirely from farming, nearly an entire corn harvest was lost as well as hundreds of farm animals. Damage in the surrounding communities was similar, although economic activities are more diverse.

MCC funds will be used primarily to purchase animals such as chickens and goats plus feed. Later, after pastures are restored, cows and calves will be purchased.

The project is being carried out in cooperation with several groups. The social service committee of the Mexico City Mennonite Conference will guide the work with the indigenous communities. Mennonite colonies in northern Mexico and Mexico Mennonite Aid, a Beachy Amish outreach center in Campeche, are assisting in the work with colonies. They have already provided initial emergency food and are collecting furniture and clothing for the hurricane victims. The Mexico City congregations are raising funds to purchase 21 tons of corn.—*MCC News Service*

Bluffton enshrines athletic standouts

BLUFFTON, Ohio—A 1950s football player, two athletes who graduated in the early 1980s and an entire basketball team are the newest members of Bluffton College's Hall of Fame.

Ron Lora was an offensive end from 1956 to 1959, during Bluffton's greatest football era. During his four seasons, the Beavers went undefeated in conference play. Lora was a team captain for three years and an all-conference selection his senior year. He continues to live in Bluffton and is a history professor at the University of Toledo.

Mike Kelly was Bluffton's quarterback from 1977 to 1979, graduating as one of the school's most prolific passers. He was just the sixth player in Beaver history to throw for more than 1,000 yards in a season and is currently 12th on the career passing list. Kelly is in his second season as a member of the coaching staff of the Philadelphia Eagles of the National Football League.

Judy Stutzman Kanagy was a volleyball standout from 1977 to 1980 and was recognized as Bluffton's top senior female student-athlete. She now lives in Colorado Springs, Colo.

The 1984-85 men's basketball team posted the most wins, 18, in school history. The Beavers were coached by Glenn Snyder and led by Pete DuMonte, who was an honorable-mention All-America selection. Also receiving post-season recognition were Tim Walters and Bruce Andrews.

Nearly 100 individuals and teams have been enshrined in Bluffton's Hall of Fame since its inception in 1974.

Hesston dean announces resignation

HESSTON, Kan.—Char Hochstetler, dean of students at Hesston College for the past eight years, has resigned, effective at the end of the current school year. She will be moving to Indiana, where her husband, Ritch, has taken a position with Oakwood Leadership Academy in Syracuse. He previously was youth minister for South Central Conference and Western District Conference.

"It has been such a privilege to work as dean of students at Hesston College," Hochstetler says. "During the past eight years I have learned so much and have met so many incredible people, staff and students alike."

Says Marc Yoder, executive vice president for academic affairs, "It has been a privilege to have her be a part of the Hesston family, and we wish her well in the future."

A search for Hochstetler's successor is under way.

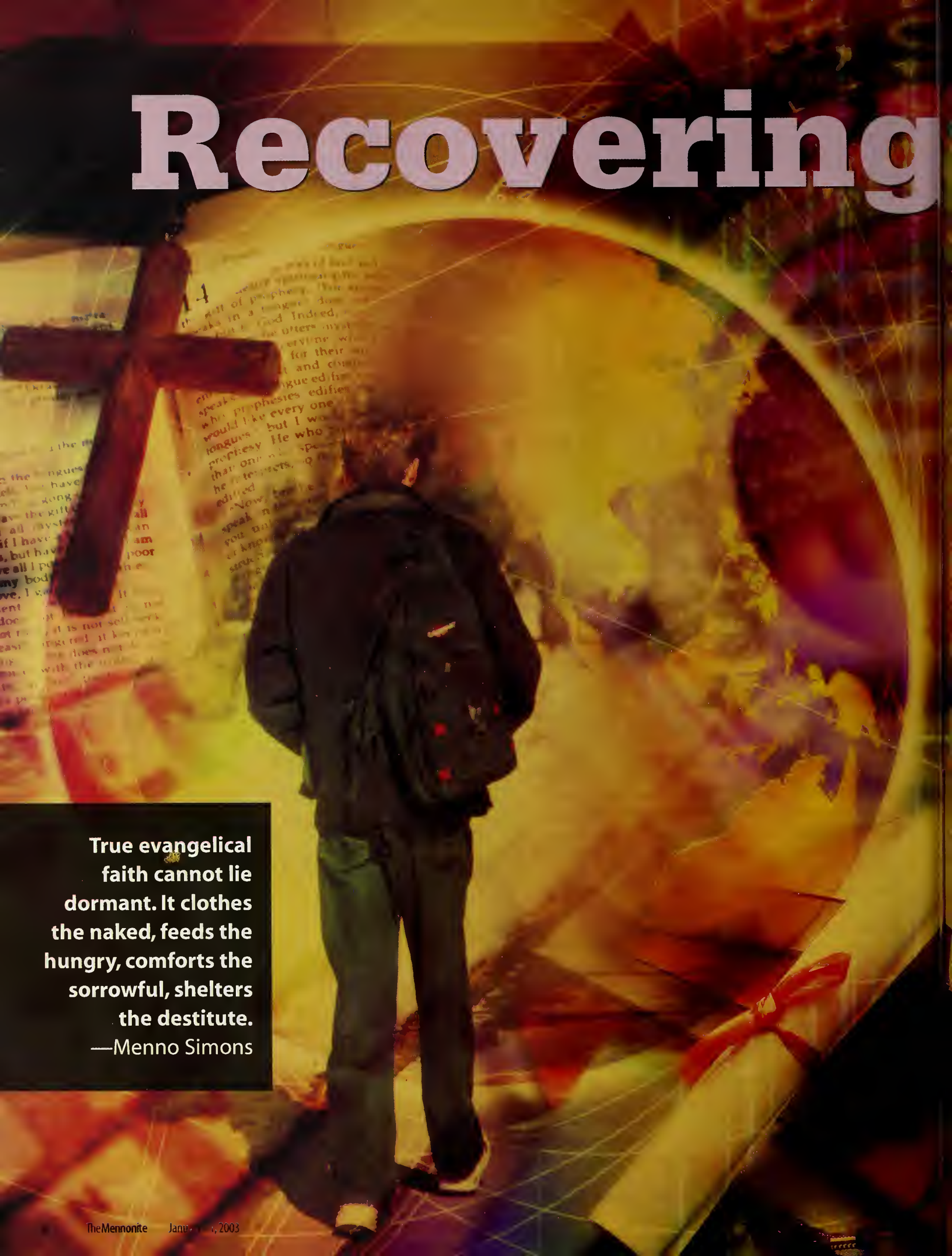
MCC gets stamp of approval

Residents of Rosthern (Sask.) Mennonite Nursing Home have been giving Mennonite Central Committee (MCC) their stamp of approval for 35 years.

Since 1967, the home has been collecting stamps from around the world and processing them for resale. The money raised—about $300 a year—goes to MCC.

Mary Jane Block, who works in the home's activity department, talks about people bringing stamps to the home while driving across Saskatchewan on vacation.—*Canadian Mennonite*

Recovering



> True evangelical faith cannot lie dormant. It clothes the naked, feeds the hungry, comforts the sorrowful, shelters the destitute.
> —Menno Simons

Church Education Sunday is Feb. 2.

true evangelical faith

by Shirley Hershey Showalter

In the March 5, 2002, issue of *The Mennonite*, Nelson Kraybill, president of Associated Mennonite Biblical Seminary (AMBS), Elkhart, Ind., asked whether our future as a church is evangelical. He said we must not be afraid to proclaim the good news. The article touched a nerve. Scores of people have thanked Nelson profusely for using his position as an academic and church leader to support the "e" word. I have experienced this encouragement to speak boldly since speaking on "Revive Us Again" at the 1997 Mennonite Church Convention in Orlando, Fla., and since becoming president of Goshen (Ind.) College.

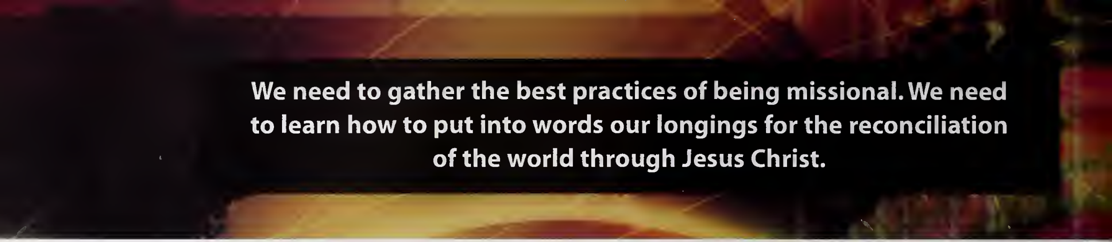
Whether we use the word "missional" or "evangelical," Mennonites must find a new consensus around Menno Simons' words (above). One key resource we have in Mennonite Church USA is our five undergraduate colleges and two seminaries. I propose that the church call upon these campuses as we in turn call young people in our church and other churches to go forth ready to take "true evangelical faith" into the world.

I have given my life to Mennonite higher education because God spoke to me through a leader when I was young. When I drove to Mellinger Mennonite Church, Lancaster, Pa., in 1965 to hear Myron Augsburger speak, I was 17 and sure I wanted to go to college. My teachers at Warwick High School in Lititz, Pa., had encouraged me either to apply at their alma maters (Duquesne and Bob Jones universities) or try for the "big time" (I might have gone to Wellesley with Hillary Clinton if my English teacher had been successful in her encouragement). Instead I chose a college on the basis of hearing a sermon.

Myron spoke with power and authority without being

I propose that the church call upon our campuses as we in turn call young people in our church and other churches to go forth ready to take "true evangelical faith" into the world.

Continued on page 10



We need to gather the best practices of being missional. We need to learn how to put into words our longings for the reconciliation of the world through Jesus Christ.

Continued from page 9

arrogant. He spoke of the need to give our lives to Christ and to Christian service. He spoke about have a living encounter with the risen Christ. He spoke about the needs of the world and how Christ needed a new generation of peacemakers. He stirred my youthful idealism and showed me how I could combine my desire for learning with the love of God and service to others.

During the four years I attended then Eastern Mennonite College, Harrisonburg, Va., I heard many other sermons. The strongest theme in all of them was that Anabaptism was neither social gospel nor fundamentalism. To be Anabaptist was to hold two seemingly opposite views of the gospel together—orthodox biblical faith and work on behalf of the poor, hungry and destitute—as “true evangelical faith.” What made it possible was the transforming power of the Holy Spirit and the work of Christian community. To tell this story was to be an evangelical Anabaptist.

I was also hearing about “the Anabaptist vision,” first formulated by Harold S. Bender at Goshen College, as translated by my professors into various fields. Later, after four years in graduate school, I responded to the call to teach at Goshen, pulled back into Mennonite higher education by John A. Lapp, who had been a mentor at Eastern Mennonite and had moved to Goshen as dean.

I was influenced in my early years of college teaching by another remarkable college president—J. Lawrence Burkholder. Before I ever met him I knew he had given up the pinnacle in higher education, an endowed chair at Harvard, to return to Goshen and serve the Mennonite Church there. He had also been jailed with Martin Luther King Jr. in Alabama during the civil rights movement. His decisions showed me it was possible to live by Anabaptist faith in the academy or in society. He held together the tensions so many others could not bear. No wonder his favorite words were ambiguity, paradox and mystery.

Lawrence added another layer of significance to Mennonite higher education—a true appreciation for the liberal arts. He spoke lovingly, movingly, knowingly about great literature, art, music, philosophy and science. He inspired us to want to do our best, become a little wiser every day and not to waste a drop of talent—all for the kingdom and glory of God. Lawrence was president of Goshen from 1973 to 1983, when the charismatic movement was stirring the church. He invited people to use our campus to explore what the Holy Spirit was saying to the churches. One result was a festival of the Holy Spirit, which took place in 1974.

I sense the church again needs places to think and celebrate, something all our campuses can provide. We need to gather the best practices of being missional. We need to learn how to put into words our longings for the reconciliation of the world through Jesus Christ. We need to help each other connect a passion for the poor and for peace with the root of our faith. Our community spirit can be a great asset when combined with the resources on our campuses. Here are three ways to imagine a deeper partnership between the church and its colleges: practical models, stories from the past and leadership development for the future.

Practical models: How do we share the good news? Colleges have resources in music, writing, drama, radio, television, film, computer science and art. We are developing multimedia in sophisticated ways. These tools will better enable us to share our faith in the 21st century, whatever our vocation and calling. How can we do a better job of sharing?

Once we have an audience, what do we say and how do we say it? An editorial in *The Christian Century* (Nov. 20-Dec. 3, 2002) says, “The existence of bad evangelism is no reason to opt for no evangelism.” The author suggests we “use words [only] when necessary” and ask this important but noninvasive question, “When has God seemed near to you?” Some of us are afraid to impose answers, but none of us should fear good questions asked by a gentle spirit.

Knowing our history: How can we recover the fervor? Every day I come to work at Goshen I am surrounded by evidence of the evangelical witness of the Mennonite church. I park my car next to Coffman Hall, named for the young evangelist who first brought the (old) Mennonite Church and higher education together. Across the campus the Mennonite Historical Library holds stories of some of the most evangelical Christians ever known to the church. What they said was so powerful and dangerous that before they were burned or drowned their captors screwed their tongues to the roof of their mouths.

Next to my desk is a chair given to the Mennonite Archives by teacher and writer Robert Baker. I can imagine S.C. Yoder, peacemaker and evangelist, placing his tall frame into it. Above me is the room in which Yoder’s quiet words broke an

Being heartfelt, open and evangelical has a history among us. We can recover that history, and we can share our passion not only with the lost but with the found.

impasse in 1944. He said: "You ask the reason for our situation? I'll tell you the reason. It is because fellowship has broken down. There was a time when we experienced the finest of Christian fellowship, but for some time this has no longer been possible. Today the feeling experienced is one of ostracism. The fellowship is gone. This is the reason for distrust and tension within the church." (These words are the recollection of Guy F. Hershberger as quoted by Albert N. Keim, *Harold S. Bender 1897-1962*, Herald Press, 1998.) A spontaneous prayer meeting lasting an hour and a half followed these words. Keim writes: "The dramatic evening session had given birth to a new Mennonite General Conference. The old had died. The new was born in 1944."

Being heartfelt, open and evangelical has a history among us. We can recover that history, and we can share our passion not only with the lost but with the found.

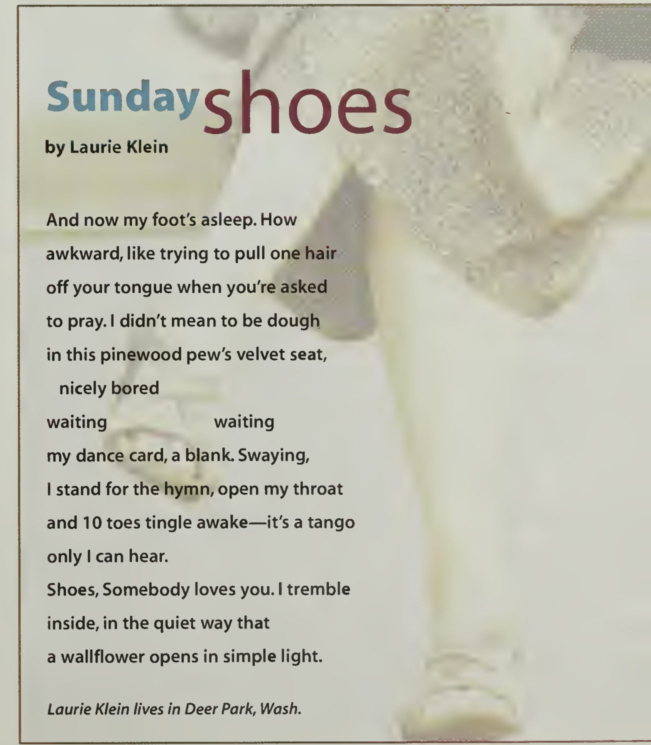
Developing new leaders: How can we share who we are and what we know? One of the most stirring sermons I ever heard was preached this fall by John D. Roth, professor of history at Goshen. His topic was "Peace Is Not Just for Mennonites." As we walked back to our offices, a faculty member said, "I am ready to walk down the sawdust trail." In his book *Choosing Against War: A Christian View* (Good Books, 2002), John suggests that "if we were to take these words seriously, the declaration that 'God's love is stronger than our fear' might turn out to have consequences far more profound than we might generally think."

I sent John's book to Sam Barkat, provost of Nyack (N.Y.) College, who is one of my fellow board members on the Council for Christian Colleges and Universities. Sam is an evangelical Christian who first became convicted about peace as central to the gospel when he met Myron Augsburger. Sam is excited to find the theology based on the concept of shalom in the work of Perry Yoder and others. He wants to bring this work to the rest of the evangelical world. When we are ready to speak, we will be led not only to the unsaved but also to other Christians who long to hear about the gospel of peace.

Recently I witnessed a plea from a member of the Seventh-day Adventist church, one of many churches that had pacifism as a distinctive in their past. Sharon Pittman, director of the social work program at Andrews University, pleaded with a group of us from AMBS and Goshen. With tears in her eyes, she said, "Come over to Macedonia and help us." There is now a peace club at Andrews.

For nearly 500 years, Mennonites have tried to be faithful to a vision that holds together the fragments of our world through Jesus Christ the Prince of Peace. Today many Christian traditions are asking us to share that vision. Catholics, Presbyterians and Lutherans have initiated conversations with Mennonites. Evangelicals are doing the same. Each of these traditions has something not only to receive from us but to give us. We may need them to help us remember again what it means to have a passionate witness to true evangelical faith.

Shirley Hershey Showalter is president of Goshen (Ind.) College.



Sunday shoes

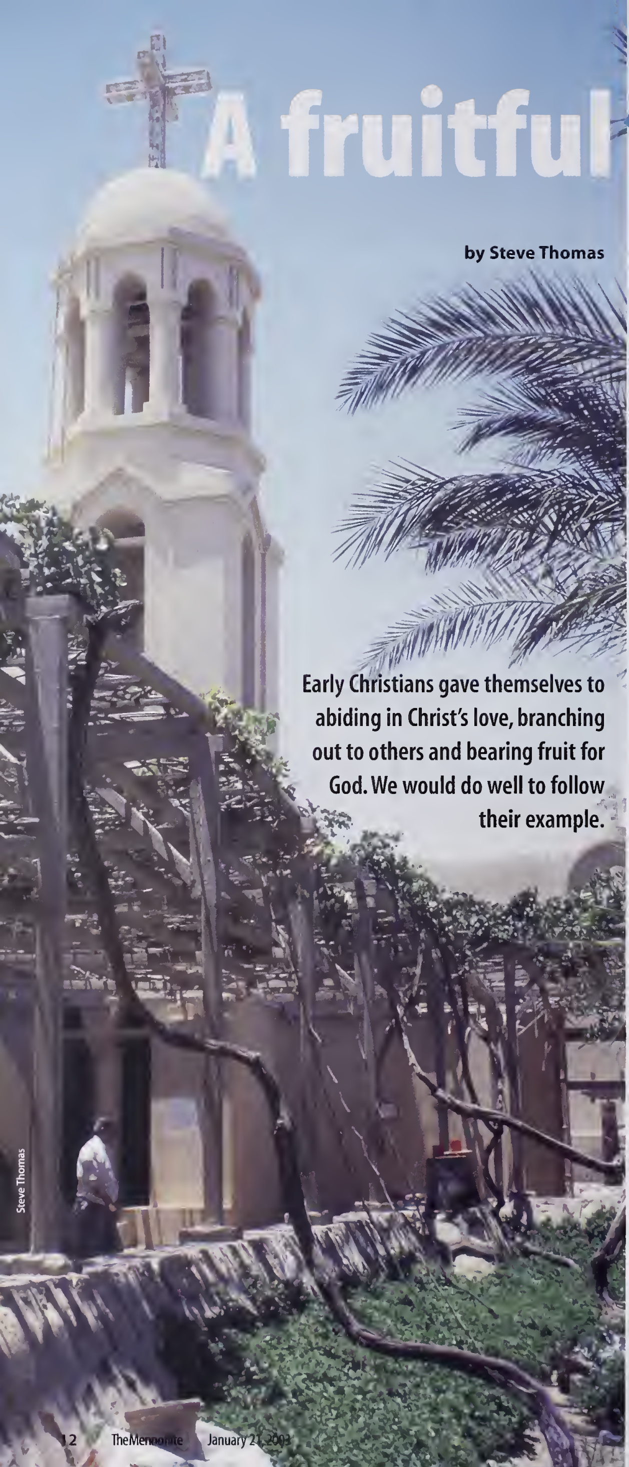
by Laurie Klein

And now my foot's asleep. How
awkward, like trying to pull one hair
off your tongue when you're asked
to pray. I didn't mean to be dough
in this pinewood pew's velvet seat,
  nicely bored
waiting   waiting
my dance card, a blank. Swaying,
I stand for the hymn, open my throat
and 10 toes tingle awake—it's a tango
only I can hear.
Shoes, Somebody loves you. I tremble
inside, in the quiet way that
a wallflower opens in simple light.

Laurie Klein lives in Deer Park, Wash.

A fruitful *vine*

by Steve Thomas



Steve Thomas

Early Christians gave themselves to abiding in Christ's love, branching out to others and bearing fruit for God. We would do well to follow their example.

On a sabbatical last year, I traced the mission and expansion of the early church through Turkey, Greece, Rome, Tunisia and Egypt. Evident in their art, architecture and geographical spread, the early Christians took to heart the words of Jesus: "Abide in me as I abide in you. … I am the vine, you are the branches. Those who abide in me and I in them bear much fruit. … [God] is glorified by this, that you bear much fruit and become my disciples. … I appointed you to go and bear fruit" (John 15:4, 5, 8, 16).

In response to this call and the abundant life they found in Christ, early Christians gave themselves to abiding in Christ's love, branching out to others and bearing fruit for God. We would do well to follow their example.

Abiding in Christ: Jesus calls his disciples to "abide in me as I abide in you." This invites us to connect with Christ the Vine, our source of spiritual vitality for growing branches and bearing fruit. "Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me," says Jesus. The word he uses for abide is the Greek word "meno," which means to abide, dwell or make one's home. Meno, as Jesus uses it elsewhere, couples inner and outer dimensions of discipleship—our inner connection and our outer conduct, our receiving and extending Christ's love. We could redefine our Menonite identity as those who abide in the love of Christ.

Members of Egyptian monastic

The early church provides a metaphor for the Mennonite Church's identity and mission.

communities, dating to the fourth century, still make it their practice to abide in Christ. In the rhythms of their day, they nurture their connectedness to Christ by continual attentiveness to his presence. Whether in their garden or bakery, cell or sanctuary, they seek to be mindful of the indwelling Christ and reflect the love of Christ to others. A monk describes this practice in the midst of his kitchen work, "I do nothing else but abide in God's holy presence, and I do this by simple attentiveness and a habitual, loving turning of my eyes on God." One smiling monk suggested to me a practice at night, "When you can't sleep, don't count sheep, talk with the Shepherd." By day or by night, the aim is to abide in God's presence.

We're not monks or nuns. We do not live on the edge in a contemplative life but at the center of an active life. Yet we can cultivate this spiritual attentiveness. Whether we are in a monastery, minivan or factory, we can attend to God's presence with a Scripture verse, prayer or appreciation of God's creation. We can further attend to God's presence through other practices, such as Christian friendships, spiritual direction and prayer retreats. The aim is to allow all we are and do to arise from abiding in Christ's love.

Branching out to others: What we receive from Christ we extend to others. Christ gives us this commission, "I [have] appointed you to go and bear fruit." As we abide in Christ we give way to the Spirit flowing within us, branch out and extend God's abundant life. Grapevine images in early Christian art and architecture reflect this nature of the church, wildly branching out and spreading.

Some of the most striking sites around the Mediterranean are the many remains of ancient churches. They witness, like the book of Acts, to the amazing mission and expansion of the early church. Here was a church faithful to the call of Christ: "You will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). The early Christians did just this. By A.D. 300, witnesses had spread throughout the Roman Empire. In the first three centuries, according to some estimates, the Christian community grew to 7.5 million believers, or 10 percent of the Roman Empire.

Some 1,200 years later, Anabaptist Christians demonstrated similar mission and expansion. Menno Simons said, "This is the only joy and desire of my heart, that I may extend the borders of the kingdom of God." Inspired by the early church, the first Anabaptists passionately emphasized discipleship and witness. Author David Barrett says the only Reformation groups serving Christ's Great Commission were the Anabaptists. By abiding in Christ and branching out to others—and with the help of persecution—Anabaptists spread far and wide throughout Europe and eventually around the world. Rooted in this history, we can be encouraged in our evangelical mission of branching out to others.

Bearing fruit for God: By abiding in Christ and branching out to others we bear fruit for God—fruits of freedom, love and peace. When we manifest these fruits in our lives and community we glorify God, says Jesus, and complete our joy (John 15:8, 11). Living a loving, fruitful, joyful life in Christ is what God desires for all people.

By abiding in Christ and branching out to others we bear fruit for God—fruits of freedom, love and peace.

Early Christian images of grape clusters were symbolic of an abundant life with God's blessings. The early church embodied this as they reflected life in God's kingdom. Others desired this fruit, discovered the Vine that produced it and became part of the church. Egyptian monasteries continue to thrive and grow. Like early Christian communities, they yield the fruits of freedom, love and peace. They attract many new members and visitors to their ever-expanding communities. The fruitful grapevines at the center of their garden courtyards remind them of their Christian life and mission.

The prophet Isaiah envisioned a vine taking root, putting forth branches and filling the world with fruit (27:2). The early church served this vision with passion. By the time Paul wrote to the church in Colossae, the ruins of which are surrounded today by vineyards, he was able to say, "The gospel is growing and bearing fruit in the whole world"(Colossians 1:6).

As we train our Mennonite branch today, let's ask ourselves how we are abiding in Christ, branching out to others and bearing fruit for God. Like the first Christians, let us continue to extend God's abundant life of freedom, love and peace.

Steve Thomas is pastor of Walnut Hill Mennonite Church, Goshen, Ind. This article is based on his sabbatical in the Middle East, made possible by the Clergy Renewal Grant of Lilly Endowment.

Gun Violence: A Study and Advocacy Packet (Mennonite Central Committee U.S., 2002, $5) includes stories from the Mennonite community, biblical and theological reflections, information on U.S. gun violence and suggestions for action. Order from MCC U.S. Washington Office, 110 Maryland Ave. NE #502, Washington, DC 20002, 202-544-6564, mccwash@mcc.org.

Alternatives for Simple Living now offers resources in Spanish for Christmas, Easter and weddings. For more information, write to 5312 Morningside Ave., P.O. Box 2787, Sioux City, IA 51106, call 800-821-6153 or email Alternatives@SimpleLiving.org.

The Myth of the American Superhero by John Shelton Lawrence and Robert Jewett (Eerdmans, 2002, $27) explores the psychological and spiritual roots of the superhero myth and its deleterious effect on America's democratic vision.

Even Such Is Time by Elizabeth Bartel (Liztel, 2002, $15) is a novel set in rural Manitoba in the 1930s. Order from #24 2920 Cliffe Ave., Courtenay, BC V9N 2L7, 250-338-0291, dbartel@mars.ark.com.

Gateway Films, P.O. Box 540, Worcester, PA 19490, www.visionvideo.com, offers these four videos: **Scarred Hero: The Story of Joel Sonnenberg** (2002, $19.99, 25 minutes) tells about the faith of a burn victim; **And a Time to Heal** (2002, $19.99, 60 minutes) is the story of the Wedgewood Baptist Church massacre; **Common Ground** (2002, $19.99, 25 minutes) is about Billy Graham; **The Christian Story—With Martin Marty** (2002, $49.99, 120 minutes) is an overview of church history in six parts.

Choosing the Good: Christian Ethics in a Complex World by Dennis P. Hollinger (Baker Academic, 2002, $19.99) proposes a framework for doing ethics with confident humility despite a cultural context that undermines such endeavors.

College Faith: 150 Christian Leaders and Educators Share Faith Stories From Their Student Days, edited by Ronald Alan Knott (Andrews University Press, 2002, $12.99), helps students connect faith and academics. Shirley H. Showalter and Keith Graber Miller of Goshen (Ind.) College contribute articles.

Joy in Our Weakness: A Gift of Hope From the Book of Revelation by Marva J. Dawn (Eerdmans, 2002, $16) is a theological and practical guide that ushers readers into the presence of Christ and his lordship over the powers of evil.

When the Kings Come Marching In: Isaiah and the New Jerusalem by Richard Mouw (Eerdmans, 2002, $14) is a revised edition of Mouw's widely praised study of the relationship of Christ and culture.

The Strange New World of the Gospel: Re-Evangelizing in the Postmodern World, edited by Carl E. Braaten and Robert W. Jenson (Eerdmans, 2002, $23), describes the new challenge facing church missions in terms that are practical and ecumenical.

GodViews: The Convictions That Drive and Divide Us by Jack Haberer (Geneva Press, 2002, $19.95) explores five overlapping concerns that call us to particular service in the church and how these views drive and divide us as a faith community.

Practical Theology for Black Churches: Bridging Black Theology and African American Folk Religion by Dale P. Andrews (Westminster John Knox Press, 2002, $18.95) offers a way to bridge the gap between black churches and black theology and bring together a concern for liberation with a pastoral focus on spirituality.

Blessed One: Protestant Perspectives on Mary by Beverly Roberts Gaventa and Cynthia L. Rigby (Westminster John Knox Press, 2002, $19.95) seeks to answer three questions: Who is Mary? How does Mary's story intersect with contemporary life? and What does Mary teach us about God?

Discovering the Narrow Path: A Guide to Spiritual Balance by N. Graham Standish (Westminster John Knox Press, 2002, $16.95) surveys the wisdom of the mystics, the practice of forming a trinitarian faith, the openness of healing traditions and the value of balancing prayer and action.

The Gospel According to Harry Potter: Spirituality in the Stories of the World's Most Famous Seeker by Connie Neal (Westminster John Knox Press, 2002, $12.95) demonstrates how the lessons in Harry Potter not only echo many of the stories in the Bible but reinforce the central messages of Christianity.

Mennonite Tent Revivals: Howard Hammer and Myron Augsburger by James O. Lehman (Pandora Press, 2002, $27) tells the story of a group of Christians from a Mennonite community who developed a ministry of evangelism and spiritual renewal in the 1950s and 1960s.

For Everything a Season: Mennonite Brethren in North America, 1874-2002: An Informal History by Paul Toews and Kevin Enns-Rempel (Kindred Productions, 2002, $26.99) tells the story of the General Conference structure of Mennonite Brethren, the ministries carried out under its umbrella and the ways God used these ministries to further God's kingdom.

Not as the Scribes: Jesus as a Model for Prophetic Preaching by Ryan Ahlgrim (Herald Press, 2002, $16.99) suggests that pastors and preachers today should speak as Jesus spoke, as prophets speaking for God instead of as scribes talking about God.

Sounds of the Eternal: A Celtic Psalter by J. Philip Newell (Eerdmans, 2002, $18) is a seven-day devotional illustrated with Celtic art and inspired by Celtic teachings from throughout history.

Martyrs Mirror (Leather-Bound Gift Edition) by Thieleman J. van Braght with illustrations by Jan Luyken (Herald Press, 2002, $89.99) is a special gift edition based on the 1660 one-volume Dortrecht edition with Rainbow Premium Bonded dark brown leather cover.

The Bible for Children by Murray Watts, illustrated by Helen Cann (Good Books, 2002, $23.99), contains more than 200 Bible stories. The imaginative style reflects the variety of the biblical text, with stories, reporting, poetry, history and letters.

To Live in Peace: Biblical Faith and the Changing Inner City by Mark R. Gornik (Eerdmans, 2002, $21) shows how the life of the church, the strategies of community development and the practices of peacemaking can make a difference.

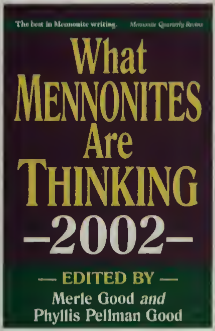
The Free Church and the Early Church: Bridging the Historical and Theological Divide, edited by D.H. Williams (Eerdmans, 2002, $24), argues that only a rediscovery of the church's patristic roots will help Protestantism preserve its identity in light of tendencies toward internal fragmentation and accommodation to culture.

Ten Amazing People and How They Changed the World by Maura D. Shaw, illustrated by Stephen Marchesi (SkyLight Paths, 2002, $17.95), introduces children ages 6-10 to people who used their intelligence, creativity and determination to improve the lives of others. Among the 10 are Dorothy Day, Martin Luther King Jr., Desmond Tutu and Mother Teresa.

Who in the World Can You Trust? by Bill Long and Glandion Carney (Faith Alive Christian Resources, 2002, $5.95) provides an evangelistic look at the nature of trust, how it can be lost and regained, and what it means to trust God completely. A leader's guide is available for $8.95.

What's Up With the Church Down the Street? by Thea Nyhoff Leunk (Faith Alive Christian Resources, 2002, $8.25) takes a friendly and appreciative look at various Christian faith traditions, including Radicals and Reformers. A leader's guide is available for $14.95.

"Great for discussion groups!"


The best in Mennonite writing.
Mennonite Quarterly Review
What Mennonites Are Thinking
–2002–
— EDITED BY —
Merle Good and Phyllis Pellman Good

What Mennonites Are Thinking, 2002

edited by
Merle Good and
Phyllis Pellman Good

336 pages
Paperback, $11.95

FEATURED ARTICLES, ESSAYS, AND OPINIONS

Is Our Future Evangelical? *by J. Nelson Kraybill*
Mennonite Basketball Diaries *by Rich Foss*
The Fight Against HIV/AIDS: A Part of the Church's Mandate *by Pakisa Tshimika*
"We Were Free-Falling into a Dark Abyss, Frantic to Find Footholds" *Wilma Derksen as told to Howard Zehr*
War Has Psychological Essentials *by John M. Drescher*
The Lot Falls Again at Locust Grove *by John E. Sharp*
Six Gifts Women Bring to the Church *by Nancy R. Heisey*
Living Between Christmas and Easter *by Ron Sider*
The Writer at Home: A Modest and Quiet Life *by Robert Rhodes*
Prayer Is About Good Taste *by Ray Brubacher*
Becoming Un-Enlightened *by Valerie Weaver-Zercher*
Inside the System *by Judy Dyck*
A Trip to Magdagachi *by Louise Redford*
Transformation *by Sandra Zeiset Richardson*
Jubilee Moves Beyond Justice *by Bruce D. Martin*
Dare to Become a Global Church *by Gilberto Flores*

SHORT FICTION

Time to Begin Again *by Evie Yoder Miller*
Ann's Time *by Greta Holt*
Angelmaker *by Ben Kroeker*
El Moreno *by Rafael Falcón*

BY THE EDITORS

Unlikely Partners: The Mennonite Soul, the Mennonite Imagination, *by Phyllis Pellman Good*
A Tribute to Sara Stambaugh *by Merle Good*

POETRY

Buddhas *by Yorifumi Yaguchi*
Little Haenschen: The Ballad of the Travelling Mennonites the last song for Oma in the nursing home *by David Waltner-Toews*
The Consolation of Cathedrals *by Jane Rohrer*
Variations on *Der Schleif by Rhoda Janzen*
Clearing Poem 1 *by Patrick Friesen*
July 5 *by Keith Ratzlaff*
Before the Service *by Cheryl Denise*
Breakfast at the County Seat Café *by Jeff Gundy*
Clearing Poem 3 *by Patrick Friesen*
The Princess and the Olives *by Rhoda Janzen*
The Cookie Poem; "Here are my sad cookies" *by Jeff Gundy*
Grace in Mid-Winter *by David Waltner-Toews*
Learning to Speak my Mind *by Deborah Good*
The Indecipherable Earth *by Ellen Kroeker*
Sleeping Alone *by Cheryl Denise*

A SERMON

Bread *by Chuck Waterfield and Daryl Yoder-Bontrager*

HUMOR

A Day in the Life of That Excellent Goatherd, Loletta *by Cassidy Claassen*
"Who Wants to Be a Millionite?"
Top 10 Things It Would Take to Persuade MCC to Stoop to Sponsor a Beauty Pageant
10 Movies Mennonites Should Make
Where Mennonites Say They Live
Best Overheard Conversations by Mennonites Using Cell Phones

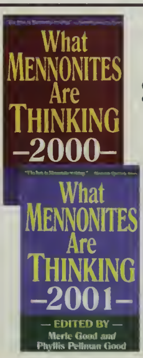
LONGER ESSAYS

Writing the Everyday Self: Identity and Self-Consciousness in Amish Women's Diaries *by Marilyn E. Lehman*
Deep Calls to Deep: Spirituality and Diversity in Mennonite Education *by Shirley Hershey Showalter*

BOOK REVIEWS

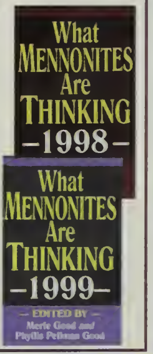
by John A. Lapp, Daryl Climenhaga, James Urry, Susan Fisher Miller, George Crowell, Harry Huebner, James Satterwhite

FILM RATINGS AND VIDEO GUIDE, 2002


What Mennonites Are Thinking
–2000–
What Mennonites Are Thinking
–2001–
— EDITED BY —
Merle Good and Phyllis Pellman Good

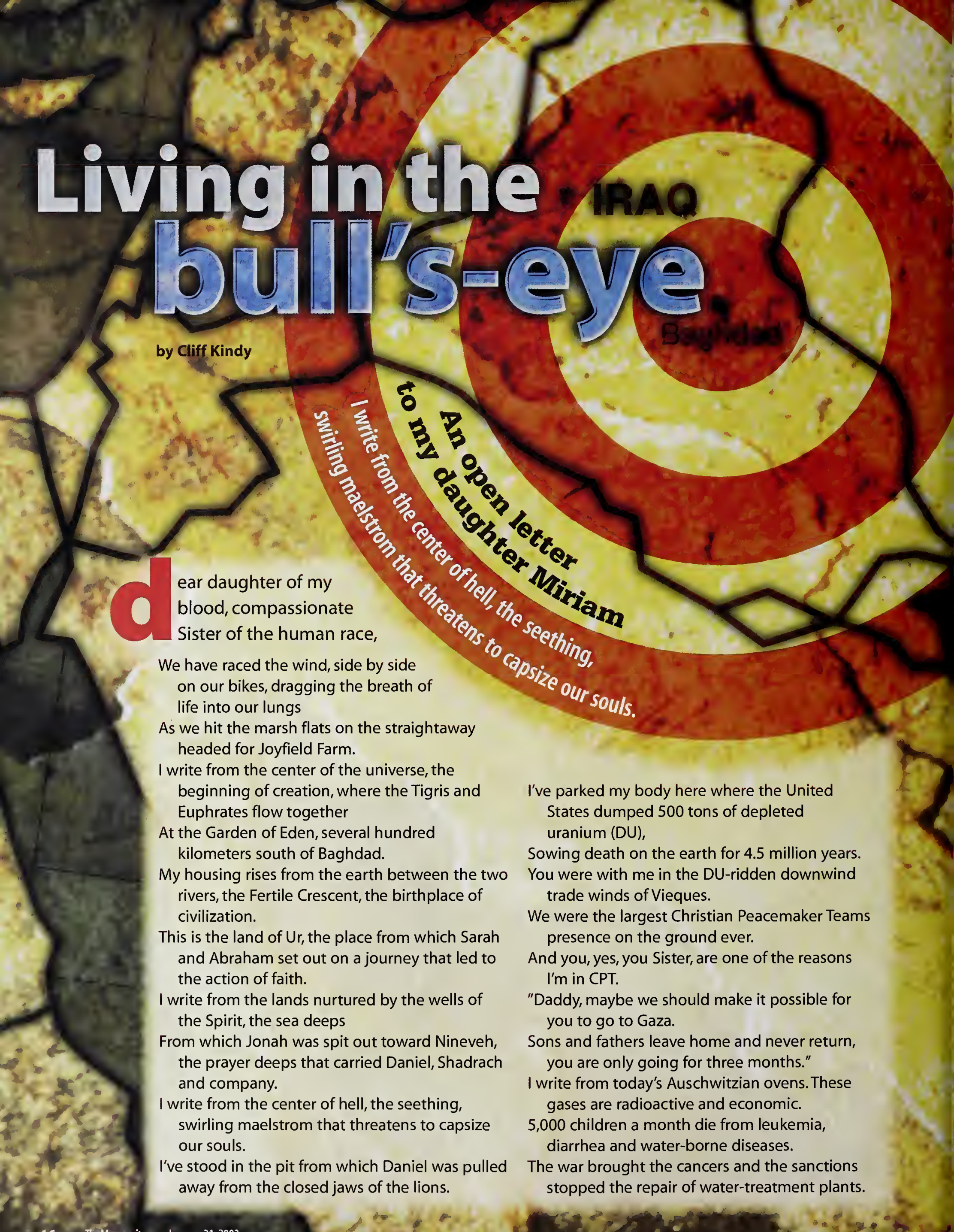
More good reading and discussion starters.

Don't miss a volume!


What Mennonites Are Thinking
–1998–
What Mennonites Are Thinking
–1999–
— EDITED BY —
Merle Good and Phyllis Pellman Good

Good Books®

At local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and AmEx accepted.
Shipping/Handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com
(check our weekly specials—35% off!)



Living in the bull's-eye

An open letter to my daughter Miriam

by Cliff Kindy

I write from the center of hell, the seething, swirling maelstrom that threatens to capsize our souls.

dear daughter of my blood, compassionate Sister of the human race,

We have raced the wind, side by side on our bikes, dragging the breath of life into our lungs
As we hit the marsh flats on the straightaway headed for Joyfield Farm.
I write from the center of the universe, the beginning of creation, where the Tigris and Euphrates flow together
At the Garden of Eden, several hundred kilometers south of Baghdad.
My housing rises from the earth between the two rivers, the Fertile Crescent, the birthplace of civilization.
This is the land of Ur, the place from which Sarah and Abraham set out on a journey that led to the action of faith.
I write from the lands nurtured by the wells of the Spirit, the sea deeps
From which Jonah was spit out toward Nineveh, the prayer deeps that carried Daniel, Shadrach and company.
I write from the center of hell, the seething, swirling maelstrom that threatens to capsize our souls.
I've stood in the pit from which Daniel was pulled away from the closed jaws of the lions.
I've parked my body here where the United States dumped 500 tons of depleted uranium (DU),
Sowing death on the earth for 4.5 million years.
You were with me in the DU-ridden downwind trade winds of Vieques.
We were the largest Christian Peacemaker Teams presence on the ground ever.
And you, yes, you Sister, are one of the reasons I'm in CPT.
"Daddy, maybe we should make it possible for you to go to Gaza.
Sons and fathers leave home and never return, you are only going for three months."
I write from today's Auschwitzian ovens. These gases are radioactive and economic.
5,000 children a month die from leukemia, diarrhea and water-borne diseases.
The war brought the cancers and the sanctions stopped the repair of water-treatment plants.

> **Here in Iraq are the wells that fuel the engines of empire. Where are the wells that undergird us enough to battle for Life in the depths of horror we must enter today?**

I write from the center of death where the rivers of life have become the rivers of hell.
Friday I was moved deeply at the Chaldean Christian school Peggy and I visited.
The exuberant smiles and handshakes, children 3 to 21, burst my carefully constructed dam.
I built the dam after Gaza.
"As you cross the border into Gaza you cross the border into hell,"
Said Rabbi Jeremy. It was brutal.
I cried deeper in my soul than I've ever cried before.
One can't live. Too much anger. Too much pain. One must dam the tears.
I strengthened the dam in the memorial building in Acteal, 45 massacred by paramilitaries.
And again on La Framboise Island with the Lakota warriors protecting their land and people, nonviolently.
I shored it up in Puerto Nuevo Ite as the bananas were planted and the chickens hatched
While the band of 500 military and paramilitary still roamed the campo.
I built the dam as high as the Aswan in New Brunswick with Miigamahan and Geesatanamuk.
Yesterday the high wall was breached by an eroding rivulet that threatens a flood.
We've worked the floods of Riley and Fort Wayne, the storms of Mount Olive and Mobile, the furies of Culebra and Caimito.
Here the Flood once washed clean, but now the flood, or as Baldwin writes, "The Fire Next Time,"
Threatens to engulf us. The Gulf War burned deep. Etched on our souls, it trained the Oklahoma City bomber as he plowed under the surrendering Iraqi soldiers for two days
After the cease-fire on the Road of Death. "It was a turkey shoot," proclaimed the U.S. soldiers as
They brought the war home. It was reborn in their babies—without eyes, organs outside their bodies,
Without brains—and in the D.C. sniper who learned his lessons well.
I write from the land of empires, built and collapsed—Babylon, Assyria, Alexander and Babel.
Here God looked down on the tower. Here are the ruins of empire, the grave of Alexander.
Dear Miriam, sister of Moses and Aaron, the one who danced as the winds held back the floods,
The one who walked through on dry land, who watched as the waters terminated empire.
Dear Miriam, Mary, mother of Jesus, there as the birth waters broke, the healing river.
The one who watched, nurtured, pondered, wept as the crosswinds of salvation bucked empire and lifted humanity.
The one who probably saw the beginning of the Body gathered, a resistance to Empire, a witness to the created humanity.
Well, Sister, where is the saving flood? Where today the healing winds of Pentecost?
As Empire emerges from the wellsprings of Hell, is there a Body willing to be nailed
To the cross with its Jesus, in resistance to this powerful Legion? Does the resurrection
Live in the scattered "least of these"?
Miriam, you who held the abandoned ones in your arms in the Catholic Worker houses of San Antonio,
Where are the arms to hold these 23 million, abandoned for 12 years to the manipulated
Intrigues of oil, money and power?
Here in Iraq are the wells that fuel the engines of empire.
Where are the wells that undergird us enough to battle for Life in the depths of horror we must enter today?
Compassionate Sister, what is the dance that will celebrate the waters held back here?
Is he still Lord of the dance?

Love, Dad

Cliff Kindy serves with Christian Peacemaker Teams in Iraq.

Be engaged, not entangled, with the world

James Schrag is executive director for the Mennonite Church USA Executive Board.

An observer from another expression of the Christian faith who has gotten to know Mennonite Church USA recently remarked to me, "I see you are trying to become a denomination." He quickly added, "I believe you have a chance to become an entirely new kind of denomination." He put his finger on something important.

We Mennonites never have bought the idea of being a denomination. We have valued our individuality too much. Our definitions of faithfulness have been too localized to be broadly shared, even with each other. We insisted on mixing our unique brews of spiritual and cultural values, guarding our recipes like cherished family secrets. Until recently, that is.

In the last generation or two we have entered a new level of engagement with the world. On the one hand this has resulted in the questionable practice of grafting all kinds of things together, producing some new tastes in fruit, some of it seductively sweet. Modernism, fundamentalism, dispensationalism, capitalism, socialism—you name it, someone has created a new graft with it and attached it to our understanding of the church, claiming for the new fruit the names Anabaptism or true Mennonitism.

On the other hand, this new level of engagement with the world has helped us see our neighbors, and thus ourselves and other Mennonites, differently. We are nurturing the idea that perhaps God is up to things in the world through others that we had not seen before. The catchword for this is "missional"—not speaking only of our mission activity but of the mission God has initiated with this world, which we share with others. It seems God is engaged with the world every day. So it dawns on us that maybe we ought to be in there with God, through Christ, in this divine engagement, even if this changes some things for us.

> We are more interesting (albeit irrelevant) if we are known for tending our boundaries with the world (and with each other). A new kind of denomination will be known for its core of belief and witness, not for its variety of sociology or its internal contradictions.

For some time now we have been trying to sort out the difference between being entangled with the world—getting all tied up with its values and objectives—and being engaged with the world in the way God is engaged with it. If we still struggle to make the distinction between being entangled and being engaged with the world for God's sake, we are likely to do what we have always done: We will withdraw in some new way that blinds us (again) from seeing how God is engaged with the world—the world with which we fear entanglement.

Are we ready to be a new kind of denomination, as my friend says we can be? This will mean that Mennonite Church USA emerges with a new face of identity and witness when compared with the past localized, individualized images by which our culture knows us. Can we risk being known in our culture as one body, engaged with God in the world, rather than many separate bodies, with individualized interpretations of Christ's truth?

Don't mistake what I am saying: I am not suggesting a new kind of uniformity. We have attempted that before, and it has never succeeded. The evidence of that failed strategy is our proliferation of Mennonite groups of every stripe and fancy.

No, I am speaking instead of daring to be known as a denomination of core values and beliefs—things others can easily name. I hasten to say this is what the world around us wants from Mennonites. We are more interesting to them (albeit irrelevant) if we are known for tending our boundaries with the world (and with each other). A new kind of denomination will be known for its core of belief and witness, not for its variety of sociology or its internal contradictions.

It is what catches the eye of the world about us that counts. With my friend I believe we have a chance at being a new kind of denomination where our core in Christ is what is in view, overriding our culture's persistent curiosity with how we draw our parameters. TM

IN THE NEXT ISSUE

- **On the rise (and demise?) of Mennonite institutions—John D. Roth**
- **Mennonite Church USA—a map**

Florida pastor, Jamaica native picked as denominational moderator-elect

Roy Williams, a Jamaican banker turned pastor, has been nominated as moderator-elect of Mennonite Church USA. If approved by delegates at this summer's convention in Atlanta, Williams will succeed D. Duane Oswald, who will become denominational moderator at Atlanta.

Williams, a member of the Mennonite Church USA Executive Board since 1999, has been pastor of College Hill Mennonite Church in Tampa, Fla., for 18 years and is a former Southeast Conference moderator. The nomination was announced at the Executive Board's Jan. 10-11 meeting in Elkhart, Ind.

"I feel unqualified for all that a role like this requires," Williams says, "but I know that God calls and that the church taps on the shoulder, and I take that calling and tapping very seriously.

"I also want to help the church carry through with its vision as stated in its transformation documents, which is to foster a greater sense of unity, a greater sense of being a multiracial community and a greater sense of helping members of our local congregations feel a sense of ownership of the church."

Williams and his family immigrated in 1980 from Jamaica to Florida, where they became part of North Tampa Mennonite Church. He also became a vice president of an area savings and loan. During that time he received a call to pastor College Hill, a position he accepted in 1985. It was not his first position in the church. In Jamaica, he had preached as an evangelist in more than 40 independent groups and denominations before the age of 16.

Williams

"Roy represents some aspects of what Mennonite Church USA is becoming: strong leadership from a multicultural background and a combination of business and theological perspectives that will serve the church well," says Mennonite Church USA executive director Jim Schrag.

Adds Mark Weidner, chair of the denominational Leadership Discernment Committee: "All these factors about Roy showed us that he was the person we were looking for. But he has an element of personal joy and spiritual vitality about him that seemed to be attractive as a leader of a church that is desiring to be deeply involved in mission and reaching others beyond ourselves."*—Laurie L. Oswald of Mennonite Church USA News Service*

Roy represents some aspects of what Mennonite Church USA is becoming: strong leadership from a multicultural background and a combination of business and theological perspectives that will serve the church well.
—Jim Schrag

Interreligious conflict hits Ethiopians

A Meserete Kristos Church meetinghouse and a church member are among the latest casualties in a simmering interreligious conflict in Ethiopia. The MKC is the Ethiopian Mennonite denomination.

An MKC church in the northern city of Mekele was looted and burned on Dec. 29, 2002, destroying all church property. One church member in the compound was severely beaten.

It is unclear who committed the attacks, but in the past year tensions have been rising as both Muslims and Eastern Orthodox members have targeted the country's evangelicals, says Fikru Zeleke, MKC evangelism and missions secretary.

An estimated 45 percent to 50 percent of Ethiopia is Muslim, while 35 percent to 40 percent is Eastern Orthodox. Zeleke says the two faiths regard themselves as the only ones who have the right to expand their faith in the country and oppose Christians who are engaged in aggressive mission efforts.

The MKC has 83 missionaries working mostly among unreached groups within Ethiopia; workers are also serving in three African countries. The MKC, in partnership with Eastern Mennonite Missions, is planning to send two workers to Asia and is in the process of accepting into membership a church of East African immigrants based in the Middle East.

"The hostility is not limited to the MKC," Zeleke says. "It embraces all active evangelical churches in the country."

The Dec. 29 attack was not the first against MKC members. Earlier, in Moyale, a town on the Kenyan border, two elderly MKC women suffered beatings. One, aged 65, spent 10 days in the hospital, sustaining permanent disabilities. In Maychew, in northern Ethiopia, violent demonstrations led to the burning of all Christian churches there, including an MKC church. Its leader was imprisoned due to false accusations and is still in prison, according to reports.

Persecution is nothing new for the MKC. The church was forced underground during communist rule in the 1980s. All 15 MKC congregations were closed by the government in 1982, and a number of leaders were imprisoned.

But the MKC mushroomed during that time. At a 50th-anniversary celebration last year, attended by nearly 10,000 people, MKC officials reported 264 congregations, 584 church plants, 88,000 baptized members and nearly 100,000 more participants.*—Ferne Burkhardt of MWC News Service*

The hostility is not limited to the MKC. It embraces all active evangelical churches in the country.
—Fikru Zeleke

April history conference to highlight increasing diversity and urbanization

For a glimpse of Mennonite Church USA in the 21st century, look no farther than Philadelphia, where North American Mennonitism started in the 17th century.

The United States' sixth-largest city is home to 22 Mennonite congregations representing 12 language groups or ethnicities, including English, Spanish, African-American, Ethiopian, Filpino, Chinese (Mandarin and Cantonese), Vietnamese, Cambodian, Palestinian, Asian Indian and Indonesian. Bible studies are also held in Lao. That growing multiculturalism and urbanization is why the Historical Committee of the Mennonite Church USA's Executive Board has chosen the City of Brotherly Love for an April 3-5 conference, "Philadelphia Stories: Kingdom Building in the City."

Sharp

I'm excited about this conference because it will give us a chance to share how the church has a different flavor in the city than it does in the rural areas. —Tuyen Nguyen

"We have been in a major shift toward multiculturalism for some time," says John Sharp, Historical Committee director. "This is another attempt to review the historical context of this shift and to assess its implications for the life and witness of [Mennonite Church] USA. Philadelphia is a microcosm of the whole. What's happening here is happening all around the world and all around the church."

The conference, sponsored by the Historical Committee and the Philadelphia Mennonite and Brethren in Christ churches, will highlight racial and ethnic diversity and the contributions of women through storytelling, scholarly papers, worship and dialogue, Sharp says. The conference, to be hosted at Vietnamese Mennonite Church, will also chart the story of how first-generation Mennonites from other lands have developed a vibrant Anabaptist community in the city.

Conference organizer Freeman Miller noted that while a missional Mennonite Church USA wants to reach out "across the street and around the world," the two are one in Philadelphia. "As Fred Kauffman, one of our leaders in the city, once said, 'In Philadelphia, across the street is around the world,' " says Miller, bishop of the Lancaster Conference congregations in the city.

"When the Historical Committee first talked about doing a conference that included stories of people from non-European ancestry, I jumped at the chance to help develop it," he says. "I'd been waiting for this day for a long time.

"We've made great strides, but we still have a ways to go in utilizing the gifts of people of color in our congregations, our literature, in our church press. The stories in Philadelphia represent a gold mine of some of the stories yet to be told."

The first Mennonites outside Europe arrived at Germantown, now part of Philadelphia, in 1683. By 1687, they established the Germantown Mennonite Church. A few other congregations emerged by the turn of the 20th century. After the 1930s and an influx of immigrants, other church plants have evolved into congregations that have developed strong leadership from within, Miller says.

Philadelphia now has congregations that are members of Eastern District, Franconia and Lancaster conferences of Mennonite Church USA, plus the independent conservative Mid-Atlantic Fellowship. The Brethren in Christ church has also planted three congregations in the city.

Among the conference's events will be a plenary session on "Phases of Christian Identity: Immigrants and Ethnicity" by conference co-chair Tuyen Nguyen, a research scientist who serves with Vietnamese Mennonite Church in Philadelphia and at Vietnamese American Mennonite Church in Delaware. He immigrated to the United States from South Vietnam in 1973.

"I'm excited about this conference because it will give us a chance to share how the church has a different flavor in the city than it does in the rural areas," Nguyen says. "It will provide a view into those differences and allow us to ask for prayers and to share our challenges.

"It's a big challenge for immigrants in the city. Surviving is the first thing on their minds—how to fit into a new culture. ... The second challenge is how to have some sort of group support. And that's where the church comes in."

Another plenary session will focus on "Claiming an Anabaptist Racial Identity: Obstacles and Opportunities," led by Leonard Dow, an African-American who is senior pastor at Oxford Circle Mennonite Church in Philadelphia.

The conference will also address gender. A Women of Color Oral History Project will be presented, followed by a session on "Sister Workers and Center Women Build the Church," by Lily Lee, a professor who serves on the pastoral team at Abundant Life Chinese Mennonite Church in Philadelphia.

"I believe this conference strengthens the whole idea of the new church being missional, as it recognizes that people of many races and both genders have made contributions in reaching their communities," says conference organizer Beth Graybill, Women's Concerns director for Mennonite Central Committee U.S. and a Historical Committee member.—*Laurie L. Oswald of Mennonite Church USA News Service*

Radio station takes Hispanic ministry to the air

Of all the hours of programming during the week on Goshen (Ind.) College's campus radio station, Spanish-language listeners can particularly find a moment of joy on Saturdays.

WGCS's *Momento de Gozo*—"A Moment of Joy"—airs from 5 a.m. to 12:30 p.m. Even though the Goshen area is nearly 20 percent Hispanic, the show is one of the few blocks of time on local radion stations completely devoted to the music, faith and issues of Latin America and Latin Americans.

Saulo and Vilma Padilla have taken the WGCS microphones at 9 a.m. every Saturday for the past year and a half, ever since they moved from Calgary so Saulo could enroll in the college's Hispanic education program. The Padillas say an important part of the show is giving Spanish speakers information, such as where they can go for health care or legal help.

"They know on Saturday mornings they have all this programming in their language and can know what's going on in the community," Saulo says.

Kalet and Suzy Gonzalez have the hour before the Padillas. They often host pastors and professionals from a variety of Hispanic countries. The Gonzalezes also hold Bible quizzes and pay for the prizes—compact discs and Bibles—out of their own pockets. The show, they say, is about evangelizing.

"I think a lot of people need Jesus, and I know a lot of people listen to the radio in their cars or in factories," says Suzy Gonzalez.

WGCS has aired Spanish programming since 1981, when student Elias Acosta petitioned for a slot and received 30 minutes on Sundays. The program bounced around until it finally landed on Saturday mornings, which, at that time, was one of the time slots with the fewest listeners.

Photo by John Kliewer

Vilma (left) and Saulo Padilla broadcast during *Momento de Gozo*, a Spanish-language program on the Goshen (Ind.) College radio station.

That is not the case now. Although WGCS does not have ratings information, there are plenty of indications the show is popular. Saulo Padilla says he may get as many as 20 phone calls in an hour, some from as far away as Kokomo, 90 miles southwest of Goshen.

While the WGCS signal spans nearly 60 miles, the show's influence travels beyond the listening area via cassette, says Tito Guedea, a Goshen resident who trains people for the show and monitors its quality. Many people request songs and prayers for family members back in their home countries and send tape recordings of the broadcasts across Latin America.

"They want to hear their language," Guedea says. "They want to hear the music they've left behind."—*Andrew Clouse*

Summer sessions at AMBS

Associated Mennonite Biblical Seminary

3003 Benham Avenue
Elkhart, IN 46517
1 + 800-964-2627
registrar@ambs.edu

June 16–27

Faith Formation and Spirituality of Youth and Young Adults
Gareth Brandt, guest instructor

Missional Church: Theology and Practice
Art McPhee, Ph.D., AMBS

Torah and Ethics
Perry Yoder, Ph.D., AMBS

Marriage, Family and Pastoral Care
Daniel Schipani, Ph.D., AMBS

July 18–19

Engaging Youth in Mission, Service and Peacemaking
Michele Hershberger, guest instructor

Additional courses are offered in early June and in July and August.

Check the AMBS web site for more: www.ambs.edu

Nancy Chapman (right), wearing a Mennonite Church USA "Pray for Peace" pin, waits to greet Pope John Paul II during a November 2002 trip to Rome.

Dialogue leads to meeting with pope

For John Mutiso-Mbinda, one good visit deserves another. That's how Nancy Chapman got to meet the pope.

Mutiso-Mbinda works in Rome for the Pontifical Council for Promoting Christian Unity and is a member of the Vatican delegation that has been holding a series of dialogues with a delegation appointed by Mennonite World Conference. The most recent meeting was held in November 2002 in Akron, Pa. Chapman, an administrative assistant at Mennonite Central Committee headquarters in Akron, helped organize the meetings.

While in Akron, Mutiso-Mbinda learned that Chapman would be in Rome later that month, joining her husband, Lloyd. He is an archeologist for the National Park Service and was in Rome for a monthlong workshop. Mutiso-Mbinda said he would try to arrange an audience with Pope John Paul II at the Vatican. Tickets and security checks were needed.

While Lloyd was unable to attend due to his workshop, Chapman and her son Jake got to meet the pope on Nov. 27. They were ushered to seats directly in front of John Paul's chair. Trumpets heralded the pontiff's arrival on a small wheeled platform. He delivered a homily on Psalm 98 in French, English, Italian and Spanish.

I was moved because of the sincere love and respect that this man has garnered from his constituents.—Nancy Chapman

Afterward, Catholics who met the pope knelt and kissed his ring, but the Chapmans only shook his hand while delivering a greeting from Mennonites.

"I was moved because of the sincere love and respect that this man has garnered from his constituents," Chapman says. "There was a definite spirituality about him."

It was the second time in 2002 that John Paul met Mennonites. In January, Mennonite World Conference president Mesach Krisetya spoke at a peace gathering at the invitation of the pope.
—Ferne Burkhart of MWC News Service

Summer 2003

Study Youth Ministry at AMBS

Worship and Ritual in Youth Ministry
Marlene Kropf; Marlene Frankenfield
May 30–31, one credit hour

Pastoral Care of Youth and Young Adults
Wes Bontreger
June 2–13, two credit hours

Premarital Guidance
Daniel Schipani
June 13–14, one credit hour

Faith Formation and Spirituality of Youth and Young Adults
Gareth Brandt
June 16–27, two credit hours

Engaging Youth in Mission, Service and Peacemaking
Michele Hershberger
July 18–19, one credit hour

E-mail: youthministry@ambs.edu
These courses are part of the new Youth Ministry degree programs at AMBS.

Associated Mennonite Biblical Seminary

3003 Benham Avenue
Elkhart, Indiana
46517-1999
1 + 800 964-2627
www.ambs.edu

AMBS development director dies at 59

John Duerksen, director of development at Associated Mennonite Biblical Seminary (AMBS) in Elkhart, Ind., died unexpectedly in his home on Jan. 3. He was 59.

Duerksen came to AMBS in 1992 to direct a comprehensive fund-raising campaign and later became director of development. He also served as a member of the board at Menno-Hof, a Mennonite and Amish interpretative center in nearby Shipshewana and was a member of Eighth Street Mennonite Church in Goshen.

"For John, fund raising was not primarily about dollars," says AMBS president Nelson Kraybill. "It was about relationships and vision for the church. Across Canada and the United States he knew the life experiences and personalities of countless individuals and congregations. He genuinely cared for others, and that made him treat people with dignity and respect."

Duerksen

Prior to arriving at AMBS, Duerksen served for 13 years as executive director of Grace Children's Home in Henderson, Neb., and at a residential center for boys in Ailsa Craig, Ont. A social worker by training, he was a graduate of Hesston (Kan.) College and Goshen (Ind.) College and earned a master's degree in social work from Wilfred Laurier University in Waterloo, Ont.

Services were held Jan. 7 at Eighth Street Mennonite Church and Jan. 9 at Hesston (Kan.) Mennonite Church. He was buried in Hesston.

Survivors include his wife, Belle, a daughter, a son, three grandchildren and his father.

MCC work connects Thai relatives

As a participant in Mennonite Central Committee's International Visitor Exchange Program, Rattay Nantasean of Thailand has had many new experiences in her assignment in Calgary—including meeting a second cousin.

Before she left Thailand, Nantasean's mother told her about their relative living somewhere in Canada and asked her to look him up if she could find him.

So Nantasean, who previously worked counseling people with AIDS, tried to find him. At her assignment at the Calgary Mennonite Centre for Newcomers, which assists refugees and immigrants, she started asking around.

"I was talking to one of the Burmese new immigrants and mentioned that I had a [relative] here who was from Chiang Rai," Nantasean recalls. "She mentioned it to another Burmese, who said that she knew a man from Chiang Rai whose name was Boonchu. And she had his telephone number. When I called him, I found out that it was my [relative]."

In an incredible coincidence, Nantasean's cousin lives in Calgary. She has enjoyed her new relationship, going to dinner at his house and accompanying him and his wife on trips.

The Calgary Mennonite Centre for Newcomers was established in 1988 and offers free services such as employment workshops and counseling, English language instruction and assistance integrating into the community.—*MCC Canada News Service*

ad·vance·ment *n.* 1. the act or process of moving forward; progress.

We can help your nonprofit organization reach new levels of service.

A ministry-centered approach to fund raising,
constituency relations,
integrated marketing and communications,
board and organizational development.

ADVANCEMENT Associates
Building relationships. Advancing your mission.

3816 La Mesa Drive,
Fort Collins, CO 80524-9529

866-777-1606 toll free
info@advanassociates.com
www.advanassociates.com

CALENDAR

AMBS seminar, "For the Children's Children: A Conversation About Catechism," Feb. 28 at Associated Mennonite Biblical Seminary, Elkhart, Ind. For information, contact bsawatzky@ambs.edu or call 574-296-6207.

Mennonite Camping Association midwestern regional meeting, March 17-19 at Hidden Acres Mennonite Camp, New Hamburg, Ont. For information, contact Campbell Nisbet, 519-625-8602.

Mennonite Camping Association eastern regional meeting, March 18-20 at Highland Retreat, Bergton, Va. For information, contact Paul Beiler, 540-852-3226.

MCC U.S. Washington Office Spring Seminar, April 6-8. Theme: "The Earth Is the Lord's: Public Policy That Honors Creation." For information or to register, contact MCC U.S. Washington Office at 202-544-6564 or mccwash@mcc.org.

University Mennonite Church, State College, Pa., 40th anniversary, May 17-18. Contact Carl Keener, kux@psu.edu, or check www.universitymennonite.org for more information.

WORKERS

Bartow, David W., ended Nov. 30, 2002, as interim pastor of Oley Valley Mennonite Church, Oley, Pa.

Bohn, E. Stanley, began Oct. 1, 2002, as interim pastor at Manhattan (N.Y.) Mennonite Fellowship.

Jurisson, Enno, completed a pastorate Sept. 30, 2002, at Maple Grove Mennonite Church, Atglen, Pa.

Lapp, Cynthia, was ordained for ministry Nov. 17, 2002, at Hyattsville (Md.) Mennonite Church.

Ludwig, Jeffery A., ended a pastorate at Pulaski (Iowa) Mennonite Church and began in December 2002 as pastor at Oley Valley Mennonite Church, Oley, Pa.

Serrano, Ciro, ended Dec. 31, 2002, as pastor at Iglesia Menonita del Buen Pastor, Goshen, Ind.

BIRTHS & ADOPTIONS

Correction: Rachel JiaMei Miller was born Dec. 6, 2001, and received for adoption Nov. 11, 2002. This was reported incorrectly in the Dec. 24, 2002, issue.

Aquilar, Isabella Ann, Nov. 22, 2002, to Manuel and Lori Sommers Aquilar, Sarastoa, Fla.

Whims
WATERCOLOR QUILT KITS
Our kits make quilt projects fun & easy!
Inquire at your local quilt shop.
Ellis & Sue Stutzman, Owners

Our quilt kits include enough 2" squares to complete each block, a color photo, appliqué fabrics, and instructions. Appliques applied with washable Steam-A-Seam II.

Buggy Ride - Designed by Lois Gerig
23½" x 15" without border

"For in Him all things were created." Col 1:16

Rachel's Flower Garden - 12 mo. Block of the Month
Available as "Block of the Month" or full set.
Approx. block size 13.5" x 15"
Designed by Mim Schlabach

Lighthouse - Designed by Stephanie King
18" x 24" without border

www.whims.cc • 888-200-5160
Mention ad# TM1 to receive free quilt-fuse with your order!

A community of learning, faith, respect

Explore your interests • Build your skills • Nurture your faith • Prepare for life

An ethic of service in a Mennonite peace church tradition

Bluffton College
The Truth Makes Free

Bluffton, Ohio
Call today to arrange a campus visit:
1-888-214-7744
admissions@bluffton.edu
www.bluffton.edu

Barber, Jacqueline Nicole, Dec. 13, 2002, to Troy and Jody Cripe Barber, Indianapolis.

Bomberger, Mary Kate, Dec. 17, 2002, to Robert and Kathy Hurst Bomberger, Lancaster, Pa.

Dueck, Margarita Mary, Dec. 28, 2002, to Cliff and Natasha Schevchencko Dueck, Steinbach, Man.

Hatter, Adam Lee, Dec. 19, 2002, to Chad and Lori Smith Hatter, Waynesboro, Va.

Krabill, Catherina Irene, Dec. 21, 2002, to Sally Thomas and Tony Krabill, Elkhart, Ind.

Kroeker, Kalli Ann, Dec. 31, 2002, to John and Michelle Friesen Kroeker, Lincoln, Neb.

Magare, Joshua, Dec. 19, 2002, to Fred and Shade Magare, St. Louis.

Mast, Tyler Benjamin, Dec. 23, 2002, to Jon and Cassie Richardson Mast, Walnut Creek, Ohio.

Mathewson, Carlton Eugene, Nov. 27, 2002, to Curt and Jill Carpenter Mathewson, Bluffton, Ohio.

Miller, Ava Rene, Dec. 31, 2002, to LaVon and Gretchen Newcomer Miller, Goshen, Ind.

Miller, Jacquelynn Marie, Dec. 6, 2002, to Gerald and Jennifer Weinberg Miller, Goshen, Ind.

Nelson, Benjamin Charles, Nov. 28, 2002, to Crystal and Steve Nelson, Viborg, S.D.

Nice, Eric Richard, Dec. 29, 2002, to Gail and Tom Nice, Pottstown, Pa.

Nolt, Esther Louise, Dec. 7, 2002, to Steve and Rachel Miller Nolt, Goshen, Ind.

Owuoche, Brian Andrea, Dec. 29, 2002, to James and Hulda Adongo Owuoche, Manhattan, Kan.

Ramirez, Regan Elizabeth, Dec. 21, 2002, to Shawn and Tara Short Ramirez, Archbold, Ohio.

Siegers, Paul Magellan Verschelden, Dec. 30, 2002, to Nathan Siegers and Patricia Verschelden McKenna, Key West, Fla.

Sommers, Gavin Michael, Dec. 13, 2002, to Michael and Valerie Wagler Sommers, Hartville, Ohio.

Weaver, Jonathan William Gingrich, Dec. 25, 2002, to Curt and Karin Gingrich Weaver, Lancaster, Pa.

MARRIAGES

Baer/Fruchey: Daniel Baer and Terri Fruchey, Bluffton, Ohio, Dec. 21, 2002, at First Mennonite Church, Bluffton.

Breneman/Zuck: Laura Breneman, Strasburg, Pa., and Nate Zuck, Elfrida, Ariz., Nov. 29, 2002, at Willow Street (Pa.) Mennonite Church.

Dilbeck/Vogts: Craig Dilbeck, Buhler, Kan., and Emily Vogts, Buhler, Jan. 4 at Hoffnungsau Mennonite Church, Inman, Kan.

Driedger/Veitch: Krista Driedger, Kingston, Ont., and Scott Veitch, Kingston, Dec. 28, 2002, at St. Jacobs (Ont.) Mennonite Church.

Johns/Nickel: Kendra Johns, Goshen, Ind., and Kevin Nickel, Goshen, Dec. 1, 2002, at Eighth Street Mennonite Church, Goshen.

Martens/Mills: Loren Martens, Buhler, Kan., and Karen Mills, Lawrence, Kan., Jan. 5 at Hoffnungsau Mennonite Church, Inman, Kan.

Smallwood/Truslow: Stacy Smallwood, Waynesboro, Va., and Ricky "Bo" Truslow, Waynesboro, Dec. 28, 2002, at Springdale Mennonite Church, Waynesboro.

SAGE

STUDIES ABROAD IN GLOBAL EDUCATION

Are you a high school student interested in spending your junior or senior year in India at one of the oldest international boarding schools in the world? Would you enjoy attending school with students from 32 countries?

- Outstanding academic preparation at a fully accredited school offering an American high school diploma or International Baccalaureate
- Exciting, extra-curricular activities - music, art, drama, sports, hiking
- Students take a Winter Tour of India and volunteer in community projects

The Sage Program
KW International, Inc.
P.O. Box 1661
Mukilteo, WA 98275
Phone: (425)353-8422 Fax: (425)438-8951
E-mail: mail@kwi.org
Visit our website! www.kwi.org

TOURMAGINATION INVITES YOU TO VISIT MENNONITES ALL OVER THE GLOBE

2003 TOURS

RUSSIA and UKRAINE (May 23 - June 6) From PENNSYLVANIA to ONTARIO (May 28 - June 2)
In the FOOTSTEPS of the APOSTLE PAUL (May 30 - June 15)
EUROPEAN HERITAGE (June 9-25) ALASKA CRUISE TOUR (June 11-23)
CHINA (June 15 - July 1) MAJESTIC CANADIAN ROCKIES (July 7-20)
EUROPEAN TOUR for GRANDPARENTS and GRANDCHILDREN (July 15-22)
SMALL TOWN THEATRES and COUNTRY GARDENS (July 29 - August 4)

MENNONITE WORLD CONFERENCE TOURS:
#1 - SOUTH AFRICA and BOTSWANA (July 29 - August 19)
#2 - IVORY COAST, GHANA and BENIN (July 29 - August 19)
#3 - ETHIOPIA and ZIMBABWE (July 31 - August 19) #4 - TANZANIA and KENYA (August 1-19)
#5 - ZIMBABWE (August 1-19) #6 - ZAMBIA and ZIMBABWE (July 31 - August 19)
#7 - KENYA and TANZANIA (August 1-19) #8 - ZIMBABWE (August 8-27)
#9 - CONGO and ZIMBABWE (July 31 - August 19)

FALL FOILAGE TOUR in NEW ENGLAND (October 7-13) GERMANY and SWITZERLAND (October 9-23)

2004 TOURS

AUSTRALIA and NEW ZEALAND (February 6-26) PARAGUAY, BOLIVIA and PERU (March 23 - April 8)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

CALL 1-800-565-0451
FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street, Waterloo, ON N2J 1V6 Canada
Reg. #1567624

1011 Cathill Road
Sellersville, PA 18960-1315 USA

DEATHS

Birkey, Gladys Birkey, 82, Goshen, Ind., died Dec. 26, 2002. Spouse: Roy S. Birkey (deceased). Parents: John and Mary Zimmerman Birkey. Survivors: daughter Nancy Ripley; three grandchildren; five great-grandchildren. Funeral: Dec. 30 at Goshen.

Birky, Lester, 79, Wayaconda, Mo., died Dec. 27, 2002. Spouse: Georganna Birky. Parents: Jake and Alma Birky. Other survivors: children Lewis, Jake, Carol Ann, David; 12 grandchildren; three great-grandchildren. Funeral: Dec. 30 at Wayaconda Baptist Church.

Borntrager, Mary Christner, 81, North Canton, Ohio, died Dec. 9, 2002. Spouse: John T. Borntrager (deceased). Parents: Noah and Martha Christner. Survivors: children Kathryn Keim, Geneva Massie, Noah, John; 11 grandchildren; 14 great-grandchildren. Funeral: Dec. 13 at Hartville (Ohio) Mennonite Church.

Campbell, Etta Nunley, 70, Stuarts Draft, Va., died Dec. 1, 2002, of complications from diabetes. Spouse: Bernard Campbell Jr. (deceased). Parents: Archie and Lucy Nunley. Survivors: children Luke, Sam, Charlotte Maiden; six grandchildren. Funeral: Dec. 5 at Mountain View Mennonite Church, Lyndhurst, Va.

Cantrell, Agnes, 94, Henderson, Neb., died Dec. 10, 2002. Spouse: Z.F. Cantrell (deceased). Parents: Heinrich G. Epp and Katharina Epp Buller. Survivors: children John, Burdie Lyon; six grandchildren; nine great-grandchildren. Funeral: Dec. 14 at Bethesda Mennonite Church, Henderson.

Deckert, Albena Graber, 90, Freeman, S.D., died Dec. 20, 2002. Spouse: Clarence Deckert (deceased). Parents: Benjamin and Helena Schrag Graber. Survivors: children James, Janette Epp; four grandchildren; three great-grandchildren. Funeral: Dec. 23 at Salem-Zion Mennonite Church, Freeman.

Doell, Malinda Epp, 93, Henderson, Neb., died Dec. 30, 2002. Spouse: John R. Doell (deceased). Parents: Peter and Margaretha Rempel Epp. Survivors: children Leona June Yoder, J. Homer, E. Jean Cox; nine grandchildren; 12 great-grandchildren. Funeral: Jan. 2 at Bethesda Mennonite Church, Henderson.

Friesen, Henry H.P., 96, Altona, Man., died Nov. 24 of pneumonia. Spouse: (1st) Maria Martens Friesen (deceased); (2nd) Sara Dueck Dyck; (3rd) Elizabeth Friesen Wiebe (deceased). Parents: Henry and Anna Klassen Friesen. Survivors: children David, Henry, Menno, Marie Schroeder, Esther Batchelor; 17 stepchildren; 30 grandchildren; 53 great-grandchildren; seven great-great-grandchildren. Funeral: Nov. 29 at Altona Bergthaler Mennonite Church.

Grieser, Sophie Rupp, 99, Archbold, Ohio, died Dec. 21, 2002. Spouse: Charles Grieser (deceased). Parents: Samuel and Minnie Gautsche Rupp. Survivors: children Lueen Riegsecker, Virginia Lee, Berneda Wyse, Herbert, Paul, Willard, Glen; 21 grandchildren; 56 great-grandchildren; two great-great-grandchildren. Funeral: Dec. 26 at Central Mennonite Church, Archbold.

Harnish, Esther Miller, 99, Lititz, Pa., died Dec. 12, 2002. Spouse: Clarence Harnish (deceased). Parents: Martin and Ella Herr Miller. Survivors: children David, John, Paul, Ruth Shenk; 12 grandchildren; 24 great-grandchildren. Funeral: Dec. 18 at Willow Street (Pa.) Mennonite Church.

Henry, Katherine May Wilkins Funkhouser Whetzel, 78, Harrisonburg, Va., died Dec. 8, 2002. Spouse: (1st) Rumsey Funkhouser (deceased); (2nd) Ervin Whetzel (deceased); (3rd) William Henry (deceased). Parents: Andrew and Lilian Wilkins. Survivors: children Wendell Funkhouser, Roger Whetzel, Warren Henry; six grandchildren; three great-grandchildren. Funeral: Dec. 12 at New Dale Church of the Brethren, Lost River, W.Va.

Hess, Richard D., 70, Lititz, Pa., died Dec. 26, 2002, after a brief illness. Spouse: Thelma Sangrey Hess (deceased). Parents: Elvin and Anna Armand Hess. Survivors: children Richard, Curtis, Lucinda Petersheim, Janelle Brubaker, Jewel Leaman; 11 grandchildren. Burial: Dec. 30 at Lancaster, Pa.

Speak. Listen. Sing. Pray. Learn. Teach.

Merge your mission

Start peace. Erase injustice.

with God's mission on earth.

Begin a conversation that crisscrosses cultures.

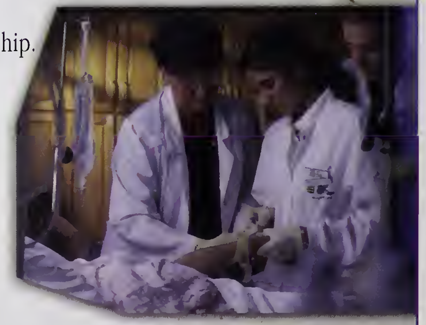
Live and share your Christian values.

Be inspired in scholarship and discipleship.

We'll help you discover your strengths,

use your gifts

and make your point in the world.



goshen college

Admission office 800-348-7422
admissions@goshen.edu • www.goshen.edu

Hoover, Martin, 78, Goshen, Ind., died Oct. 29, 2002. Spouse: Frances Lais Hoover. Parents: Warren and Nettie Martin Hoover. Other survivors: children Ellen Stoesz, Dennis, Randall, Roger; seven grandchildren. Funeral: Nov. 2 at Sunnyside Mennonite Church, Elkhart, Ind.

Janzen, Arnold J., 92, Moundridge, Kan., died Dec. 10, 2002. Spouse: Martha Dick Janzen (deceased). Parents: Peter and Maria Eitzen Janzen. Survivors: children Wilma Loganbill, Kenneth, Nola Jewell Stucky; seven grandchildren; four great-grandchildren. Funeral: Dec. 13 at First Mennonite Church of Christian, Moundridge.

Keener, Dorothy Marie Showalter, 84, Maugansville, Md., died Dec. 16, 2002, of pneumonia. Spouse: Edgar Mark Keener (deceased). Parents: Alvah and Katie Shank Showalter. Survivors: children Joanna Eby, Suzanna Michel, Wanda Albert, Dana Talhelm; five grandchildren; six great-grandchildren. Funeral: Dec. 19 at Cedar Grove Mennonite Church, Greencastle, Pa.

Lussier, Jennifer, 16, Mitchell, Man., died Dec. 25, 2002, in an accident. Parents: Maurice and Ruth Lussier. Funeral: Dec. 30 at Steinbach (Man.) Mennonite Church.

Mann, B. Darlene Daine, 68, Potomac, Md., died Nov. 19, 2002, of cancer. Survivors: children Stacy DelGallo, Eric, Stephanie Smith, Shelly, Mark; 19 grandchildren. Funeral: Nov. 23 at Hyattsville (Md.) Mennonite Church.

Miller, William Paul, 84, Morton, Ill., died Dec. 29, 2002, of pneumonia. Spouse: Verda Eichelberger Miller (deceased). Parents: Edwin and Sadie Hostetler Miller. Survivors: children Wayne, Lester, Dale, Dorothy Zehr, Darlene Imhoff, Doris King; 13 grandchildren. Funeral: Jan. 2 at First Mennonite Church, Morton.

Pletcher, Margaret L. Metheny Coffman, 86, Scottdale, Pa., died Dec. 10. Spouse: (1st) Robert Coffman (deceased); (2nd) Ernest Pletcher (deceased). Parents: William and Clara Saylor Metheny. Funeral: Dec. 14 at Ferguson Funeral Home, Scottdale.

Reichenbach, Hilda Steiner, 76, Bluffton, Ohio, died Dec. 5, 2002. Spouse: James W. Reichenbach (deceased). Parents: Gideon and Sara Steiner. Survivors: children Cathy Yoakam, Steve, Neil, Todd; 17 grandchildren. Funeral: Dec. 9 at First Mennonite Church, Bluffton.

Schellenberg, Anne Hildebrand, 84, Altona, Man., died Nov. 7. Spouse: John Schellenberg (deceased). Parents: Peter and Katharina Doerksen Hildebrand. Funeral: Nov. 10 at Altona Bergthaler Mennonite Church.

Siebert, Marie Dueck Epp, 99, Henderson, Neb., died Dec. 22, 2002. Spouse: (1st) Dietrich Epp (deceased); (2nd) Chris Siebert (deceased). Parents: Heinrich and Helena Bergen Dueck. Survivors: children Eileen Janzen, Dennis Epp, Sylvester "Bob" Epp, Geraldine Friesen, DeLila Jane Hershberger; two stepchildren; 18 grandchildren; 40 great-grandchildren; three great-great-grandchildren; many stepgrandchildren and great-grandchildren. Funeral: Dec. 26 at Bethesda Mennonite Church, Henderson.

Weaver, Joseph Allen, 88, Goshen, Ind., died Nov. 12, 2002. Spouse: Verna Yoder Weaver. Parents: Joseph and Anna Stutsman Weaver. Other survivors: children Jane, Carol; four grandchildren. Memorial service: Nov. 30 at Eighth Street Mennonite Church, Goshen.

Yoder, Nettie Stutzman, 89, Kalona, Iowa, died Dec. 17, 2002. Spouse: Donald Yoder (deceased). Parents: Alvin and Barbara Saltzman Stutzman. Survivors: children Joy Hess, Mary Glick, Martha Graber, Robert, Fred; 14 grandchildren; 13 great-grandchildren. Funeral: Dec. 20 at Kalona Mennonite Church.

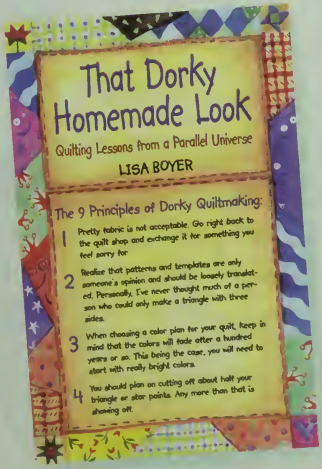
Young, Charizanne, 2, Lisbon, Iowa, died Dec. 6, 2002, of spinal muscular atrophy. Parents: Rebecca and Scott Young. Other survivors: brothers Gavin, Silas. Funeral in Lisbon.

Zook, Marie Darlene, 45, Belleville, Pa., died Dec. 25, 2002. Parents: John D. and Naomi Hostetler Zook. Funeral: Dec. 30 at Locust Grove Mennonite Church, Belleville.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

- •TheMennonite@TheMennonite.org
- •fax 316-283-0454
- •P.O. Box 347, Newton, KS 67114

Quilters should laugh sometimes . . .


That Dorky Homemade Look
Quilting Lessons from a Parallel Universe
LISA BOYER
The 9 Principles of Dorky Quiltmaking:
1 Pretty fabric is not acceptable. Go right back to the quilt shop and exchange it for something you feel sorry for
2 Realize that patterns and templates are only someone's opinion and should be loosely translat- ed. Personally, I've never thought much of a per- son who could only make a triangle with three sides.
3 When choosing a color plan for your quilt, keep in mind that the colors will fade after a hundred years or so. This being the case, you will need to start with really bright colors.
4 You should plan on cutting off about half your triangle or star points. Any more than that is showing off.

Lisa Boyer has given us a funny book. Every quilter should read it.

Weary of worrying about what others will think of your color choices—or your pieced points? Fed up with feeling like you can't meet the standards of the Quilt Police?

Do you wish you could quilt just because you love it?

Boyer's "Nine Principles of Dorky Quiltmaking" will put you in stitches!

That Dorky Homemade Look: Quilting Lessons from a Parallel Universe

by Lisa Boyer

Paperback, $9.95

Good Books®

At local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and AmEx accepted. Shipping/Handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com (check our weekly specials—35% off!)

The Mennonite has an immediate opening for an ***editorial/ administrative assistant*** working 12 to 14 hours a week in our Goshen, Ind., office. Tasks include light bookkeeping, word processing and record keeping.

For more information, contact Everett Thomas at 574-535-6051; Everett@TheMennonite.org; or The Mennonite, 1700 S. Main St., Goshen, IN 46526.

Eastern Mennonite High School has opened a search to fill the position of ***principal*** on July 1, 2003.

Interested people should write to Principal Search Committee, Eastern Mennonite High School, 801 Parkwood Drive, Harrisonburg, VA 22802; search@emhs.net; 540-432-4502.

Bahia Vista Mennonite Church, a congregation of 300+ members in Sarasota, Fla., is seeking an ***associate minister and a minister of music***. Both opportunities have the potential to be full-time. One or both should include skills for involving and valuing children and youth. A deep and growing love for Jesus, a personal call to ministry, a high level of commitment to pastoral care, team effort, prayer and empowering of the laity are priorities. Associate minister to have preaching skills and passion for evangelism and discipling. Minister of music to have a variety of music skills and to promote congregational participation and unity in worship.

Contact David Ray Miller, 1203 Cornish Court, Sarasota, FL 34232; 941-377-6721; Davidray08@aol.com.

Bluffton College seeks candidates for a full-time, tenure track position in ***computer science*** beginning fall 2003. Ph.D. or M.S. in computer science with potential for departmental leadership preferred. Ph.D. or M.S. in information systems with comparable background in computer science considered. Responsibilities include: serve as primary CS instructor; teach courses in CS and information systems selected from computer programming, data structures, assembly language, computer architecture, operating systems, programming languages and systems programming; work with faculty from technology-related programs in EBA, education, math, sciences and technology. Strong commitments to teaching, working collaboratively with other faculty and encouraging students with limited programming experience are essential. For information about the programs, visit www.bluffton.edu/sci/computerscience and www.bluffton.edu/tech. Rank and salary dependent on qualifications. Review of applications begins immediately and continues until appointment is made.

Send letter of interest, vita, three letters of reference (submitted directly from the referee) and official transcripts to Elaine Suderman, Administrative Assistant for Academic Affairs, Bluffton College, 280 W. College Ave., Bluffton, OH 45817-1196. EOE. Members of under-represented groups are encouraged to apply.

Seeking Justice in Health Care

Mennonite Health Assembly

March 6 - 9, 2003
Greenville, South Carolina

Join old and new friends to search for better ways to offer healing and hope to all in the name of Christ. For information, call 574-534-9689 or visit www.mhsonline.org.

Event is sponsored by Mennonite Health Services and MMA

Salford Mennonite Child Care Centers, a ministry of Salford Mennonite Church, Harleysville, Pa., seeks a ***director*** for one of its two Pennsylvania-licensed, NAEYC-accredited, child-care centers. Qualifications include early childhood education degree or ECE credits within another degree and four years of experience as a teacher or as a director.

Contact Anna L. Musselman, 215-565-2402 or amusselman@dockwoods.com.

Community Mennonite Church of Lancaster, Pa., a growing congregation in an urban setting of 250+ adults and 150 energetic children and youth, is seeking applicants for a half-time ***director of children and youth ministry***. The director will coordinate children and youth ministries, train and resource lay volunteers, and work to incorporate children and youth into congregational life. Vision for programming for children and youth, appropriate training/background, excellent communication and organizational skills, a team orientation and commitment to Anabaptist expression of Christian faith are required.

Contact David A. Bauman, Education Department, Elizabethtown College, Elizabethtown, PA 17022; email baumand@etown.edu; 717-361-1127.

Goshen College is accepting applications for the position of ***Plowshares Professor of Peace, Justice and Conflict Studies***, beginning fall 2003. Doctorate, with scholarly and/or practitioner work on issues of peace, conflict and justice. Demonstrated teaching competence. Support for Anabaptist and peace-church traditions and commitment to nonviolence, peace and justice a must. Responsibilities include providing scholarly leadership in peace, justice and conflict studies in collaboration with two other schools (Earlham College and Manchester College). Teaching load is negotiable, research and/or practitioner experience in interdisciplinary field related to peace and conflict expected, with administrative duties. Funding for this full-time position is guaranteed for five years, with the possibility of a permanent appointment thereafter.

To apply, visit the specific position announcement on the Goshen College Web page, www.goshen.edu, under employment. Goshen College is an AA/EEO employer; members of under-represented groups are invited to apply. Goshen College is affiliated with Mennonite Church USA.

IN-MI Mennonite Conference seeks a half-time ***communications coordinator***. This person will strategize and provide leadership for the communication activities of the conference, to support the empowerment of congregations developing communities of healing and hope. Strong writing, editing, graphic design and computer skills required.

Send letter of interest, resume, writing samples and references to Sherm Kauffman, 212 S. Main St., Goshen, IN 46526; sherm@im.mennonite.net.

For sale: Palm Ridge Retreat, *located in St. Mary, Jamaica*, 3 miles east of Ocho Rios. 6 acres of prime property with manicured lawn, mature fruit and other tropical trees; 14 double rooms with kitchen, living and dining areas; swimming pool; panoramic view of the North Coast/Caribbean. Potential for retreat center, bed and breakfast, horticulture or animal husbandry; active membership in the Jamaica Association of Villas and Apartments. Asking price U.S. $800,000 but very negotiable.

Contact Richie Tyson, richiety@cwjamaica.com; or 876-962-1224 or 876-917-1364.

Landis Homes, a continuing care retirement community located in a rural setting southeast of Lititz, Pa., is seeking a ***director of nursing*** due to the promotion of the current DON as a part of organizational restructuring. The community of 650 residents includes 103 health-care beds, 26 of which are special care. This position requires knowledge of health-care regulations under OBRA, experience as a DON or supervisor, or prior RNAC with supervisory experience.

Contact Human Resources, Landis Homes, 1001 E. Oregon Rd., Lititz, PA 17543; 717-581-3936; fax 717-581-3899; email aheinly@landishomes.org; or visit our Web site at www.landishomes.org.

2002 Index on-line at www.themennonite.org

AMBS announces *"For the Children's Children: A Conversation About Catechism,"* Friday, Feb. 28, 8:00-3:15. Presenters Nelson Kraybill, Mary Lehman Yoder and Dale Shenk will address questions of how and when Mennonites should baptize youth and new believers, what truths baptismal candidates should confess and what sacrifices candidates should expect to make.

Contact bsawatzky@ambs.edu or call 574-296-6207.

Mennonite Publishing House seeks an ***executive director*** to lead the transformed publishing program of the binational Mennonite Church. The person in this position will assume the key leadership role in the establishment and development of the new Mennonite Publishing Network. Key responsibilities include working closely with the new MPN board and its constituencies and partners in Mennonite Church USA and Canada. The role includes oversight of implementation of the new vision for publishing. This will involve facilitation of the process of building a new collaborative network of relationships, which are designed to provide materials to equip the church and help to share the church's Mennonite Christian identity and mission. Qualifications include master's degree or equivalent, a vision for and commitment to the new role of publishing within the Mennonite Church, sound financial acumen, excellent relational skills, outstanding written and oral communication skills, strong organizational and leadership behaviors, and a member in good standing in the Mennonite Church.

Please send a resume and a list of three references before Feb. 3 to Ron Sawatsky, 224 Harvard Ct., Souderton, PA 18964; RonSawat@earthlink.net.

Nampa Mennonite Church, an established church in Idaho with a 100-year history and about 100 in regular attendance, is prayerfully seeking a full-time ***pastor***. The church is located in a fast-growing area with various outdoor recreational activities nearby. Applicants should have a calling to service in areas of preaching, teaching, evangelism, encouragement and discipleship.

Please contact Everett Earnest, 14678 Woosley Drive, Nampa, ID 83651; 208-466-7450; pastorsearch@nampamennonitechurch.com.

Ocean City Mennonite Christian Fellowship, a small but dedicated Mennonite church in Ocean City, Md., is seeking a ***pastor***. Position open immediately for a man (or a couple) who is committed to leading us through expository teaching/preaching. Must love God's word, be an energetic shepherd who loves the flock and have a good sense of humor. We are radically hospitable and friendly. Our church operates a highly respected Christian preschool of 145 children. Ocean City is a vacation area on the Atlantic Ocean three hours from Baltimore/D.C./Philadelphia. Our community enjoys great schools, low crime and an affordable standard of living. Come grow with us.

If you wish to discuss further, please call Stephen Doherty at 410-641-1502 or email Stephen4JC@aol.com.

Mennonite-Anabaptist Heritage Vacation *with historian and storyteller John Sharp.* 14 glorious days in Germany, Switzerland, Austria and France. First-class tour $2,689, June 12-25, 2003; 800-322-0788; www.Christian-tour.org.

Pacific Lifeline, a Christian long-term transitional homeless shelter for women and children, seeks a ***CEO***. Training and experience in fund development, staff supervision, overseeing operation of a nonprofit organization, working with a board in strategic planning and vision casting for ministry expansion. Position will be located in Upland, Calif.

Please reply with resume and 3 personal and professional references to Patricia Havens, agendapatti@yahoo.com, or fax 909-593-1795.

Pieces of Our Lives: Heirlooms of Faith, *Laurelville Mennonite Church Center,* March 21-23, 2003. Nationally recognized needlework/quilting instructor/designer Karen Phillips-Shwallon is our featured speaker. Shwallon will also present a workshop entitled "Hand Embroidery: Great Beginnings." Carol Martin will provide an overview for designing miniature quilts.

Register before Feb. 7 and save $10. Contact Laurelville, 800-839-1021 or info@laurelville.org.

Salem (Ore.) Mennonite Church seeks a full-time ***pastor***. Candidates will have a strong commitment to Anabaptist beliefs centered around Jesus Christ's life and teaching. Candidates need strong preaching skills and a leadership style that develops and draws upon the skills of the congregation. Salem Mennonite Church is a 100+ member congregation located in Oregon's capital community. Salem is located in the beautiful Willamette Valley with the Pacific Coast Mountains to the west and the majestic Cascade Mountains to the east.

For information, contact Jim McKinnell, chair, Salem Mennonite Church, 1045 Candlewood Dr. NE, Salem, OR 97303; 503-540-7444; mckinnellj@attbi.com. To apply, send MLI form to Larry Hauder, PNMC Conference Minister, 1520 N. 20th St., Boise, ID 83702.

Pacific Northwest Mennonite Conference, serving 39 churches in AK, ID, OR, WA, MT, seeks full-time ***associate conference minister***, beginning May 1, 2003. Responsibilities include providing spiritual guidance and building relationships with pastors and congregational leaders, preaching, teaching and resourcing to achieve healthy, missional congregations. We seek candidates who have seminary training, strong pastoral skills, pastoral ministry or conference minister experience and commitment to Anabaptist-Mennonite perspectives. Location is flexible within ID, OR, WA, with occasional overnight travel.

For full details, contact Jim Wenger, Search Committee Chair, 1214 NW 118th Circle, Vancouver, WA 98685; 360-571-5972; wengerja@attbi.com.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Melanie Mueller, or email TheMennonite@TheMennonite.org.

Mennonite World Conference Tour Groups

MTS>TRAVEL
mtstravel.com

the official agency of Mennonite World Conference

africa 2003

mwcinfo@mtstravel.com
124 E. Main St., 4th Fl.
Ephrata, PA 17522
(800) 874-9330

South Africa: Struggle and Reconciliation
- Aug. 7-27
Hosts: Bob Herr & Judy Zimmerman-Herr (Akron, PA)

MEDA Church & Business Southeast Africa Tour
- July 30-Aug. 19
Hosts: Ben Sprunger & MEDA Africa Staff

Malawi Missions Tour
- Aug. 1-19
Hosts: A. Graybill & Ethel Brubaker (Mechanicsburg, PA)

Southern Africa and the MWC Assembly
- Aug. 2-19
Host: Robert Kauffman (Issaquah, WA)

MWC African Adventure / Cape Town Extension
- Aug. 2-19 (22)
Hosts: Pastor John Denlinger & Nancy Stoltzfus (Gordonville, PA)

Visiting Today's Church in Zambia & Zimbabwe
- Aug. 3-20
Host: Harriet Bicksler (Mechanicsburg, PA)

South Africa and Zimbabwe
- Aug. 3-21
Hosts: Orval and Cleta Gingerich (Minneapolis, MN)

To view all itineraries, visit mtstravel.com

The last taboo

Gordon Houser

Money, it's a crime
Share it fairly but don't take a slice of my pie
Money, so they say
Is the root of all evil today
But if you ask for a raise it's no surprise
That they're giving none away.—"Money" by Pink Floyd

In a culture filled with talk of sex and violence, talk of money may be our last taboo, though I'm told many rappers mention what they make in their lyrics. An even stricter taboo exists among us in the church. Many church members know their pastor's salary, but how many know each other's? We refuse to talk about what we earn.

A recent book offers a viewpoint with which many Mennonites will not agree (though many more will). *The Good of Affluence: Seeking God in a Culture of Wealth* by John R. Schneider (Eerdmans, 2002, $24) argues that Scripture provides support for the responsible possession of wealth. He uses the major part of the book to develop the biblical theme of delight, that "God has … designed human beings to enjoy life in the material world." He writes that the Bible's criticism of the misuse of wealth does not deny "the possibility of riches in a context of faith and righteous action."

This book is a needed critique of a harsh pharisaism and represents a view we all need to hear and debate. Yet it also begs some questions.

One is whether our "culture of capitalism" is really free-market capitalism. One might point to the example of a large corporation taking the land of a Filipino farmer in order to grow bananas cheaply to sell to North Americans. Does that really represent a free market?

Schneider also ignores Paul Wachtel's book *The Poverty of Affluence*, which correlates economic abundance and personal dissatisfaction.

Do tax cuts for the wealthy fit with free-market capitalism? Marian Wright Edelman, president of the Children's Defense Fund, writes that "from 2001 to 2010 the wealthiest 1 percent of Americans with average incomes of over $1 million [will] pocket almost half a trillion dollars," according to an analysis issued by Citizens for Tax Justice of the 2001 Bush tax cut.

I imagine Schneider would say these are misuses of capitalism rather than reasons against its practice. Perhaps. Either way, we live in a time of great injustice that challenges us to live with faith and righteous action. We need to talk about money.

BOOKS

Reading Is Believing: The Christian Faith Through Literature and Film by David Cunningham (Brazos Press, 2002, $18.99) uses novels, stories, plays and films to illustrate themes that emerge from the Apostles' Creed. The idea is not new; John R. May's **Nourishing Faith Through Fiction** (2001) takes a similar approach. Both books show the rich resource of literature and film for theological reflection. Cunningham's writing, both about the creed and literature, is clear and helpful. This is a good book for use by a Sunday school class or a study group.

BEST BOOKS OF 2002

Atonement: A Novel by Ian McEwan

The Enigma of Anger: Essays on a Sometimes Deadly Sin by Garret Keizer

Honoring the Body: Meditations on a Christian Practice by Stephanie Paulsell

The Life of Pi: A Novel by Yann Martel

Reading the Bible from the Margins by Miguel A. De La Torre

FILMS

The Lord of the Rings: The Two Towers (PG-13) is the second of three films of the well-known work by J.R.R. Tolkien. Director Peter Jackson presents the world of Middle-Earth with intricate sets and great cinematography, but the best creation here is the character Gollum, which is computer generated. His internal struggle with good and evil is much more interesting than the long battle scenes.

Bloody Sunday (R) is a gritty, powerful film depicting the events of Oct. 30, 1972, in Derry, Northern Ireland, when British troops shot 27 civilians, killing 13. Shot mostly with a hand-held camera in black and white, the film places the viewer in the midst of the chaotic, horrific action. While it clearly points the finger at the British government, it sympathizes with young troops placed in a difficult situation. Queen Elizabeth later honored the soldiers involved in this travesty.

About Schmidt (R) uses subtlety (rare in movies today) to depict the inner turmoil of a lonely widower who finds his life without meaning. This gem of a film (which could not work without Jack Nicholson's sterling performance) is a parable in which a small act carries great weight.

Recommendations from our readers

Risking for Change (First Freedom Foundation, 1999, $15 plus postage) is a collection of stories compiled and edited by Kate Penner of First Freedom Foundation, P.O. Box 8601, Victoria, BC V8W 3S2, 250-384-5532. These are "stories of ordinary people" in North America with a wide range of experience touching on contemporary issues of conscience. The material includes poetry and prose. It is stimulating and helpful for the journey to integrity, serenity and renewal.—*Donald Kaufman, Newton, Kan.*

Revenge: A Story of Hope by Laura Blumenfeld (Simon & Schuster, 2002, $25) is a thought-provoking and ultimately inspiring story of the author's search for the Palestinian who tried to kill her rabbi father.—*Lewis Sprunger, Portland, Ore.*

Wild Thornberrys (PG, animated) is a surprisingly thoughtful story about a girl with the gift of being able to speak to animals—as long as she doesn't tell anyone. When poachers take her sister captive, Eliza saves her by confessing she can talk to animals. Eliza loses this ability but relies on the gift of her heart to save elephants from the poachers. This lovely film will provoke discussion with children about their gifts.—*Kirsten Klassen, Elkhart, Ind.*

CHEESE FACTORY

Cheese Factory.com
Cheese Factory.com
Cheese Factory.com

It used to be
'round the corner
now it's
'round the clock.

While new ways of doing business have made us more productive than ever, many business tasks have become more complicated. Like choosing and managing benefits for you and your employees. But an MMA professional can help with:

- **Innovative health insurance plans** that provide flexibility and affordability.
- **Retirement plans** that maximize investment dollars.
- **Life and disability insurance** for added peace of mind.

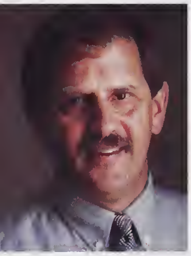
We can even help assure your business will go on when you're no longer punching the clock.

Managing your other business tasks is a *'round-the-clock* proposition. Let MMA help manage your employee benefits. Contact us at **(800) 348-7468** or **www.mma-online.org**.

These products may not be available in all states. Please check with MMA.

MMA®
Stewardship Solutions

************************CAR-RT LOT**C-025
<10556> 69
5100 12/03 205377 Q:1 262
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947



Everett J. Thomas

Church beliefs vs. academic freedom

Is it unreasonable for a college owned by Mennonite Church USA to require its professors to teach what the church believes? Does such an expectation harm the tradition of academic freedom that is so highly prized by liberal arts colleges that are related to the church?

These issues recently reached a flashpoint on one of our college campuses in time for Church School Day—now called Church Education Sunday—on Feb. 2. As reported in our Jan. 7 issue, the board of directors at Eastern Mennonite University in Harrisonburg, Va., recently took action to reaffirm the Confession of Faith in a Mennonite Perspective as "a guide for [EMU] activities ... including personnel policies." The board also reaffirmed existing faculty policy, which expects college employees to follow this guide and warns that "persons who publicly advocate positions contrary to these statements ... jeopardize their positions as employees of the university."

EMU's directors are to be commended for taking this action. It is a reasonable assumption that those who represent the owners—in this case our new denomination through the Mennonite Education Agency—have every right to maintain expectations for their employees. However, the action has polarized two constituencies that usually coexist quietly, if uneasily. Now several hundred EMU students have joined the debate.

The real danger in such a polarized episode is that lost time, energy and disenchanted folks on both sides of the issue will hurt the church's mission.

Last week we received a letter from five EMU students (see page 4) and a copy of their petition signed by more than 200 students (the petition is posted with the Readers Say letter on our Web site). It claims that the board's "restriction of academic freedom is harmful to the well-being of a church that values authenticity" and that "restricting academic freedom hinders the student-faculty relationship and our respective faith communities."

This logic is difficult to accept. Any church-owned school that allows unlimited academic freedom will not be a church school for long. Indeed, the students' petition also says, "We realize that academic freedom is never unlimited."

One such limit is our confession of faith. It is always appropriate for faculty members from our church schools to participate in the discernment about what the church believes. But it is never appropriate for a church school to teach what contradicts the church's belief statements. Consequently, each church school must find that creative middle ground that first respects and honors what the church believes while helping students wrestle critically with those truths.

Usually a school's internal debate to locate such middle ground does not break into the open like this one has. But our seminaries, colleges and some high schools regularly hold discussions around academic freedom versus expectations to teach what the church believes. Those conversations will never end because there never is a permanently set point. The church is, after all, a living, changing organism.

The real danger in such a polarized episode, however, is that lost time, energy and disenchanted folks on both sides of the issue will hurt the church's mission.

Mennonite Church USA is being transformed into a mission-oriented church. To get where we want to go, we will need all the resources within the church, including our schools. A strong and growing network of elementary schools, high schools, colleges and seminaries is the single largest resource congregations have—when adding up combined budgets, staff and students affected. Consequently, we cannot afford divisive debates to linger unresolved for long. In countless conversations across Mennonite Church USA, leaders are discerning what it means for our new denomination to join God's mission in the world. Church Education Sunday is the day to reflect on how our schools contribute to this mission. While each church school must find its own balance between academic freedom and teaching what the church believes, the ultimate purpose of church education is to support the mission of the church.—*ejt*

The Mennonite

www.themennonite.org

February 4, 2003

Harold S. Bender
Mennonite historian

Mennonite institutions: where now?

Page 8

Erland Waltner, Mennonite church leader and teacher

12 Full circle

16 A map of Mennonite Church USA

18 Prayer for peace in the shadow of war

32 The baby elephant

The care and feeding of pastors

Now may the God of peace, who brought back from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, make you complete in everything good so that you may do [God's] will, working among us that which is pleasing in [God's] sight, through Jesus Christ, to whom be the glory forever and ever.—Hebrews 13:20-21

Ron W. Adams is pastor at East Chestnut Street Mennonite Church in Lancaster, Pa.

This benediction is found in the service of "Installation of a Minister" in our *Minister's Manual.* It calls for God's blessing on the man or woman called to congregational ministry. If this prayer bears fruit, that minister will be well-installed indeed.

I sometimes wonder about using "installation" to describe the beginning of a pastor's ministry. It's an odd word. Too cold, too mechanical. Think about it. What else do we install? Appliances. Which makes me wonder even more.

When we buy a new refrigerator and have it installed in our home, we receive an owner's manual that tells us how to care for it. A good thing, since we want that appliance to run well for a long time. So we read about what to do and what not to do, what will lengthen or shorten the life of our refrigerator. Which again makes me wonder.

What if every congregation received a manual on the best way to care for its newly installed pastor? (OK, congregations don't really own their pastors. And the Mennonite Church USA Office of Congregational Life is not about to issue warranties on either new or used pastors.)

What should be included in a "Manual for the Care and Feeding of Your New Pastor"? I'd begin with the words of that benediction above. How can a congregation be part of God's effort to make the pastor become "complete in everything good"? What is the congregation's role in fulfilling that prayer of blessing? There are lots of answers to that question, but let me start with two.

First, a congregation can help its pastor become "complete in everything good" by ensuring that the pastor has time and space for spiritual and physical enrichment. Prayer, Bible study, good reading, rest, vacations, sabbaticals, retreats and spiritual direction should be part of every pastor's job description.

Congregations should hold pastors as accountable for their spiritual development as they do for other elements of the job. They should also make the pastor's spiritual health as important as preaching, visitation, counseling or administration.

Pastors will find themselves giving much more than they receive. Such is the nature of the calling. We can easily find ourselves bouncing from crisis to meeting, leaving little time to regroup physically or spiritually. Congregations must help pastors carve out adequate time for renewal of body and spirit. This may seem self-serving, especially coming from a pastor. But it is necessary for good running and long-term service.

Second, congregations can help pastors become "complete in everything good" by making sure pastors attend to their relationships. For the married pastor this may mean insisting that she not be so caught up in congregational stuff that she neglects her husband and children. For the single pastor it may mean encouraging him to establish a network of support and love outside the congregation. The pastor need not be at every meeting or at church whenever the doors are open. Proper maintenance of the pastor's relationships ought to be considered as important as every other pastoral task.

Congregations need to remember that God will use them to answer such prayers of blessing. Then they must do everything they can to be part of God's answer. Then one day all pastors will be "complete in everything good so that (they) may do God's will, working among us that which is pleasing in [God's] sight, through Jesus Christ, to whom be the glory forever and ever." TM

TheMennonite

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor Emeritus: **J. Lorne Peachey**

CPS photo on page 8 from Mennonite Library and Archives.

Vol. 6, No. 3, February 4, 2003

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 316-283-0454

P.O. Box 1245, Elkhart, IN 46515
phone: 574-523-3046 fax: 574-293-1892

Web site:
www.themennonite.org

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for July when it is published on the first and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $38.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Mennonite Church USA

CONTENTS

LIBRARY
ELKHART, IN

8 **On the rise (and demise?) of Mennonite institutions**
If the wineskins of our traditional institutions are no longer serving our purposes, then do we have sufficient resources of wisdom, courage and energy to create new wineskins?
—*John D. Roth*

12 **Full circle**
God works in mysterious ways.—*Christy Perrucci*

16 **Happy first birthday, Mennonite Church USA**
Adherents as a percentage of total population (map)

19 **Abortion statement first for church**
Executive Board to send document to area conferences, Atlanta delegates.—*Everett J. Thomas*

20 **North Korean children to get MCC aid**
Newborn kits and comforters to be shipped to country struggling with famine.—*Maria Linder-Hess*

21 **Mennonites spread message of peace**
Tensions with Iraq prompt throngs to demonstrate against possible war.

22 **Homosexuality bill generates Canadian response**

DEPARTMENTS

2 **Grace and truth**
The care and feeding of pastors—*Ron W. Adams*

4 **Readers say**

6 **News digest**

18 **Speaking out**
Prayer for peace in the shadow of war—*David Stutzman*

24 **For the record**

30 **Takes on faith**
45 ministries get transparency dunce caps.—*Rich Preheim*

32 **Editorial**
The baby elephant—*Everett J. Thomas*

If the international community sanctions an invasion against Iraq, we will be forced to decide whether the United Nations is part of God's provision for order.
—Everett Thomas
Editorial, Jan. 7

Police action or war?

I welcome Everett Thomas' willingness to address moral challenges calling for our response as the crisis over Iraq unfolds ("Police Action or War?" Editorial, Jan. 7). From my vantage point as Mennonite Central Committee liaison to the United Nations, I contribute the following to the unfolding discussion: (1) The development of international law since World War II is most welcome for pacifist Christians because it regulates the use of violence between nations and, in the U.N. charter, limits the legitimacy of a nation going to war to a direct threat to its security from another nation. (2) The possible action by the Security Council against Iraq is a military and not a police action. According to the United Nations, a police action is one devoted to peacekeeping after a cease-fire. (3) Thomas makes the case that some Mennonites support international police action because they support local police action. The difference between the two actions is more than one of scale. (4) No one seems to know if Iraq has nonconventional weapons. Even if Iraq possesses weapons of mass destruction, the Christian pacifist cannot support a military response. As Thomas mentions, there are reasons for Iraqi and Muslim militancy in the far-reaching influence on their economies by the great powers of the West. Only nonviolence is a long-term alternative to hatred and injustice. (5) There are rare times when evil is of such a magnitude that the pacifist cannot offer a nonviolent intervention to the danger at hand. We are not now facing such a rare time. Even if we were, the calling of the pacifist remains that of appealing for and embodying an alternative.—*John Rempel, New York*

Thomas raises important questions about whether Mennonite theology should make space for international police actions. There may be good reasons for Mennonites to support some international parallel to local police actions. However, I disagree with Thomas' conclusion suggesting that if the United States invades Iraq alone we will call it war and Mennonites should oppose it, but if the United Nations endorses military action against Iraq we will call it a police action and perhaps should support it. There is a significant difference between supporting U.N. inspections and supporting a U.N.-endorsed war. As followers of Jesus our calling is to reflect God's light and to point to peaceful ways of transforming conflicts, be they local or global.
—J. Daryl Byler, Washington

"Police Action or War?" raises provocative questions about our peace church understanding of law enforcement. How about this as a starting point: A Christian witness to the state can't support "peacekeeping" that uses lethal violence, whether at home or abroad. Rather, we witness for a system that does not take life during or after arrest, provides due process of law, seeks restorative justice and rehabilitation of offenders and is humane in its sanctions.—*Jennifer Davis Sensenig, Cedar Falls, Iowa*

Although it is only implicit and Thomas may mean that he disagrees with Mennonites who so argue, the argument seems to be that war is wrong but police action is good, and Mennonites do and should support it. Therefore, if the United Nations sanctions an invasion of Iraq, this will be police action, which perhaps Mennonites should endorse.

Thomas' comment about the way Mennonites accept police work actually points to a weakness in our thought and action. Is it really consistent with our total opposition to killing to call the police to defend us in a situation where they might use lethal violence? Probably not, even though we do it. But if we are not to abandon our longstanding Mennonite opposition to all killing of people, then we must rethink our easy acceptance of police action to defend our property and person rather than allow an uncritical acceptance of police work to lead us to endorse "just wars" fought by U.N. forces.—*Ronald J. Sider, Philadelphia*

Thomas asks us to consider the differences between a U.S.- and U.N.-led military action against Iraq and its effect on our peace theology. The people of Iraq who would struggle to survive amid the bursting bombs and blazing bullets of a massive invasion would not notice any difference between a U.N. "police action" or a U.S.-only war. Even legal police actions do not provide security for all. The editorial wrongly assumes that the order that results from domestic or international police action is universally positive and that we as Mennonites all benefit from this order. As we borrow billions to feed our wars or police actions, we will have little

IN THIS ISSUE

These two pages and page 23 include some of the many letters we have received from readers in response to two opinion pieces in the Jan. 7 issue: the Speaking Out column, "Welcome Children at Communion," and the editorial, "Police Action or War?" We do not have enough space to print all the letters. In order to include as many voices as possible, we are printing only excerpts from letters (none is printed in its entirety), selecting portions of each letter that offer something new to the discussion and giving priority to first-time letter-writers and those who have not had a letter published recently. We remind all letter-writers of our policies (see page 5).—*Editor* left to create new jobs, feed the hungry, build housing for the homeless, provide affordable medical care for all and meet the educational needs of our children.—*Titus Peachey, Lancaster, Pa.*

If it bombs like a war, destroys like a war and wreaks havoc like a war, then it's war, not police action. Even SWAT teams don't bomb whole neighborhoods to rid them of crime or to bring an evil gangster to justice. To its victims, all military bombardment is terrorism, whether carried out by the United Nations or the United States, whether in the name of God or of Allah. Calling it international law enforcement doesn't make it any less bloody or immoral.—*Harvey Yoder, Harrisonburg, Va.*

Editor's note: Additional letters in response to the Jan. 7 editorial are on page 23.

Children and Communion

"Welcome Children at Communion" (Speaking Out, Jan. 7) calls for dialogue on the participation of children in Communion. There are a number of questions that need to be considered. (1) Does lowering the definition of who is invited to share in Communion reject the idea that believers need to be committed to paying the consequences of following Christ? (2) In opening Communion to children, is Goertzen not also opening the door to the baptism of children? The logic used to invite children to participate in Communion is the same logic that Martin Luther and others used for infant baptism. (3) How wide is the definition of children? Very young children have been taught, "Jesus loves me, this I know." Is this enough of a declaration of faith for participation in Communion? (4) How wide is the definition of "no one should be excluded"? Pastors using the *Minister's Manual* use an invitation that has qualifications. Is Goertzen suggesting that these be set aside? (5) Are children asking to participate because the parents have not explained the meaning of the service?

Communion is the only symbol continuously used by the church to demonstrate the depth of the commitment the members have made. Is this not a testimony to the children that should be prized? —*David L. Habegger, Fort Wayne, Ind.*

When our daughters were young, we lived outside North America. For many years we worshiped with a small congregation of believers from many Christian traditions. In that setting Communion was frequently served, and children as well as adults participated. My husband and I explained to our daughters that as Mennonites we didn't take Communion until after baptism, when one makes a commitment to God and joins the church. They were satisfied with the explanation and willing to wait. Now some years later, as they've been baptized and begun taking Communion, it has a special meaning for them. They are adult members of the body of Christ and sharing in its life and its responsibilities.

We live in a world of instant gratification. We do ourselves and the church a disservice by not keeping some things for later, for the appropriate time when the meaning is understood.—*Betsy Headrick McCrae, Akron, Pa.*

Thanks to Kevin Goertzen for speaking out about children at Communion. Recently a 6-year-old chose to sit with me in our worship service, which included Communion. After the bread was passed and I held it in my hand, she pointed to the bread and asked, "Why?"

"We do this because we love Jesus," I whispered.

"Well, I love Jesus, too," she said.

She and I shared my piece of bread. And she had her first sip of juice from my cup.—*Grace Moyer Frounfelker, Bluffton, Ohio*

Jesus shakes what needs shaking

In "Of Whitewash and War" (Jan. 7), Kathryn Kingsbury writes about peace but does not comment on Jesus' words, "I have not come to bring peace, but a sword" (Matthew 10:34). Jesus is saying something like this: My mission is not to bring tranquility to the status quo but to shake what needs shaking. Dissension and division (sword) are inevitable in light of my teachings. A man will believe; his father will not. A daughter will say no, but her mother will say yes. Matthew 10:34 has little to do with peace and war as waged between nations today but is Jesus' succinct way of telling us what his follower must expect and confront.—*John A. Hertzler, Mathews, Va.*

Culture of language important

"Bluffton Developing Links With Vietnam" (Dec. 24, 2002) concerns two Bluffton (Ohio) College professors writing textbooks for teaching English to Vietnamese. I was taken aback by the statement that most English textbooks teach American culture, but for Vietnam and developing countries to be participants in the global arena they don't have to learn American culture. Certainly the writings and ideas of George Washington, John Adams, Thomas Jefferson and James Madison are an integral part of the English language, as are the Magna Carta and the King James translation of the Bible.

I realize Christ is never tied to one culture, but I do not agree that it is not important to learn about the culture in which English had its origins. —*Audrey Musser Murray, Annapolis, Md.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. —*Editors*

Fife

Showaker

Flash flood claims two MCC workers' lives

AKRON, Pa.—Two Mennonite Central Committee (MCC) workers in Indonesia were killed Jan. 22 when a flash flood roared through a popular recreation spot on the island of Java.

Alana Fife, 21, of Winnipeg, and Hannah Showaker, 24, of Newville, Pa., were swept away while hiking in the Telemoyo Mountain area outside the city of Salatiga. Showaker's body was discovered the next evening about six miles away. Fife's body was found the day after that.

Both women were serving with MCC's one-year Serving and Learning Together (SALT) program. They had arrived in Indonesia in August 2002 and had been teaching English to elementary school students.

"The entire MCC family and faith community are deeply shocked at the tragedy that has befallen these two families," says MCC executive director Ron Mathies. "Both Hannah Showaker and Alana Fife have been described as young women of grace and strong character who were making an impact on children in their communities in Indonesia."

Their bodies are being returned to their home communities, accompanied by MCC Indonesia workers. Memorial services are also planned in Indonesia.

Fife, Showaker and Daniel Warren, another SALT worker, plus an Indonesian friend, were visiting Salatiga during their school break. Warren, of Shoreline, Wash., was taking a photograph of Fife and Showaker at a waterfall when, without warning, a wall of water rushed through and carried the women away. About 100 people responded to Warren's call for help, including worshipers at a local mosque. Warren escaped injury.—*MCC News Service*

Pennsylvania schools plan merger

LANCASTER, Pa.—The oldest Mennonite school in Lancaster County is merging with the largest. Scheduled to become effective Aug. 1, Locust Grove Mennonite School, with 362 elementary students, will consolidate with nearby Lancaster Mennonite School, which has about 1,100 students in kindergarten through 12th grade.

"A K-12 school system makes better use of our common resources," says Locust Grove assistant principal Jay Roth. "The economic benefits include sharing business software and personnel, relating to donors as a system instead of as individual schools and streamlining employee contacts and benefits, just to name a few."

The two schools had been cooperating by sharing two music teachers and holding a joint middle-school Christmas concert.

The move, which had been in the works for three years, will not close the Locust Grove facility near Smoketown. Last year, Lancaster and New Danville Mennonite School merged, and 182 elementary students are enrolled this year at Lancaster Mennonite School-New Danville.

"We are, ... in effect, beginning a Mennonite school system," says Lancaster board chair Connie Stauffer.

The merger has been approved by Atlantic Coast and Lancaster conferences, the schools' sponsors.

Locust Grove was founded in 1939, New Danville in 1940 and Lancaster in 1942.

New Internet service believed a first

GOSHEN, Ind.—Mennonites who seek alternatives to the world's ills now have email choices. Mennonite.net, which most notably has been providing Web sites for congregations, is now an Internet service provider.

"We believe the Mennonite Church is the first Christian denomination in the world to offer Internet service to its members," says Michael Sherer, executive director of Mennonite.net. "An email address is a personal statement. If I'm msherer @mennonite.net rather than hotmail or juno or aol.com, it says I'm a Mennonite and I'm actively supporting the work of the church. We hope that's a message many Mennonites will want to send."

At the heart of Mennonite.net's plan for supporting the church is a contribution of $10 per subscriber to denominational organizations. Mennonite.net will make monthly contributions when certain membership levels are reached.

this date in Mennonite history

Feb. 4, 1527—The first Anabaptist confession of faith is adopted by a gathering at Schleitheim, Germany.

The sound of music

Abbey Dupuy (left) of Luray, Va., and Brenda Bellamy of Seattle sing the Hallelujah Chorus during the closing service of the Music and Worship Leaders Retreat Jan. 10-12 at Laurelville Mennonite Church Center, Mount Pleasant, Pa. About 200 people representing 68 congregations attended the 16th annual event.

The first subscribers, from Indianapolis and Denver, directed the contributions to Goshen (Ind.) College and Mennonite Central Committee respectively. Sherer estimates that if 20,000 people signed up, Mennonite.net would donate more than $20,000 in one-time donations and $40,000 a month in ongoing donations.

Goshen makes deep cuts as deficit looms

GOSHEN, Ind.—In order to meet a projected budget shortfall of at least $1 million and possibly as much as $1.8 million, Goshen College will cut a full-time equivalent of more than 27 faculty, staff and administrative positions and eliminate three majors.

The actions came after a six-month review of college programs, services, staffing and organizational structures. As reasons for the cuts, college officials cited rising operating cuts and loss of endowment income due to Wall Street's woes. In addition, Goshen's enrollment is down for the third consecutive year, reaching a 17-year low.

French, German and economics will be eliminated as majors, and French, German, political science and philosophy will be eliminated as minors. Some classes in all those fields will still be offered. All cuts are effective June 30, although employees may choose to leave earlier. A total of 34 faculty, staff and administrative positions will be affected.

Another one or two programs could be in jeopardy if Goshen does not meet its student recruitment goals by May 15.

Canada to consider ecumenical membership

WINNIPEG—Mennonite Church Canada delegates this summer will receive a recommendation that the denomination join both the Evangelical Fellowship of Canada (EFC) and the Canadian Council of Churches (CCC).

"What impressed me most ... is how much we have in common—theologically, ethically, experientially— ... and how much our church life intersects with that of other churches," says Dan Nighswander, Mennonite Church Canada general secretary, who last fall attended meetings of both organizations.

The EFC is akin to the National Association of Evangelicals in the United States, while the CCC is parallel to the National Council of Churches. Mennonite Church USA is not a member of either the NAE or NCC.

Nighswander says both the EFC and CCC were welcoming of Mennonite Church Canada's participation. He cites a Christian Reformed representative at the CCC meeting who lamented his denomination's confession of faith, which refers to "Anabaptist heretics." At the EFC meeting, the theme was reconciliation. "That's something with which Mennonites feel very comfortable," Nighswander says.

"In each [meeting] I had a good deal in common [with others]," he says.—*Canadian Mennonite*

Burton Andrews

Piece of cake

Rachel Yoder, a Bluffton (Ohio) College freshman from Harrisonburg, Va., puts the finishing touches on her entry for the school's annual cake contest. Contestants are students in the "Fundamentals of Food Preparation" class taught by Kay Soltesz. Judges are selected from the Bluffton faculty and staff. This year's winning cake was Boysenberry Angel Delight.

Program links Colombians, North Americans

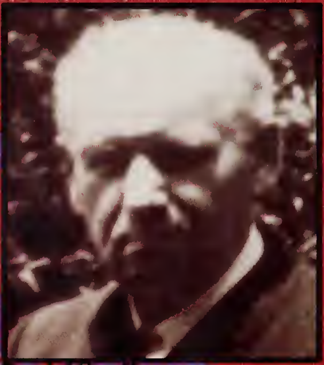
STRASBOURG, France—To foster understanding and support, 15 Mennonite congregations in North America are paired with Mennonite congregations in Colombia under two programs.

Eleven congregations are participants in the Sister Peace Church Program, an initiative of Justapaz, the Colombia Mennonite Church's peace and justice arm. Another four congregations are in the denomination's International Sister Church Program.

The relationships have benefitted both North Americans and Colombians, say participants. "We expect to continue to have our hearts affected," says Linda Nafziger-Meiser, pastor of Hyde Park Mennonite Church in Boise, Idaho.

In 2000, pastor J. Antonio Herera led members of his congregation in Armenia, Colombia, to their sister congregation, Columbus (Ohio) Mennonite Church. "Our concept of God has expanded, our faith is nurtured, and we feel the support of brothers and sisters beyond our own faith community," he says.—*MWC News Service*

On the rise (and demise?) of Mennonite institutions


Daniel Kauffman
Mennonite editor and leader

Civilian Public Service workers in the 1940s

If the wineskins of our traditional institutions are no longer serving our purposes, then do we have sufficient resources of wisdom, courage and energy to create new wineskins?

By the end of the 19th century Mennonite identity in North America could be accurately described as confused and fragmented.

by John D. Roth

In the last quarter of the 19th century the Mennonite church in the United States was in serious trouble. A bloody civil war had not only divided the nation but left deep fissures within Mennonite congregations in both the North and the South. The lure of cheap land had prompted hundreds of young Mennonites to move westward, where the small settlements they established were often widely scattered and woefully short on leadership. Meanwhile, the heartland communities in Pennsylvania, Virginia and Ohio were exhausted by a long series of internal divisions that frequently pitted advocates for strong church discipline against champions of a more heart-felt religion inclined toward revivalist renewal. At the same time, traditional Mennonite leaders found themselves increasingly out of step with the assumptions of the surrounding culture: They advocated a gospel of peace and humility in an age of chest-thumping expansion; they spoke German when the future was clearly English; they harbored lingering uncertainties about commerce at a time when young entrepreneurs were amassing huge fortunes; and while other groups were establishing a vast network of denominational colleges, they worried that higher education would only lead to pride and acculturation. By the end of the century Mennonite identity in North America could be accurately described as confused and fragmented. "If the young people go to church at all," wrote one leader in 1890, "they go not to the Mennonite churches but to others, where not everything looks so dead."

Dynamic denomination: Yet, amazingly enough, the Mennonite church did not simply wither away in the following decades. Instead, thanks largely to the emergence of new institutional forms of organization, the Mennonite church flourished in the 20th century as a renewed and dynamic denomination. The story of Mennonite institution-building is told well in the four-volume Mennonite Experience in America series and, in more self-serving ways, in the promotional literature of the institutions themselves.

A brief summary of that fascinating and complex account might begin in 1864 with John F. Funk's *Herald of Truth* (with a parallel German edition, *Herold der Wahrheit*), a church paper that quickly emerged as a unifying voice among the widely scattered

Orie O. Miller helped start Mennonite Central Committee and other institutions

Continued on page 10

Continued from page 9

congregations in the Midwest. Shortly thereafter, Funk published *Martyrs Mirror* and the works of Menno Simons in both German and English, helping ground the denomination firmly in its historical foundations.

Mennonite Publishing House, which continued Funk's pioneering efforts, also made a profound contribution through the publication of Sunday school and Bible school curricula, catechisms, confessions, hymnals, children's periodicals and the highly influential writings of emerging leaders such as Daniel Kauffman, John Horsch and Harold Bender. To be sure, tensions over ownership, control and editorial direction punctuated the history of MPH almost from its beginning; but throughout the 20th century its steady stream of periodicals and books brought a fragmented Mennonite people into sustained conversation about their history and theology.

Other institutions soon followed, many of them imparting a similar sense of unity and coherence to the struggling church. Already in the 1860s, for example, General Conference Mennonites established a formal organization for the promotion of mission activity, especially among the Arapaho, Hopi and Cheyenne peoples in the plains and western states. In 1906, Mennonites in Indiana and Ohio consolidated various independent mission initiatives to form Mennonite Board of Missions and Charities, and in 1930 yet another mission agency emerged among Pennsylvania Mennonites in Lancaster Conference.

Institutions opened Mennonite communities to the world beyond national borders and creatively channeled the energy of several generations of young people into serving the church.

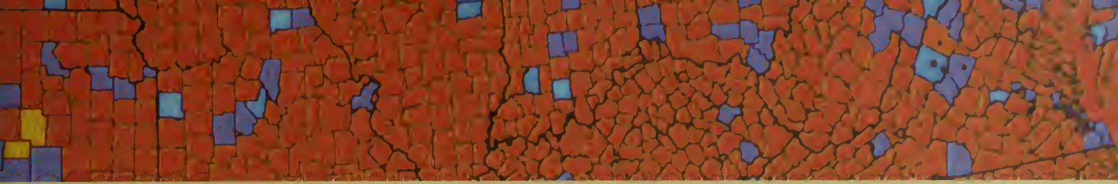
As Mennonite mission horizons broadened, church leaders also became increasingly aware of human suffering in various parts of the world. Thus, in 1920, five Mennonite groups formed Mennonite Central Committee as a compassionate response to the famine and devastation of war in the Ukraine following the Russian Revolution. In the decades since, MCC has grown to become one of the church's most visible institutions—a complex, far-reaching organization that unites numerous Anabaptist groups in a common cause of service "in the name of Christ."

And one could cite dozens of other institutions as well. A cluster of colleges, either owned or sponsored by the Mennonite church, emerged in the opening decades of the 20th century to train thousands of teachers, doctors, nurses, missionaries and pastors—and, not least, administrators—to fill positions in these newly created institutions. Women across the church organized sewing circles to support relief work abroad; congregations pooled their resources to create a host of mutual aid societies; Mennonite leaders responded to wartime conscription by establishing alternative organizations such as Civilian Public Service, PAX, the Teachers Abroad Program and voluntary service units; local conferences sponsored Mennonite church camps and high schools; in the wake of natural catastrophes, Mennonite Disaster Service coordinated voluntary assistance from across the church; and the list goes on.

Mennonite identity: It is only a slight exaggeration to say that these institutions were the salvation of the Mennonite church during the first half of the 20th century. Larger than the local congregation, dependent on a broad base of support and focused on specific tasks, these institutions provided a bridge between the Mennonite church and the surrounding culture. Equally important, they served as a buffer that protected individual congregations by giving these broader cultural impulses—whether in missions, insurance, education or service—a distinctively Mennonite identity. Even as they promoted a greater sense of regional cooperation and shared identity, institutions also opened Mennonite communities to the world beyond national borders and creatively channeled the energy of several generations of young people into serving the church.

This process was never simple; institutions are always the sites of power struggles and conflict. Yet, from the broad perspective of history, these denominationwide institutions enabled the Mennonite church to navigate a tumultuous century of change remarkably intact.

During the last quarter of the 20th century, however, this institutional phase of our denominational history may be coming to a slow and painful end. Most dramatic has been the recent saga of financial problems faced by MPH. But the erosion of loyalty to Mennonite publishing—evident in the declining subscriptions to church periodicals and faltering sales of curriculum materials—has been mirrored in virtually every other denominationwide institution as well. The newly integrated mission agency, Mennonite Mission Network, announced significant cutbacks in the last year as a response to the falloff



in churchwide financial support. In the 1980s and 1990s, Mennonite Mutual Aid diversified into financial management and foundation investments when denominational support for its mutual-aid plan weakened.

Fierce competition: During the past decade, Mennonite church colleges have found themselves in fierce competition for a steadily shrinking percentage of Mennonite students. Whereas in 1989 nearly 20 percent of college-age Mennonites enrolled in a Mennonite college, the figure 10 years later had declined to less than 12 percent. If the trend continues, Mennonite colleges will survive only if their percentage of non-Mennonite students grows dramatically.

Perhaps most challenging of all is the uncertain institutional fate of Mennonite Church USA. While the commitment to integration was certainly defensible on theological grounds, the costs of this massive reorganization in terms of grass-root support are still being tallied. Not only did the process of integration nationalize the denomination—dividing the church along the 49th parallel—but it left the church with a sizable debt, polemicized issues of membership and church discipline around the topic of homosexuality and became the occasion for dozens of congregations to sever their formal affiliation with the Mennonite church. The call by church leadership for a transformation of heart as well as structure and the vision of a new "missional" identity hold out the seeds of hope. But it is still uncertain whether such a call will resolve adequately the uneasiness many feel regarding the church's coherence and identity or stem the steady erosion of loyalty from denominational institutions.

On the basis of recent history, one could argue that the experiment in denominationwide institutions begun in the late 19th century is coming to an end. Perhaps institutional forms of denominational identity are becoming a thing of the past. Perhaps the time has come for at least some of our venerable institutions to shut their doors altogether or to announce that they will no longer regard the denomination as their primary base of support. Perhaps in the providence of God, carriers of faithful Christian identity other than publishing houses, mission agencies, mutual aid societies and church colleges will emerge to take their places.

Perhaps. But if the current denominationwide institutions are no longer meeting the needs of their constituents, Mennonite individuals and congregations will need to reflect carefully on the new theological currents that will shape their future identity.

Like most social groups, congregations have a powerful impulse to select their members around a fairly narrow range of preferred worship styles, theological perspectives and lifestyle choices. These preferences can easily become the standard by which we judge the merits or relevance of denominational programs. In our current cultural mood, if something in those offerings fails to meet our specific tastes—or makes us uncomfortable—we are inclined to respond as consumers and shop around until we find something that offers a closer match with our predilections, thereby simply reinforcing all our assumptions. Ten or 20 years later, a congregation in this mode is likely to look up and realize there is little in their corporate life that is recognizably Mennonite.

Contrary to what we may assume, the alternative to Mennonite publishing houses, mission agencies and church colleges is not some sort of generic or nondenominational version. After all, Mennonite pastors in the future will receive their education from somewhere; the curriculum we use in our Sunday schools will reflect the theological slant of some publisher; the mission agencies we support will promote some version of the gospel. Our children will receive professional training, forge lifetime friendships and meet spouses in some setting of higher education.

Mennonites must be prepared to develop new collective forms of remembering, discerning and communicating the essentials of our tradition of faith from one generation to the next.

Voluntaristic tradition: As a denomination rooted in the voluntaristic tradition of believer's baptism, the Mennonite church is always one generation from extinction. If institutions at their best are repositories of collective wisdom, then the declining level of support for them suggests that Mennonites must be prepared to develop new collective forms of remembering, discerning and communicating the essentials of our tradition of faith from one generation to the next.

The challenge will not go away; it is one we all must share. If the wineskins of our traditional institutions—many of them now nearly a century old—are no longer serving our purposes, then do we have sufficient resources of wisdom, courage and energy to create new wineskins?

John D. Roth teaches history at Goshen (Ind.) College.

Full circle

God works in mysterious ways.

by Christy Perrucci

The first time I set foot in a Mennonite church, I did it out of curiosity. I was 17, and after years of camping with my family in Lancaster County, Pa., my interest in Mennonites had grown keen. I didn't know exactly what it was that initially drew me to these people, and am I not certain I fully know even now, but I have attended the Mennonite church ever since.

I felt so loved and accepted at the small church up the road from our campground that I searched the telephone book for local Mennonite churches when we returned from our vacation. I started attending the one closest to my home, and over the following weeks my intense interest became strangely coincidental as I came to see that their doctrines essentially mirrored the beliefs I had been forming over the years in my walk with Christ. It seemed part of me had known exactly where I belonged, even though the rest of me knew only the basics about Mennonites or their principles.

It seemed part of me had known exactly where I belonged, even though the rest of me knew only the basics about Mennonites or their principles.

Now, some years later, my unexplainable interest in Mennonites throughout my childhood and adolescent years has become even more uncanny. In doing some research for a historical novel I was writing that revolved around my 17th- and 18th-century ancestors, I put my ancestors' names into an Internet search engine. I discovered more than I expected, even more than my mother had been able to find in her years of extensive genealogical research. She once mentioned to me that several of our ancestors were among the first settlers of Germantown, Pa., in 1683, but what I learned next surprised me.

"Wilhelm Lucken [my 10th-great-grandfather] was a Mennonite weaver," one Web site informed me. Another detailed his family's persecution and multiple expulsions from places in Germany due to their religious beliefs: from Dahlen in 1652, from Wickrath in 1678, from Rheydt in 1694. Yet another site told of Wilhelm's wife, Aelletgen, who at age 71 had been taken from her home in the middle of the night by a Catholic regime and interrogated at Passerdorf. Then a family historian I met shared her belief that some earlier family members had been martyred in Holland.

I was awed.

As a writer I have romanticized this. I believe it was something in my being passed down for generations that drew me to the Mennonites and ultimately brought me full circle to the people of my forebears. As someone trained in the medical field, however, my scientific mind reminds me there are many components to DNA, but none that has been found to carry religious convictions.

How did I get where I am now? I don't know. How is it that someone is inexplicably drawn to a people even as a child, only to learn later that their beliefs are hers and that their beliefs belonged to her ancestors more than 300 years earlier? I don't know that either. What I do know is that I have come to know Jesus like I never had before and have found a church family that shares my beliefs.

God surely works in mysterious ways and has a special plan for all of our lives. That's really all I need to know. TM

Christy Perrucci lives in Warminster, Pa.

Dynamic Graphics

by Michael Martin

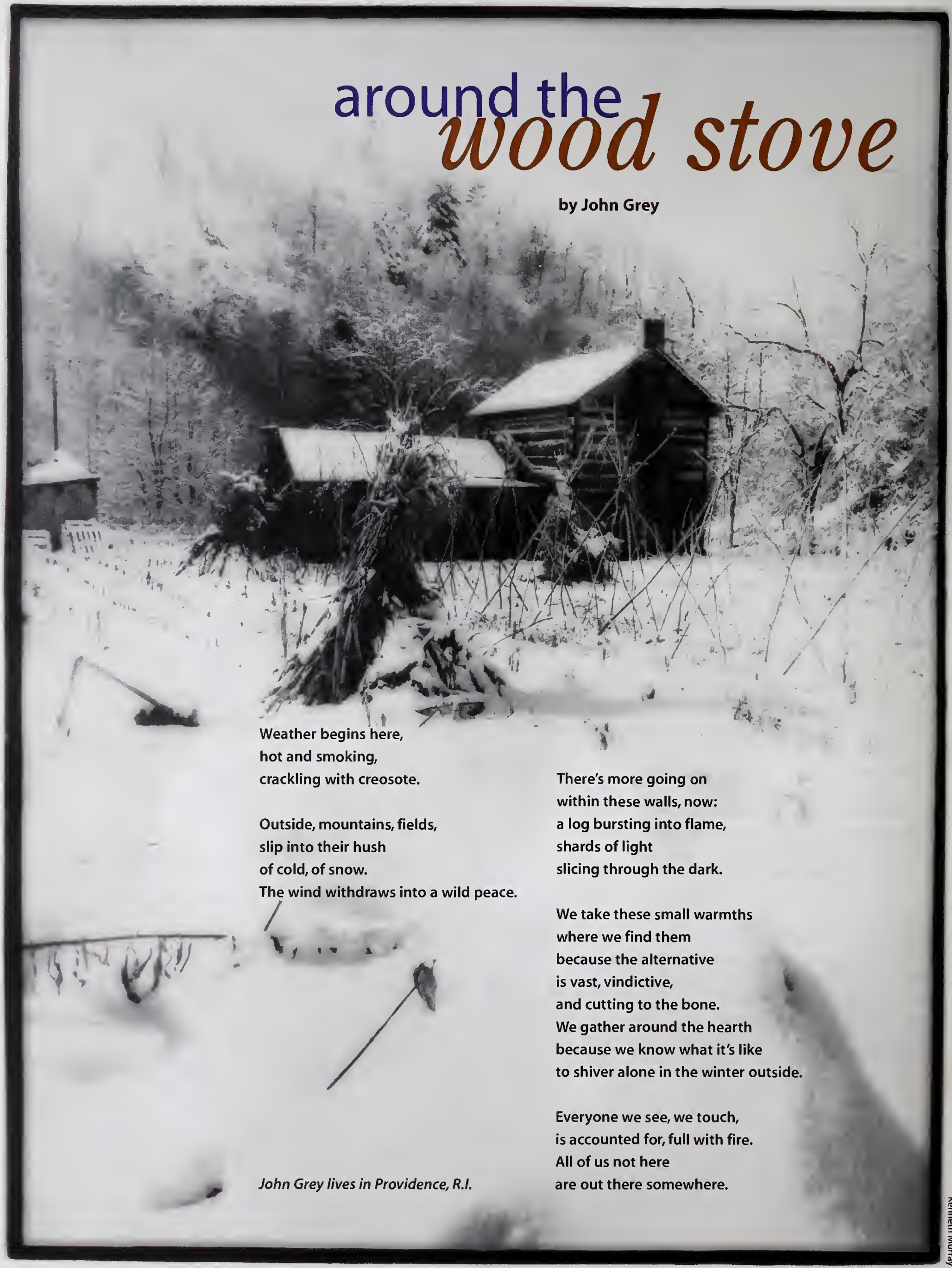
Namedropping

We left behind our names
As fast as we fled our farms
Shucking the harness of Omar and Elmer
The canning kitchens of Elsie and Sadie
Who now struggle to remember
The names of their grandchildren
Those strange and marvelous creatures
Chads and Ashleys, Renees and Ryans
Who move so effortlessly
From university to city streets
Unnoticed in the crowds
As they stop by the market
With suits and cell phones
To buy organic lettuce
And free-range eggs
Still chained
To their surname

Michael Martin is a member of Hebron Mennonite Church, Hagerstown, Md.

around the *wood stove*

by John Grey



Kenneth Murray

Weather begins here,
hot and smoking,
crackling with creosote.

Outside, mountains, fields,
slip into their hush
of cold, of snow.
The wind withdraws into a wild peace.

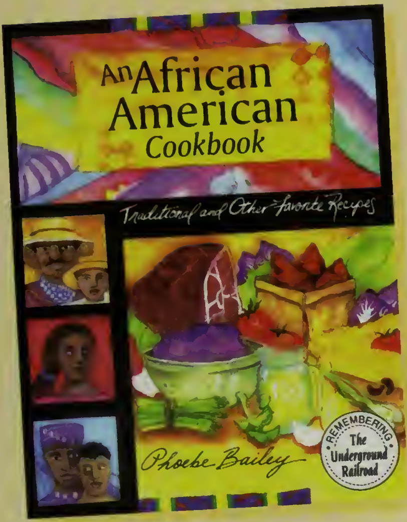
There's more going on
within these walls, now:
a log bursting into flame,
shards of light
slicing through the dark.

We take these small warmths
where we find them
because the alternative
is vast, vindictive,
and cutting to the bone.
We gather around the hearth
because we know what it's like
to shiver alone in the winter outside.

Everyone we see, we touch,
is accounted for, full with fire.
All of us not here
are out there somewhere.

John Grey lives in Providence, R.I.

Food and Memories


An African American Cookbook
Traditional and Other Favorite Recipes
Phoebe Bailey
Remembering The Underground Railroad

An African American Cookbook

by Phoebe Bailey

ISBN: 1-56148-352-4; $15.95, paperback
ISBN: 1-56148-381-8; $19.95, comb binding

An African American Cookbook: Traditional and Other Favorite Recipes is a bountiful collection of favorite foods and the memories that go with them. All of the dishes celebrate hearty African American eating; the traditional foods reflect the ingenious, resourceful, and imaginative Africans who made them.

Woven among the 400 recipes are rich historic anecdotes and sayings. They were discovered or lived by the cookbook's contributors, many of whose ancestors participated in the Underground Railroad, or lived nearby where it was active.

A cookbook rich in history and rich in easy-to-prepare, wonderfully tasty food!

Remembering the Underground Railroad . . .

Author Phoebe Bailey's A.M.E. congregation in historic Lancaster, Pennsylvania, has a long history with Underground Railroad activity. Today they offer Underground Railroad reenactments (shown singing at left is author Phoebe Bailey) and a buffet of traditional African American food to their many visitors. This cookbook celebrates those historic events, when this church fed and then helped to spirit enslaved Africans to safety.

At local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and AmEx accepted.
Shipping/Handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com
(check our weekly specials—35% off!)

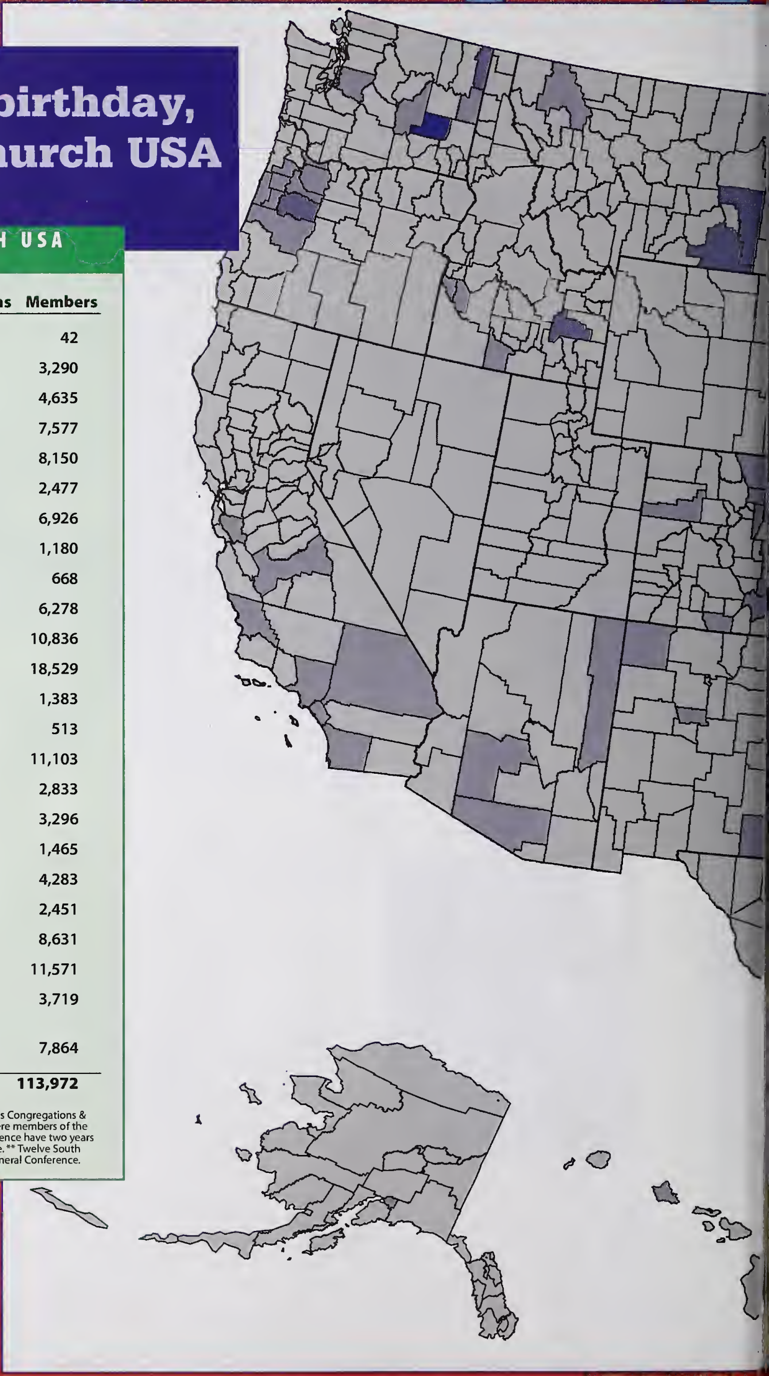
Good Books™

Happy first birthday, Mennonite Church USA

MENNONITE CHURCH USA MEMBERSHIP

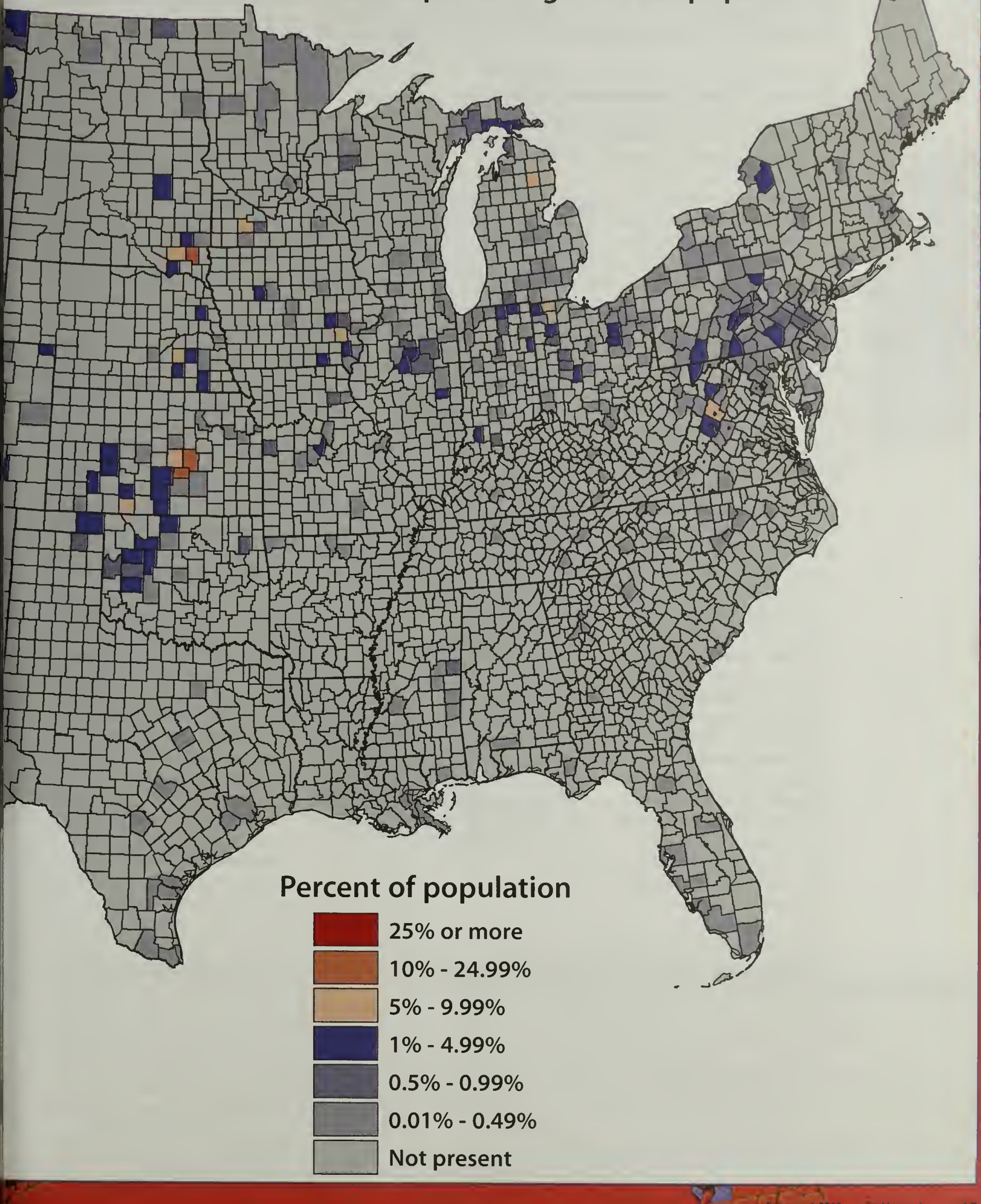
Area conference	Congregations	Members
Unaffiliated*	3	42
Allegheny	35	3,290
Atlantic Coast	35	4,635
Central District	57	7,577
Central Plains	58	8,150
Eastern District	17	2,477
Franconia	44	6,926
Franklin	14	1,180
Gulf States	14	668
Illinois	43	6,278
Indiana-Michigan	92	10,836
Lancaster	203	18,529
New York	17	1,383
North Central	13	513
Ohio	77	11,103
Pacific Northwest	33	2,833
Pacific Southwest	42	3,296
Rocky Mountain	20	1,465
South Central	49	4,283
Southeast	29	2,451
Virginia	65	8,631
Western District	71	11,571
South America**	12	3,719
minus dual-member adjustment	51	7,864
Total membership	**992**	**113,972**

Source: *Mennonite Church USA 2003 Directory* and Religious Congregations & Membership Study (RCMS). *Three congregations who were members of the former General Conference but not of a GC district conference have two years to join a Mennonite Church USA affiliated area conference. ** Twelve South American congregations were members of the former General Conference.



Mennonite Church USA

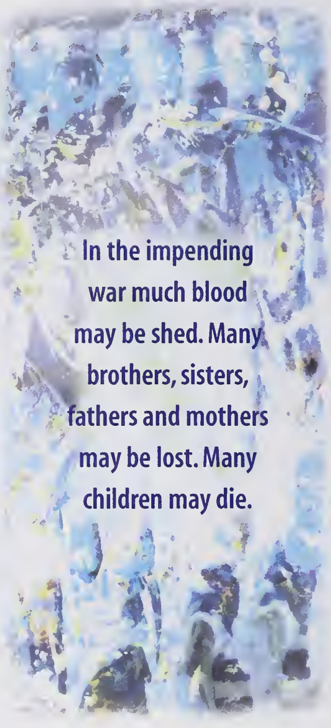
Adherents as a percentage of total population


Percent of population
25% or more
10% - 24.99%
5% - 9.99%
1% - 4.99%
0.5% - 0.99%
0.01% - 0.49%
Not present

Prayer for peace in the shadow of war

David Stutzman is a vounteer for the German Mennonite Peace Committee.

I have lived in Germany for the past 11 months, learning to feel at home in a foreign country, trying to adapt to a foreign culture and, often in embarrassing fashion, faltering in my use of a foreign tongue. I work as a volunteer with the Deustches Mennonitisches Friedenskomitee (German Mennonite Peace Committee). We are the peace arm of the Mennonite church here. On Dec. 28, 2002, I attended a DMFK-organized event that abruptly brought me in close proximity with many of my fellow Americans.



In the impending war much blood may be shed. Many brothers, sisters, fathers and mothers may be lost. Many children may die.

We celebrated the birth of the Prince of Peace this past holiday season with war on the horizon. A group of Catholics, Protestants and Anabaptists held a prayer vigil in the immediate vicinity of the U.S. air base in Ramstein. Situated in a parking lot a hop, skip and jump from the main entrance of the base, roughly 160 people came together to pray for peace.

The base is one of the many military remnants of World War II and one of the long-attended bastions of the Cold War still sprinkled throughout Germany. Today the base is still an active tango partner in the strategic and logistical interests of the military, playing a fundamental role in the supply and transfer of U.S. resources and consideration to the Middle East region.

The potential for the coming war casts a long, worrying shadow. The news is brimming daily with reports of diplomatic maneuvers, military deployment and ever-increasing tensions. The clouds of war loom dark in the skies.

After being accustomed to being an American outsider living in Germany, it was suddenly a peculiar notion to be visiting American turf. The soldiers spoke English with that easy-going American drawl. The cars were Dodge minivans and Ford pickups. The pop machine took greenbacks. Where was I?

We were mustered in front of the west entrance, alongside the road, displaying signs that read, "No war." We hoisted a large banner that said, "Pray and live for peace." As we gathered together in God's fellowship, we prayed for the upcoming suffering and pain, for the carnage and loss of life, for the damage and destruction, for the innocent blood shed by victims.

As cars drove hither and yon from this base, I could not help but study the passing motorists. I saw a variety of reactions. Some people laughed. Some scowled. A few displayed irate looks. Most people gawked with curiosity at this anomaly.

What do these soldiers and military personnel think? I wondered. We may have strong opinions against the war, pointing out the contradictory injustice and hegemonic intrusion. But we are not the ones going to be fighting. We are not the ones who are going to be losing our lives in the name of democracy and freedom. I imagine strong skepticism and doubt exist throughout the ranks. Soldiers know the ominous quality of war.

In the tradition of the church calendar, Dec. 28 is named the "the day of holy innocents." This day is dedicated in remembrance of the Bethlehem children massacred because of Herod's paranoia. In the impending war much blood may be shed. Many brothers, sisters, fathers and mothers may be lost. Many children may die.

Let us continue to pray for peace. TM

IN THE NEXT ISSUE

- **From exile to inclusion**—Paul D. Liechty
- **Toward an Anabaptist disability theology**—Erick Sawatzky
- **War is folly**—B. Charles Hostetter

Abortion statement first for church

Executive Board to send document to area conferences, Atlanta delegates.

Thirty years after Roe v. Wade, the Mennonite Church USA Executive Board has unanimously adopted a position statement that calls abortion "counter to biblical principles."

That action, taken at the board's Jan. 10-11 meeting in Elkhart, Ind., came in response to requests from delegates at the 2001 assembly in Nashville, Tenn., for clarity on the issue. The new statement, the first for the new denomination, was based on statements adopted by the Mennonite Church (MC) in 1975 and by the General Conference Mennonite Church (GC) in 1980. "The basic position of the church has not changed," said Sharon Waltner, board member from Parker, S.D.

The writing of the statement was coordinated by George Stoltzfus, a physician and the lone staff member of the year-old Anabaptist Center for Health Care Initiatives. "The two [MC and GC] documents were so dissimilar in style and organization that we started over," he told the board.

The eight-page statement says, "The fetus in its earliest stages (and even if imperfect by human standards) shares humanity with those who created it." The statement also calls on the faith community to be the place of discernment when "deeply held values, such as saving the life of the mother and saving the life of the fetus, come in conflict with each other."

The statement will now be sent to area conference leaders for testing before it is considered for adoption by delegates at this summer's convention in Atlanta.

With the end of its first fiscal year approaching on Jan. 31, the Executive Board also wrestled with its own budget as well as the fledgling fund-raising system being introduced across the denomination.

The Executive Board's operating budget expected income of $2.3 million but had a deficit of $283,214 as of Jan. 7. That was an improvement of nearly $30,000 from six weeks earlier. Ted Stuckey, director of the Executive Board's Office of Administration, said any deficit remaining at the end of the fiscal year would be taken from Mennonite Church USA reserves, which totaled about $900,000 one year ago.

In anticipation of a shortfall in income, Executive Board staff will reduce expenditures by 5 percent in next year's budget. But if the deficit is greater than $350,000, an additional 5 percent would be cut. "Those would be staff cuts," said associate executive director Ron Byler.

Firstfruits, the system to fund area conference and denominational work, is still being introduced across Mennonite Church USA. Executive director James Schrag announced that Phil Bergey will join the Executive Board as a staff associate to oversee next steps in implementing Firstfruits. Bergey, of Sellersville, Pa., will also continue as part-time executive for Franconia Conference and its Mennonite Resources Network.

Schrag noted that if Mennonite Church USA opened an office near Philadelphia, Bergey could "take leadership in an East Coast office."

Bergey

The Executive Board reaffirmed its earlier commitment to have four denominational offices, adding a presence on the East Coast and in Southern California. Offices are currently located in Elkhart and Newton, Kan. Several board members favored opening an East Coast office—previously thought to be in the heavy Mennonite concentration of eastern Pennsylvania—before the California site.

One unexpected ramification of the plan is that some Executive Board staff would quit their jobs rather than move."If we want to develop four [office] locations that are viable, there's going to be an inevitable loss of valued staff," Schrag said.

In other business, the board approved a new board for Church Extension Services, the former GC agency that loans money to congregations for church buildings; adopted a policy for board-to-board relations; established qualification requirements for board members; and finished work on its own ends policy, the document that guides all the Executive Board's work. Members also listened to eight local leaders to better understand congregations in the Elkhart area.—*Everett J. Thomas*

Sponsorship program observes 50th anniversary

Following the devastation of the Korean War and as Mennonite Central Committee (MCC) assisted orphans, constituents in the United States and Canada donated funds for clothing, food, shelter and education for individual Korean children.

That was the beginning of MCC's Global Family sponsorship program, which is celebrating its 50th anniversary this year.

North Americans support some 3,000 children in 33 countries. But Global Family wants to increase the number of sponsorships to 5,000 by 2005.

"The requests to support projects in more countries continue to grow," says coordinator Gayle Zacharias.—*MCC News Service*

North Korean children to get MCC aid

Newborn kits and comforters to be shipped to country struggling with famine.

This month Mennonite Central Committee (MCC) will send 11,000 newborn kits and 10,000 children's comforters to North Korea, a country where even hand-me-downs are in short supply. The kits and comforters, which will be shipped from Seattle and Vancouver, will be distributed by a partner agency, Caritas, to mothers of infants and to orphanages.

It's important for us as moms to take care of our children.
—Rhonda Dueck

MCC photo by Kathi Zellweger

These children in an orphanage in Pyongsong City, North Korea, have been among the recipients of food and clothing from Mennonite Central Committee. MCC is planning this month to ship 11,000 newborn kits and 10,000 children's comforters to the country, which has been suffering from a famine since the mid-1990s.

"There are no supermarkets or shops where you can buy supplies you need for your baby," says Kathi Zellweger, a Caritas worker who oversees distribution of MCC aid in North Korea. "Mothers have basically next to nothing, or [baby clothing] is handed down many times until it falls apart."

North Korea, ravaged by famine since the mid-1990s, has reached a "fragile recovery," Zellweger says. But the country still relies heavily on international assistance, and many North Koreans remain in dire straits. Years of malnutrition have left many children and young people physically and developmentally behind normal. In cooperation with Caritas and other partners, MCC has been sending food and material assistance to North Korea since 1995.

The newborn kits—clothing, diapers, soap and a receiving blanket—were assembled by individuals and church groups across the United States and Canada. A mothers' group from Butler Avenue Mennonite Brethren Church in Fresno, Calif., put together 66 kits as a way to support other mothers.

"It's important for us as moms to take care of our children," says group member Rhonda Dueck. "This gave us the ability to help other moms who don't even have what we consider to be basics. I can't imagine raising children without knowing about their next meal."

In nearby Kingsbury, Calif., MCC worker Kathy Heinrichs Wiest got her community involved in the project. She set up a booth at her neighborhood's Christmas festival, where, for $20, customers could assemble a kit with items that Wiest and her colleagues had already purchased.

In addition to providing much-needed physical assistance, MCC's responses send a message to people told by their government that the United States is the enemy. "Very often the recipients are amazed that people in North America care about them," Zellweger says. "It's very difficult for them to understand."

MCC is also continuing its witness to the U.S. government regarding issues that affect human suffering in North Korea. MCC last month joined American Friends Service Committee, World Vision and 11 other agencies in sending letters to the U.S. State Department and U.S. Agency for International Development. The letters noted concerns about the need for continued aid to North Korea and urged the U.S. government to negotiate with North Korea.

"We believe the past aid contributed by the U.S. has made a difference in the lives of millions of North Koreans, particularly children and nursing and pregnant women," the letters read.—*Maria Linder-Hess of MCC News Service*

Help flows to dry Hondurans

In water-starved southern Honduras, an isolated village now has three concrete dams to hold water for washing and bathing, thanks to Mennonite Central Committee and a local Brethren in Christ congregation. MCC contributed 80 percent of the project's costs, and an MCC worker offered technical assistance. The BIC congregation provided the labor. The congregation initiated the project as part of an outreach effort to the village. Eleven new believers have been baptized as a result of the outreach.—*MCC News Service*

Mennonites spread message of peace

Tensions with Iraq prompt throngs to demonstrate against possible war.

From Sarasota to Seattle, Mennonites continue to join and bolster contingents of Americans opposed to military action with Iraq.

Church members from Kansas, New York, North Carolina, Maryland, Ohio and elsewhere joined a Jan. 18 peace rally in Washington. Estimates of the number of participants ranged from 30,000 to 300,000.

"We were a colorful and wonderful collection of people comprised of children, college students, leftover hippies, [Vietnam] vets, Grandmas for Peace, many races, many different denominations," wrote Wayne Nitzsche of Wooster, Ohio, a conference minister for Ohio Conference, in a widely circulated email after the rally.

Many of the demonstrations across the country were scheduled to coincide with the national holiday commemorating the birthday of Martin Luther King Jr. In a Sarasota, Fla., parade on Jan. 18, about 15 Mennonites wore Mennonite Central Committee T-shirts and carried banners, including a "Pray for peace, act for peace" flag from Mennonite Church USA.

"We had peace literature to pass out along the way, but we did not have nearly enough," said marcher Martin Lehman of Sarasota.

We had peace literature to pass out along the way, but we did not have nearly enough.
—Martin Lehman

Across the country that same day, San Francisco Mennonites joined an estimated 100,000 people in demonstrating against war with Iraq. Two days later in Seattle, about 20 Mennonites participated in a rally that drew 15,000 people.

Events in the past month were also held in Goshen, Ind.; Salina, Kan.; and Arvada, Colo. "It was truly ecumenical, since there were Buddhist, Jewish and Islamic prayers for peace offered," said Phyllis Tribby, pastor of Arvada Mennonite Church.

While church members were taking to the streets and parks to encourage peace in the face of tensions with Iraq, they were getting some help from the secular media. Last month David Waters, a syndicated columnist from the *Memphis Commercial Appeal*, penned a piece featuring longtime Mennonite peace worker and professor John Paul Lederach. Lederach had suggested that a U.S. delegation of three grandmothers, three children, a priest, an imam and a rabbi, all U.S. citizens, travel to the Middle East.

"The message would be simple," Lederach proposed. "These are the faces of who we are. The divide between us must be bridged. Too many of our children have died. We know this from Sept. 11, 2001. The welfare of our children is tied to the welfare of your children. Let violence end and coexistence begin. Help us help you."

Lederach

"That idea's just plain crazy," Waters wrote, "not to mention impractical, implausible, maybe even impossible. Maybe. But it's no crazier than war."

He said Lederach is challenging the government to "think outside the bomb." "That's what more of our religious leaders should be trying to do," Waters wrote. "Don't just give us theories and debates on 'just war.' Just give us moral and courageous alternatives. Most national political leaders aren't known for their moral imagination, although there have been a few exceptions. Nelson Mandela, Vaclav Havel and Jimmy Carter come to mind."

Summer sessions at AMBS

Associated Mennonite Biblical Seminary

3003 Benham Avenue
Elkhart, IN 46517
1 + 800-964-2627
registrar@ambs.edu

July 18–19
Engaging Youth in Mission, Service and Peacemaking
Michele Hershberger, guest instructor

July 28–August 8
Pastoral Care for People with Addictions
Brice Balmer, guest instructor

Feminist and Womanist Theologies
Malinda Berry, guest instructor

August 1–8
Ephesians
Tom Yoder Neufeld, guest instructor

July 30–August 16
Africa 2003: Mission and Peace
Walter Sawatzky, Ph.D., AMBS
Ted Koontz, Ph.D., AMBS
This course is a study tour in Congo, Ethiopia and Zimbabwe, connected with Mennonite World Conference

Continuing Education Event
August 1–2
Vision, Identity and Task: Studies in Ephesians
Tom Yoder Neufeld, guest instructor

Check the AMBS web site for more: www.ambs.edu

Basketball and broadcasting

By day, Loren Swartzendruber (right) is president of Hesston (Kan.) College. But on many evenings, he joins Phil Richard (left), Hesston's director of communication, to broadcast Hesston men's and women's basketball games. The broadcasts can be heard via a toll-free telephone number or the college Web site. Richard, a veteran sports broadcaster, does play-by-play, while Swartzendruber provides color commentary. The president is a longtime sports fan and played high school basketball at Iowa Mennonite School in Kalona. "Because many of our student athletes are from out of state, we felt this was a way of helping parents stay in touch with their sons and daughters on the teams," Swartzendruber says. "Since I try to attend the games anyway, I thought this would be fun to do."

HESSTON COLLEGE
HESSTON COLLEGE

Larry Bartel

Homosexuality bill generates Canadian response

As the Canadian Parliament considers legislation that would extend to homosexuals protection from "hate propaganda," the Mennonite Church Canada General Board is urging lawmakers to not hamper religious groups' ability to oppose what they believe is morally wrong.

The bill would add people "distinguished by sexual orientation" to the race, ethnic and religious groups already granted protection.

But Canadian Christians fear that the bill, if adopted, might prevent them from speaking out on homosexuality as a sin and that the Bible might even be considered "hate propaganda." "We believe promoting hatred against anyone is wrong and … we are not asking that the law should allow people do that," the board said in a statement. But the board went on to say that "in matters of sexual behavior, religious and other bodies should have the right to address what they see as morally right and morally wrong. … Our understanding is that presently there is doubt as to such protection."

The board also acknowledged that "there are limits in the extent to which our society's laws can reflect certain moral teachings. … We may have legitimate concerns about people who want to change certain moral aspects of our society, but we must not lose sight of the real-life struggles of individuals."—*Mennonite Church Canada News Service*

TOURMAGINATION INVITES YOU TO VISIT MENNONITES ALL OVER THE GLOBE

2003 TOURS

RUSSIA and UKRAINE (May 23 - June 6) From PENNSYLVANIA to ONTARIO (May 28 - June 2)
In the FOOTSTEPS of the APOSTLE PAUL (May 30 - June 15)
EUROPEAN HERITAGE (June 9-25) ALASKA CRUISE TOUR (June 11-23)
CHINA (June 15 - July 1) MAJESTIC CANADIAN ROCKIES (July 7-20)
EUROPEAN TOUR for GRANDPARENTS and GRANDCHILDREN (July 15-22)
SMALL TOWN THEATRES and COUNTRY GARDENS (July 29 - August 4)

MENNONITE WORLD CONFERENCE TOURS:
#1 - SOUTH AFRICA and BOTSWANA (July 29 - August 19)
#2 - IVORY COAST, GHANA and BENIN (July 29 - August 19)
#3 - ETHIOPIA and ZIMBABWE (July 31 - August 19)
#4 - TANZANIA and KENYA (August 1-19)
#5 - ZIMBABWE (August 1-19)
#6 - ZAMBIA and ZIMBABWE (July 31 - August 19)
#7 - KENYA and TANZANIA (August 1-19)
#8 - ZIMBABWE (August 8-27)
#9 - CONGO and ZIMBABWE (July 31 - August 19)

FALL FOILAGE TOUR in NEW ENGLAND (October 7-13) GERMANY and SWITZERLAND (October 9-23)

2004 TOURS

AUSTRALIA and NEW ZEALAND (February 6-26) PARAGUAY, BOLIVIA and PERU (March 23 - April 8)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

CALL 1-800-565-0451
FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street, Waterloo, ON N2J 1V6 Canada
Reg. #1567624

1011 Cathill Road
Sellersville, PA 18960-1315 USA

Police action or war? *(continued from page 5)*

In a secular, mainstream setting, Everett J. Thomas' editorial "Police Action or War?" would be a good, thought-provoking essay. It does not, however, meet the minimum standards for calling Anabaptists to accountability. When an apologist for violence of any kind tries to rub my nose in Romans 13:1, I like to point out that in a democracy I have a responsibility for what the authorities do. Unlike the minions of ancient Rome, I am supposed to be a part of my government. One should also consider the likelihood that Paul was writing these words as a prisoner because of his refusal to render unto Caesar what was God's.

If I thought the effectiveness of law enforcement was "always derived from the license to kill," I would never support or call upon police at any level. The only way law enforcement can have any positive effect is by offering justice, not what passes for criminal justice in this country but the kind advocated by Amos and written about by Tammerie Spires, also in the Jan. 7 issue (Grace and Truth, "Let Justice Roll Down Like Waters").—*Rusty Nelson, Rockford, Wash.*

If we accept that international law enforcement authority is God-ordained, then it is time to factor this reality into our peace theology. Is Thomas saying, "I am challenging the peace theology of the church under certain conditions"? Is it time a group convenes to challenge the thinking of Guy Hershberger and others? Would the newly organized church stand such a challenge? There continues to be division on the homosexuality issue. Could the church assimilate another challenging issue?—*Lois Weaver, Goshen, Ind.*

"Police Action or War?" seems to start on false assumptions. Since when did Mennonites only claim to be pacifists when it comes to war? The Sermon on the Mount says very little about war but has a lot to say about violence done on a more personal level, which would require calling the police: Jesus tells us that when we are assaulted, we are to turn the other cheek. Notice Jesus did not say call the police and hope the offender is rehabilitated.

Thomas rightly points out that police action rests on the power to kill and harm. The police is to the internal nation as the military is to the external, and to appeal to its violence seems a dangerous betrayal of the gospel's call for us to live differently.

Not all Mennonites vote in order to "be responsible citizens." In fact, it seems to me that the only responsible thing to do in the United States is to boycott the polls, given that the gospel is excluded from the ballot. The call should not be for Mennonites to assimilate more into American culture or the culture of globalization to gain influence. The radical cry is for us to be more sectarian than ever, to completely reject the theology that the nation-state is ever God-ordained and to be so busy feeding the poor, clothing the naked and visiting the prisoners that we have no time to vote, no time to go to war, etc. Because all those things are illusions, the peace they offer is not peace.—*Andy Baker, New York*

There are several glaring errors in the "police action" argument that Thomas makes. (1) He presents military invasion as a thoughtful decision of an impartial United Nations. However, American leaders bargained, threatened and single-mindedly lobbied a reluctant Security Council into a resolution that we still state we will ignore if we wish. (2) The most frightening error of the "police action" argument is lack of recognition of its metaphorical foundation. If any police officer ever organized an action that would kill tens of thousands of innocent people, he or she would be accused of criminal insanity. (3) Thomas ignores the inevitable destruction of Baghdad's ancient church community if there is full-scale bombing. What will we say to God when those faithful ones whose fellowship survived hundreds of years of Muslim rule have their witness wiped out by us? (4) If we support the massive destruction of a largely Muslim country, we need to take on the burden of integrating that support with our missional agenda. (5) Mennonites are being sought out as resources on peace and justice in this time. If we support a military answer, we put under a bushel basket the light desperately needed in the lives of our fellow citizens. (6) My baptismal commitment was to follow the law of love, regardless of cost, even though the world considers it folly. This much is clear and to this I must witness: Killing is wrong.—*Deb Bergen, North Newton, Kan.*

If we accept that international law enforcement authority is God-ordained, then it is time to factor this reality into our peace theology. Is Thomas saying, 'I am challenging the peace theology of the church under certain conditions'?
—Lois Weaver

We don't think that way today

In "Child of God or Model of Humanity" (Jan. 17), Phil Brubaker mentions that children reading the Little House on the Prairie books will "learn that light skin is better." I disagree. I read and reread those books since I was able to read and I never learned that light skin is better. Rather, I learned that when the author, Laura Ingalls Wilder, was growing up in the 1870s, Ma did not like dark skin. Times have changed, and I believe that parents who have a problem with this story can reinforce to their children that that was the way white pioneers thought in the 1800s, but we don't think that way today.—*Rebecca Bare, Urbana, Ill.*

CALENDAR

Hyde Park Mennonite Fellowship, Boise, Idaho, 25th anniversary Feb. 23. RSVP to Hyde Park Mennonite Fellowship, 1520 N. 12th, Boise, ID 83702; 208-853-8725; HydePark2@mindspring.com.

WORKERS

Arbuckle, Brian, ended a pastorate Jan. 12 at Marion Mennonite Church, Shipshewana, Ind.

Stobaugh, Karen, was licensed and commissioned Nov. 3, 2002, for ministry with Living Way Fellowship, Johnstown, Pa.

Yoder, Nelson L., resigned Dec. 31, 2002, as pastor at Conestoga Mennonite Church, Morgantown, Pa.

BIRTHS & ADOPTIONS

Alderfer, Samuel Jacob, Jan. 14, to Christopher and Jana Hostetter Alderfer, Harleysville, Pa.

Benner, Laura Evelyn, Nov. 27, 2002, to Darin and Maribeth Longacre Benner, Hatfield, Pa.

Craig, Jacob Royden, Dec. 21, 2002, to Richard Jr. and Ann Hollstein Craig, Telford, Pa.

Grace-Mullett, Ethan Edward, Dec. 28, 2002, to Elizabeth and Keith Grace-Mullett, Denver.

Hitt, Julia Klassen, Dec. 31, 2002, to Steve and Suzanne Marie Fransen Hitt, Cincinnati.

Hollinger, Gabriella Lynn, Nov. 22, 2002, to Jonathan and Heidi Kreider Hollinger, Manheim, Pa.

Hoover, Hannah Lorene, Jan. 14, to Brian and Heather Derstine Hoover, Souderton, Pa.

Kauffman, Evan Michael, Jan. 7, to Ryan and Valerie Smith Kauffman, Columbus, Ohio.

Lehman, Tymothy Noll, Jan. 10, to J. Andrew and Beth Noll Lehman, Manheim, Pa.

Litwiller, Jillian Margaret, Dec. 24, 2002, to Lisa and Matt Litwiller, Wakarusa, Ind.

Logue, Joseph Earl, Dec. 19, 2002, to Kevin and Carmen Sears Logue, Acton, Mass.

Mathew, Alexis Riley, Dec. 26, 2002, to Johncey and Kristin Schrock Mathew, Lancaster, Pa.

Miller, Chelsea Shaye, Dec. 1, 2002, to Randy and Barb Yutzy Miller, Goshen, Ind.

Miller, Elizabeth Carroll, Dec. 26, 2002, to Delmar and Suzanne McKenzie Miller, Arlington, Kan.

Muthiah, Ezra Nayagam, Dec. 30, 2002, to Lisa and Rob Muthiah, Pasadena, Calif.

O'Keefe, Molly Grace, Nov. 22, 2002, to Mike and Kim King O'Keefe, Kouts, Ind.

Pfahler, Miranda Rose, Jan. 8, to Lee and Karen McElmurry Pfahler, Goshen, Ind.

Rodes, Joseph Owen, Nov. 5, 2002, to Owen and Julia Clemmer Rodes, Goshen, Ind.

Schlabach, Griffin Scott, Dec. 30, 2002, to Brad and Amy Wiseman Schlabach, Sarasota, Fla.

Schmitt, Megan Charlotte, Dec. 19, 2002, to Craig and Lori Dobrindt Schmitt, Phoenix.

Schrock, Joshua Quinn, Nov. 6, 2002, to Steve and Kim Stuckey Schrock, Cincinnati.

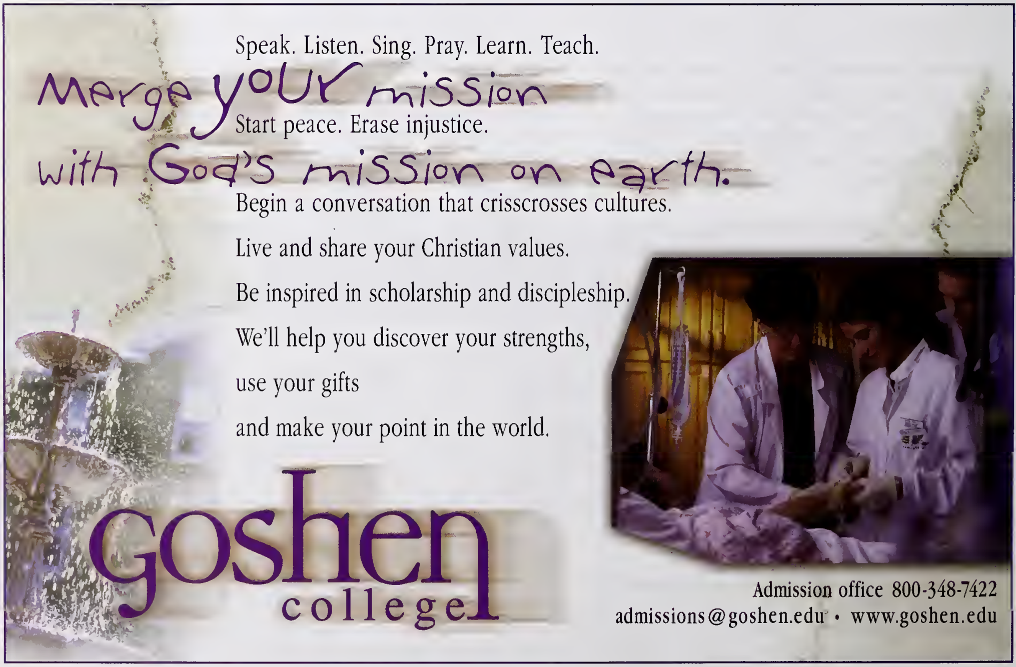
MARRIAGES

Betenbough/Guerra: Amanda Betenbough, Phoenix, and Oscar Guerra, Phoenix, Dec. 31, 2002, at Trinity Mennonite Church, Glendale, Ariz.

Brenneman/Hauger: Pam Brenneman, Grantsville, Md., and Keith Hauger, Stahlstown, Pa., Jan. 1 at Mount Pleasant (Pa.) Assembly of God Church.

Burkey/Cannon: Jed Burkey, Dorchester, Neb., and Natalie Cannon, Hutchinson, Kan., Dec. 28, 2002, at Bellwood Mennonite Church, Milford, Neb.

Fike/Miller: Larry Fike, Phoenix, and Freda Miller, Phoenix, Oct. 12, 2002, at Trinity Mennonite Church, Glendale, Ariz.


Speak. Listen. Sing. Pray. Learn. Teach.
Merge your mission
Start peace. Erase injustice.
with God's mission on earth.
Begin a conversation that crisscrosses cultures.
Live and share your Christian values.
Be inspired in scholarship and discipleship.
We'll help you discover your strengths,
use your gifts
and make your point in the world.

goshen college

Admission office 800-348-7422
admissions@goshen.edu • www.goshen.edu

Kolb/Padilla: Sharla Young Kolb, Souderton, Pa., and Luis Padilla, Hesston, Kan., Dec. 29, 2002, at Plains Mennonite Church, Hatfield, Pa.

Masser/Showalter: Lottie Masser, Broadway, Va., and Melvin Showalter, Broadway, Dec. 21, 2002.

Pimental/Yoder: Mary Nady Souza Pimental, Ribeiro do Pombal, Brazil, and Lawson Yoder, Harrisonburg, Va., Dec. 28, 2002, Ribeiro do Pombal.

Sigler/Strayer: Frank Sigler, Columbus, Ohio, and Kerry Strayer, Columbus, Dec. 21, 2002, at Columbus Mennonite Church.

DEATHS

Alexander, Anna Belle, 87, Williamsburg, Va., died Dec. 5 of complications from a stroke. Spouse: John Brooks Alexander. Other survivors: children Robert Dietz, Alan; four grandchildren. Funeral: Dec. 9 at Williamsburg Mennonite Church.

Anders, Barbara Brown, 68, Hatfield, Pa., died Jan. 2. Spouse: Harlan Anders. Parents: Leonard and Daisy Down Brown. Other survivors: children Darlene Derstine, Donna Gehman, Wendy, Jennifer, Dwight; 11 grandchildren. Funeral: Jan. 7 at Salford Mennonite Church, Harleysville, Pa.

Birky, Marlin, 66, Valparaiso, Ind., died Aug. 5, 2002. Spouse: Sandra Birky. Parents: Emma and Jake Birky. Other survivors: children Greg, Brian, Anne Hershberger, Chris; nine grandchildren. Funeral: Aug. 7 at Hopewell Mennonite Church, Kouts, Ind.

Book, Nolan, 86, Glendale, Ariz., died Dec. 1, 2002. Spouse: Evelyn Book. Other survivors: children Karon Pfile, Vivian Leupp, Dennis; five grandchildren; three great-grandchildren. Funeral: Dec. 6 at Trinity Mennonite Church, Glendale.

Bowman, Mary, 81, Tavistock, Ont., died Jan. 10. Parents: Aaron and Selinda Cressman Bowman. Funeral: Jan. 13 at Mark Jutzi Funeral Home, New Hamburg, Ont.

Buckwalter, Roberta Wenger, 92, Chesapeake, Va., died Jan. 11. Spouse: Abram Buckwalter (deceased). Parents: Menno and Mary Wenger. Survivors: children J. Harold, Shirley Yoder; five grandchildren; four great-grandchildren. Funeral: Jan. 15 at Mount Pleasant Mennonite Church, Chesapeake.

Cender, Mark, 40, Fisher, Ill., died Jan. 4 in an accident. Spouse: Candy Cender. Parents: Alva and Edna Cender. Other survivors: children Rachel, Michelle, Allyson, Clinton. Funeral: Jan. 9 at East Bend Mennonite Church, Fisher.

Clymer, Denise L., 41, Souderton, Pa., died Dec. 26, 2002. Parents: Walter R. and Irene Clymer. Funeral: Dec. 31 at Franconia (Pa.) Mennonite Church.

Couey, H. Melvin, 76, Albany, Ore., died Jan. 13. Spouse: Laverna Cary Couey. Parents: Harold and Edith Bryant Couey. Other survivors: children Linda Carnahan, Lyle, Tom; eight grandchildren. Funeral: Jan. 18 at Albany Mennonite Church.

Crilow, Verna Esther, 90, Millersburg, Ohio, died Jan. 1. Parents: William and Mary Schnell Crilow. Funeral: Jan. 5 at Martins Creek Mennonite Church, Millersburg.

Drescher, James, 69, Talmage, Pa., died Dec. 30, 2002, after a brief illness. Spouse: Nancy Sollenberger Drescher. Parents: John and Anna Mummau Drescher. Other survivors: children Lori Glick, Douglass; two grandchildren. Funeral: Jan. 3 at Akron (Pa.) Mennonite Church.

Duerksen, John D., 59, Goshen, Ind., died Jan. 3. Spouse: Belle Marie Detwiler Duerksen. Parents: John Paul and Ruth King Duerksen. Other survivors: children Jodi Kilmer, John; three grandchildren. Funeral: Jan. 7 at Eighth Street Mennonite Church, Goshen.

Foret, Clovis, 75, Des Allemands, La., died Jan. 4 of cancer. Spouse: Vineda Foret. Parents: Clovis and Charlotte Foret. Funeral: Jan. 6 at Des Allemands Mennonite Church.

Fresh, lively, free discussion

Spread the faith and embrace yours.

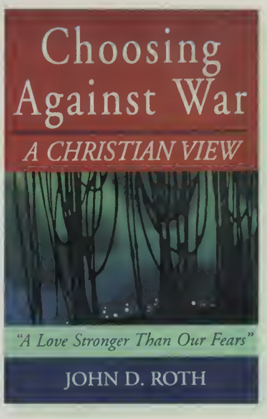
Read *The Mennonite.*

The Mennonite offers free discussion guides on its Web site at www.TheMennonite.org. Click on "Discussion Resources." Two discussion guides are provided for each issue. If you don't currently receive the magazine but would like to consider it for small-group discussions, call us for a trial issue or request one through our Web site.

www.TheMennonite.org
800-790-2498

TheMennonite

Is there an ALTERNATIVE to war?



A must-read for anyone concerned about the endless cycles of wars and violence.

Is there an alternative to our society's current answers? What do we mean when we say that God's love is stronger than our fears?

A new book by a leading writer and thinker. In fresh, confessional language, Roth shares his convictions about Christian pacifism, inviting all Christians to consider this possibility. All the while humbly admitting the difficulties.

Choosing Against War:
A Christian View
"A love stronger than our fears"
by John D. Roth
Paperback, $9.99 • 206 pages

Good Books™

At local bookstores or directly from the publisher.
Call toll-free 800/762-7171
P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and AmEx accepted.
Shipping/Handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com
(check our weekly specials—35% off!)

Frey, Amsey, 70, St. Clements, Ont., died Jan. 4 of cancer and Parkinson's disease. Spouse: Ina Bauman Frey. Parents: John and Lucinda Brubacher Frey. Other survivors: children John, Nancy, Kenton, Cameron Kauffman-Frey; seven grandchildren. Funeral: Jan. 7 at St. Jacobs (Ont.) Mennonite Church.

Hackman, Ella, 92, Souderton, Pa., died Dec. 19, 2002. Funeral: Dec. 22 at Souderton Mennonite Homes.

Halteman, Horace A., 90, Souderton, Pa., died Dec. 26, 2002. Spouse: Edith Detweiler Halteman. Parents: Joseph and Sallie Alderfer Halteman. Other survivors: children Ruth Rice, Marilyn Kroeker, Jean Gerber; 11 grandchildren; 20 great-grandchildren. Funeral: Dec. 31 at Franconia (Pa.) Mennonite Church.

Holderread, Wilbur Henry, 85, Philomath, Ore., died Jan. 4. Spouse: Rachel Schiffler Holderread (deceased). Parents: Henry and Minnie Fillmore Holderread. Survivors: children Carolyn Heggen, Cathryn Passmore, David, Marilyn Pulgar; six grandchildren. Funeral: Jan. 9 at Albany (Ore.) Mennonite Church.

Hoogenboom, Arthur, 78, Goshen, Ind., died Oct. 31, 2002. Spouse: Louise Riegsecker Hoogenboom. Parents: Leonard and Arlie Elzerman Hoogenboom. Other survivors: children Eileen Hoogenboom Clemmer, Darwin; six grandchildren; eight great-grandchildren. Funeral: Nov. 2 at Clinton Frame Mennonite Church, Goshen.

Hooley, Harold J., 91, Nampa, Idaho, died Dec. 16, 2002, of a stroke. Survivors: children Maradene Wallace, Alice Earnest; 11 grandchildren; 26 great-grandchildren. Funeral: Dec. 20 at Alsip & Persons Funeral Chapel, Nampa.

Horst, Melissa Kilmer, 92, Orrville, Ohio, died Dec. 23, 2002. Spouse: Elvin Horst (deceased). Parents: John and Susanna Burchkart Kilmer. Survivors: children Vernon, Lois Steiner, Rhonda Mease, Elvin, Erma Taylor, Ginnie Burkholder, Ramona Hartzler, Micki; 21 grandchildren; 25 great-grandchildren. Funeral: Dec. 27 at Smithville (Ohio) Mennonite Church.

Hostetler, Gladys Bontrager, 97, Goshen, Ind., died Nov. 30, 2002. Survivors: children Richard, Herbert, Samuel, Coral; nine grandchildren; eight great-grandchildren. Funeral: Dec. 4 at Greencroft Center, Goshen.

Hostetler, Luella Lehman, 92, Orrville, Ohio, died Jan. 5 of congestive heart failure. Spouse: Emerson Hostetler (deceased). Parents: David and Christina Sprunger Lehman. Survivors: children David, Anne Fath, John, Ron, Jeptha, Dan, Jayne Coffy; 24 grandchildren; 50 great-grandchildren. Funeral: Jan. 8 at Pleasant View Mennonite Church, North Lawrence, Ohio.

Kratz, Wayne, 89, Souderton, Pa., died Dec. 30, 2002. Survivors: children Wayne, Laverne, Jane Haines. Funeral: Jan. 1 at Souderton Mennonite Homes.

Kurtz, John D., 93, Sarasota, Fla., died Jan. 9. Spouse: Martha Kurtz. Other survivors: children Karen Berschauer, Joan, Ray, Robert; 10 grandchildren; 13 great-grandchildren. Funeral: Jan. 14 at Bay Shore Mennonite Church, Sarasota.

Loucks, Leah Yoder, 91, Hesston, Kan., died Jan. 5. Spouse: Phares Loucks. Parents: Charles and Susanna Heatwole Yoder. Other survivors: children Loren, Stan, Randall, Irene Loucks Schrock; nine grandchildren; 10 great-grandchildren. Funeral: Jan. 9 at Hesston Mennonite Church.

Metzler, J. Robert, 72, Christiana, Pa., died Jan. 8. Spouse: Minnie Benner Metzler. Parents: John and Emma Groff Metzler. Other survivors: children Gerald, George; six grandchildren. Funeral: Jan. 11 at Paradise (Pa.) Mennonite Church.

Miller, Lucile Miller, 93, Goshen, Ind., died Nov. 30, 2002. Survivors: children Jewel Schlatter, Sally Jo Milne, Gerald; 10 grandchildren; 11 great-grandchildren. Funeral: Dec. 5 at College Mennonite Church, Goshen.

Neff, Mervin D., 75, Manheim, Pa., died Dec. 30, 2002. Spouse: Theda Kreider Neff. Parents: Harry and Katie Denlinger Neff. Other survivors: children Carl, Robert, Kent, Linda Wenzel, Nancy Snavely; 13 grandchildren; four great-grandchildren. Burial: Jan. 3 at Lancaster, Pa.

Reschly, Richard, 60, Syracuse, Ind., died Dec. 15, 2002. Spouse: (1st) Ann Lengacher Reschly (deceased); (2nd) LouAnn Nafziger Rupp. Other survivors: children Richard, James; stepchildren Melissa Rupp, Phillip Rupp, Rick Rupp; two grandchildren; two great-grandchildren. Funeral: Dec. 18 at College Mennonite Church, Goshen, Ind.

Ruby, Irene Snyder Fretz, 87, Kitchener, Ont., died Dec. 31, 2002, of a heart attack. Spouse: (1st) Dalton Fretz (deceased); (2nd) Ervin Ruby (deceased). Parents: Ida and Menno Snyder. Survivors: children Ronald Fretz, Marv Fretz, Glenn Fretz, Douglas Fretz; eight grandchildren; five great-grandchildren. Funeral: Jan. 4 at First Mennonite Church, Kitchener.

Sangrey, Edith Kurtz, 94, Lititz, Pa., died Jan. 14. Spouse: Landis H. Sangrey (deceased). Parents: Daniel and Anna Eby Kurtz. Survivors: children Landis, Ruth Shaiebly; seven grandchildren; 17 great-grandchildren. Funeral: Jan. 18 at Masonville Mennonite Church, Washington Boro, Pa.

Sawadsky, Herman Abram, 102, Vineland, Ont., died Jan. 2. Spouse: Anna Berg Sawadsky. Parents: Abram and Helen Enns Sawadsky. Other survivors: children Harold, Lillian Zacharias, Helen Pauls, Hedy; eight grandchildren; seven great-grandchildren. Funeral: Jan. 4 at Vineland United Mennonite Church.

Mennonite World Conference Tour Groups

MTS>TRAVEL
mtstravel.com

the official agency of
Mennonite World Conference

africa
2003

mwcinfo@mtstravel.com
124 E. Main St., 4th Fl.
Ephrata, PA 17522
(800) 874-9330

South Africa: Struggle and Reconciliation
- Aug. 7-27
Hosts: Bob Herr & Judy Zimmerman-Herr (Akron, PA)

MEDA Church & Business Southeast Africa Tour
- July 30-Aug. 19
Hosts: Ben Sprunger & MEDA Africa Staff

Malawi Missions Tour
- Aug. 1-19
Hosts: A. Graybill & Ethel Brubaker (Mechanicsburg, PA)

Southern Africa and the MWC Assembly
- Aug. 2-19
Host: Robert Kauffman (Issaquah, WA)

MWC African Adventure / Cape Town Extension
- Aug. 2-19 (22)
Hosts: Pastor John Denlinger & Nancy Stoltzfus (Gordonville, PA)

Visiting Today's Church in Zambia & Zimbabwe
- Aug. 3-20
Host: Harriet Bicksler (Mechanicsburg, PA)

South Africa and Zimbabwe
- Aug. 3-21
Hosts: Orval and Cleta Gingerich (Minneapolis, MN)

To view all itineraries, visit mtstravel.com

Schmucker, Emma Slabaugh Swartzentruber, 84, Apple Creek, Ohio, died Jan. 1. Spouse: (1st) Joe Swartzentruber (deceased); (2nd) Joe Schmucker (deceased). Parents: Joseph and Anna Yoder Slabaugh. Survivors: children Walter Swartzentruber, Donna Miller, Dorothy Hershberger, Ruthie Nussbaum, Norma Kirchner, Betty Cooper; stepchildren Katie Rowe, Alice Yoder, Shirley Gerber; 17 grandchildren; seven stepgrandchildren; 16 great-grandchildren. Funeral: Jan. 4 at Martins Mennonite Church, Orrville, Ohio.

Short, Leona, 102, Archbold, Ohio, died Dec. 28, 2002. Survivors: son Theron; two grandchildren; two great-grandchildren. Burial: Jan. 2 at Stryker, Ohio.

Singer, Kenneth, 78, Massillon, Ohio, died Dec. 17, 2002, of cancer. Spouse: Norma Ritzka Singer. Parents: Clyde and Bertha Baker Singer. Other survivors: daughter Karen; two grandchildren. Funeral: Dec. 21 at Pleasant View Mennonite Church, North Lawrence, Ohio.

Spicher, Sam, 74, Glendale, Ariz., died Nov. 5, 2002. Spouse: Doris Spicher. Other survivors: children Jeff, Julie, Jeanine; five grandchildren; five great-grandchildren. Funeral: Nov. 9 at Trinity Mennonite Church, Glendale.

Stauffer, Earl R., 97, Goshen, Ind., died Jan. 2. Spouse: Frances Christophel Stauffer. Parents: Ezra and Lydia Reed Stauffer. Other survivors: children Norman, Loren; six grandchildren; two great-grandchildren. Funeral: Jan. 6 at Waterford Mennonite Church, Goshen.

Stutzman, Roman D., 93, Millersburg, Ohio, died Dec. 27, 2002. Spouse: Evelyn Mast Stutzman. Parents: David and Frances Kauffman Stutzman. Survivors: children Joan Kandel, Ward, Dale, Sharon Mullet, Carol Miller; 18 grandchildren; 23 great-grandchildren. Funeral: Dec. 31 at Martins Creek Mennonite Church, Millersburg.

Swartley, G. Merrill, 83, Goshen, Ind., died Jan. 4. Spouse: Miriam Lantis. Other survivors: children G. Alan, David, Barbara; eight grandchildren; two great-grandchildren. Funeral: Jan. 8 at College Mennonite Church, Goshen.

Troyer, Joel Abraham, 79, Kokomo, Ind., died Dec. 19, 2002. Spouse: Mary Ellen Haarer Troyer (deceased). Parents: Martin and Katie Marner Troyer. Survivors: children Rachael Hochstedler, Anna Lois Mohr, Carol Shank, Phyllis Arroyo; eight grandchildren. Memorial service at Howard-Miami Mennonite Church, Kokomo.

Weber, Sarah Hostetter, 94, died Nov. 28, 2002. Spouse: B. Franklin Weber (deceased). Parents: Samuel and Katie Kornhaus Hostetter. Survivors: children Alice Lapp, Sally Horst, Joyce Busch, Ben, Samuel; nine grandchildren; five great-grandchildren; two stepgreat-grandchildren. Funeral: Dec. 2 at Lititz (Pa.) Mennonite Church.

Wicke, Marie Luckert, 98, Blackwell, Okla., died Jan. 10. Spouse: Paul Wicke (deceased). Parents: Gottlied and Carolina Luckert. Survivors: son Glenn; stepchildren Elsie Mae Flaming, Vesta Wicke; three grandchildren; five great-grandchildren. Funeral: Jan. 13 at Deer Creek (Okla.) Mennonite Church.

Zettle, Mary Gramley, 60, Freeport, Ill., died Jan. 12 of cancer. Spouse: Delbert Zettle. Parents: Mervin and Iona Shelley Gramley. Other survivors: children Scott, Ruth Larson, Chris, Mike; nine grandchildren. Funeral: Jan. 15 at Freeport Mennonite Church.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

- TheMennonite@TheMennonite.org
- fax 316-283-0454
- P.O. Box 347, Newton, KS 67114

Mennonite Your Way

"travel with a purpose"

2003 TOURS

- Texas Springflowers & Ranches *April 1-15*
- Southwest US Parks & Canyons *April 25 - May 10*
- Canadian Rockies & Northern Parks *June 12 - July 3*
- Alaska Tour & Cruise *July 10-24*
- Mennonite World Conference - Kenya, S. Africa & Zimbabwe *July 30 - August 19*
- Maritime Provinces of Canada *September 2-13*
- Lake Michigan Circle Tour *October 1-11*
- Australia & New Zealand *October 20 - November 14*

Itineraries available:
Box 425 • Landisville, PA 17538 • 717/653-9288 • 800/296-1991
Email: myw1525@aol.com • web: www.mywtours.com

"Come Up For Air!"

Spruce Lake Retreat

Seasons of Refreshment for Mennonite Church Families

40th Anniversary Celebration & Acapella Festival featuring the acclaimed group "Acapella"

Aug. 29 - Sep. 1, 2003

Through the rich heritage of the Mennonite faith perspective, Spruce Lake Retreat encourages folks in the family of faith to a deeper relationship with Jesus Christ.

- **Spring Nature Family Retreat** *for Joy in the Out-of-Doors* • **May 9-11**
- **Memorial Day Weekend** *for a Refreshing Break* • **May 23-26**
- **Hymn Sing Retreat** *for the Joy of Singing Together* • **June 13-15**
- **July Family Week** *to Get to Know Each Other Again* • **July 4-9**
- **July Family Weekend** *for that Second Wind* • **July 18-20**
- **Couples Retreat** *to Strengthen Your Foundation* • **July 25-27**
- **August Family Week** *for Quality Time* • **August 1-6**

800-822-7505 • sprucelake.org
RR #1, Box 605, Canadensis, PA 18325

Family Retreat Programs • Accredited Wilderness Youth Camps • Leader in Christian Outdoor Education

Hyde Park Mennonite Fellowship, Boise, Idaho, will celebrate its ***25th anniversary*** Sunday, Feb. 23, 2003. Make plans now to attend this reunion and fellowship. There will be worship at 10:45 a.m., lunch at 12:45, and an informal meeting and fellowship time at 2 p.m.

Please RSVP to Hyde Park Mennonite Fellowship, 1520 N. 12th, Boise, ID 83702; 208-853-8725; HydePark2@mindspring.com; or to Karen Nolt at 208-853-8725; KJNolt@hotmail.com.

Connecting Families Weekend, April 25-27, 2003, at Antiochian Village, Ligonier, Pa. Theme: "Honoring All Families in Our Churches." Speaker is Gloria Kropf Nafziger. All gay, lesbian, transgender and bisexual people, their families, friends and supporters are welcome. This is intended to be a safe, relaxing weekend to share stories and common concerns regarding sexual orientation issues as they affect our families, friends, churches and ourselves.

Contact Larry/Stephen at 301-864-6633 or email larandsteph@aol.com.

Eastern Mennonite University is seeking qualified applicants to fill the ***director of multicultural services*** position. This position provides leadership to a program that is affirming and supportive of the diverse racial and cultural backgrounds represented within the university. Programs and services for AHANA (African-American, Hispanic-American, Asian-American, Native American) students include: needs assessment, programming for personal development and the exercise of leadership, supplemental orientation, advocacy, advising of groups and individual students, and programming that promotes and deepens all students' understanding of their own and others' cultures and heritages. A master's degree in the field of student affairs or related area; or bachelor's degree and a minimum of three years applicable experience. For more information, visit our Web site at www.emu.edu.

Send letter of application, resume and three references to Anthony Resto Jr., Director of Human Resources, Eastern Mennonite University, 1200 Park Road, Harrisonburg, VA 22802; 540-432-4108; restoa@emu.edu. People who bring gender, ethnic and cultural diversity are encouraged to apply. AAEO employer.

SEMILLA, the Latin American Anabaptist Seminary located in Guatemala City, seeks a ***director*** for its innovative intercultural program, CASAS. Applicants should be bilingual, have administrative experience and believe in education for transformation. Graduate degree preferred. Minimum 3-year commitment beginning August 2003.

Inquiries: casas@semilla.org.gt

Bahia Vista Mennonite Church, a congregation of 300+ members in Sarasota, Fla., is seeking an ***associate minister*** and a ***minister of music.*** Both opportunities have the potential to be full-time. One or both should include skills for involving and valuing children and youth. A deep and growing love for Jesus, a personal call to ministry, a high level of commitment to pastoral care, team effort, prayer and empowering of the laity are priorities. Associate minister to have preaching skills and passion for evangelism and discipling. Minister of music to have a variety of music skills and to promote congregational participation and unity in worship.

Contact David Ray Miller, 1203 Cornish Court, Sarasota, FL 34232; 941-377-6721; Davidray08@aol.com.

Goshen College is accepting applications for a half-time ***director of research for international education.*** This three-year position, funded by Lilly Endowment, will focus primarily on the Study-Service Term and its effects on vocation. Responsibilities include designing and implementing a research program to investigate SST's long-term impact on participants' life choices. Findings will be disseminated in both written reports and conference presentations. Applications will be reviewed after Feb. 17, 2003. The appointment will begin July 1, 2003. Qualifications include preference for a doctorate in the social sciences (master's degree is required) with experience in applying quantitative research methods, including evidence of previous successful behavioral research.

To apply, visit www.goshen.edu/employment/. Goshen College is an AA/EEO employer; members of under-represented groups are invited to apply. Goshen College is affiliated with Mennonite Church USA. Applications will be accepted until the position is filled.

Mennonite Brethren Biblical Seminary
PRESIDENTIAL SEARCH

The Board of Trustees and campus communities of Mennonite Brethren Biblical Seminary (MBBS) invite applicants and nominations as they search for the Seminary's seventh president. The selected candidate will succeed Dr. Henry J. Schmidt, who has served with excellence as president since 1993 and on the faculty of MBBS for a total of 34 years. The appointment will be effective July 1, 2003, or as soon thereafter as possible.

From its founding in 1955, MBBS has provided pastoral and other leadership training for its Mennonite Brethren (MB) in Canada and the United States and for other churches in proximity to its learning centers. The Seminary enrolls 230 students on its campus in Fresno, California, and as part of the Associated Canadian Theological Schools (ACTS) at Trinity Western University in Langley, British Columbia. MBBS also offers course work in Winnipeg, Manitoba.

The successful candidate for president will be a passionate follower of Jesus Christ and a person of the highest personal and professional integrity. The search committee seeks a team-focused, visionary and energetic leader whose ready knowledge of trends in culture and the church will inspire confidence within the school's constituency for the programs and mission of the Seminary.

The president must share a commitment to the theological position articulated in the Mennonite Brethren Confession of Faith, and be willing to work collaboratively with church leaders in the development of a vision for theological education appropriate to the 21st century church. Additional information about MBBS, the search process, and the qualities expected of successful candidates can be found at www.mbseminary.com.

Nominations, expressions of interest, and applications should be sent in confidence to: Mark Isaac, Chair, Presidential Search Committee, Koerner Heights MB Church, 320 N. Meridian, Newton, KS 67114-0511 or by e-mail at search@mbseminary.com. Review of applications will begin in early March and continue until the position is filled.

Mennonite Brethren Biblical Seminary is an affirmative action, equal opportunity employer.

As war clouds gather,
you are invited
to a *peace conference*

BUILDING CULTURES OF PEACE

February 21-22
Bluffton College
Bluffton, Ohio

a joint conference of
- Intercollegiate Peace Fellowship
- Mennonite Colleges/Universities Peace & Conflict Studies Association

For registration information
visit: www.bcpeaceclub.org
call: (419) 358-3385
or e-mail: wessnerd@bluffton.edu

co-sponsored by:
Mennonite Central Committee, Bluffton College and The Lion and Lamb Peace Arts Center

Mennonite-Anabaptist Heritage Vacation ***with historian and storyteller John Sharp***. 14 glorious days in Germany, Switzerland, Austria and France. First-class tour $2,689, June 12-25, 2003; 800-322-0788; www.Christian-tour.org.

Mennonite Publishing Network (formerly Mennonite Publishing House) seeks a ***director for Faith & Life Resources*** to lead binational publishing program for congregational resources. Key responsibilities include conceiving and implementing congregational resource publishing initiatives in response to identified priorities; establishing effective and responsive networking relationships with congregations, area conferences and denominational agencies in Canada and U.S.; and leading and coordinating outside resources and FLR staff to achieve publishing priorities. Qualifications include master's degree or equivalent; strong understanding of editing and publishing processes; demonstrated ability to develop congregational resources in response to identified needs; excellent written and oral communication skills; strong organizational, interpersonal and leadership behaviors; and active membership in the Mennonite Church.

Please send a resume and a list of three references to Phil Bontrager, Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683; philB@mph.org.

St. Paul's Episcopal Church, Paterson, N.J., seeks full-time ***director of children and youth ministries***, a person with energy and vision to provide leadership for its ministry among children and youth. Solid programming and strong volunteer leadership are already in place. St. Paul's is a diverse, ecumenical, inner-city congregation in one of America's poorest small cities.

For a position description and to apply, contact Rev. David B. Wolf, Rector, St. Paul's Episcopal Church, 451 VanHouten St., Paterson, NJ 07501; 973-278-7900 ext. 12; email rectorstpaul@aol.com. Application deadline is March 31, 2003.

Peace Mennonite Church, Richmond, B.C., invites applications for a full-time salaried position as ***lead pastor*** beginning Sept. 1, 2003. Peace Mennonite Church is an urban congregation of 200 members. We are seeking an individual who will provide strong spiritual leadership in the areas of pastoral care, outreach ministry and family life. The successful candidate will relate well to all generations and be gifted in preaching and worship. Our new pastor will have extensive theological training in a Mennonite-Anabaptist perspective and be guided by the Mennonite Confession of Faith. Applications should be received by Feb. 28, 2003, and interviews will begin in February and continue until the position is successfully filled. Write or call for a Congregational Information Form.

Send your letter of application, resume and three references to David McAlary, Peace Mennonite Church, 11571 Daniels Rd., Richmond, BC V6X 1M7; 604-278-0111; fax 604-273-2678; email davidm@targetsa.com.

Pleasant View Mennonite Church seeks a ***lead pastor*** for a growing congregation (200+) in the wide-open spaces of western Oklahoma. We are a group committed to Anabaptism and excited about recent growth and incorporation of nontraditional members, perhaps the primary legacy of our current leadership. In the past year we began children's church (ages 2-7) and hired youth leadership (have around 35 young people grades 7-12). In 1998 we built a gymnasium, fellowship hall and classrooms, and are in the planning stages for a new sanctuary. We are encouraged by God's faithfulness to us through the years and excited to anticipate the next phase of growth. Position available June 1.

Contact search committee via Keith Miller, 580-772-7045, or email mimmast@hotmail.com.

Salem (Ore.) Mennonite Church seeks a full-time ***pastor***. Candidates will have a strong commitment to Anabaptist beliefs centered around Jesus Christ's life and teaching. Candidates need strong preaching skills and a leadership style that develops and draws upon the skills of the congregation. Salem Mennonite Church is a 100+ member congregation located in Oregon's capital community. Salem is located in the beautiful Willamette Valley with the Pacific Coast Mountains to the west and the majestic Cascade Mountains to the east.

For information, contact Jim McKinnell, chair, Salem Mennonite Church, 1045 Candlewood Dr. NE, Salem, OR 97303; 503-540-7444; mckinnellj@attbi.com. To apply, send MLI form to Larry Hauder, PNMC Conference Minister, 1520 N. 20th St., Boise, ID 83702.

For sale: ***Franklin Park model trailer*** with Florida Room in Bradenton, Fla. In good condition. Located in trailer park. Call 941-753-3694.

Goshen College biology department is seeking a ***biologist*** for a two-year appointment, which has the possibility of becoming tenure track. This full-time position will be divided, approximately fi teaching and fi as the "Lindsey Fellow." Responsibilities of the Lindsey Fellow include being the director of the environmental studies program, supervising field research at the Merry Lea Environmental Center and coordinating collegiate program development at Merry Lea. The teaching responsibilities will include three courses per year, out of the following possibilities: a nonmajors biology course, introduction to environmental studies, zoology, botany, marine biology and ecology. Ph.D. required, and teaching experience is preferred.

To apply, visit the specific position announcement on the Goshen College Web page, www.goshen.edu, under employment. Goshen College is an AA/EEO employer; members of under-represented groups are invited to apply. Goshen College is affiliated with Mennonite Church USA. Applications will be accepted until the position is filled.

Ocean City Mennonite Christian Fellowship, a small but dedicated Mennonite church in Ocean City, Md., is seeking a ***pastor***. Position open immediately for a man (or a couple) who is committed to leading us through expository teaching/preaching. Must love God's word, be an energetic shepherd who loves the flock and have a good sense of humor. We are radically hospitable and friendly. Our church operates a highly respected Christian preschool of 145 children. Ocean City is a vacation area on the Atlantic Ocean three hours from Baltimore/D.C./Philadelphia. Our community enjoys great schools, low crime and an affordable standard of living. Come grow with us.

If you wish to discuss further, please call Stephen Doherty at 410-641-1502 or email Stephen4JC@aol.com.

CHINA

Serve and learn in the world's largest and most rapidly changing country.

Teach English in universities
(Jul 12-Aug 17) Teaching experience not required. Curriculum provided. One week of sightseeing and orientation in Beijing included.

China Learning Tour (Oct 15-31)
Sightsee, visit educational institutions, churches and seminaries. Interact with students and hear stories of Chinese church leaders and believers.

Phone 540-432-6983
Email ChinaEdEx@aol.com

China
Educational
Exchange
an inter-Mennonite program

www.chinaeducationalexchange.org

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Melanie Mueller, or email TheMennonite@TheMennonite.org.

45 ministries get transparency dunce caps

Rich Preheim

It is no secret that Christian ministries are taking it in the wallet in these days of scandals and suspicions. But one organization is trying to promote fiscal integrity with a new list of 45 ministries that have demonstrated poor financial openness. Wall Watchers' TransparencyWatch lists organizations that received Ds and Fs based on the timeliness and quality of the ministries' responses to Wall Watchers' requests for financial documents.

TransparencyWatch's list includes some well-known and highly visible ministries, including Awana Clubs International, Benny Hinn Ministries/World Outreach Church, Crystal Cathedral Ministries, Gideons International, Kenneth Copeland Ministries, TD Jakes Ministries/Potters House of Dallas Inc. and the Rutherford Institute.

A poor grade does not necessarily mean the organization is doing anything wrong, but it should raise a flag for donors, according to Christian News Services. "By letting donors know which ministries are not demonstrating openness about their finances, we believe that our work is creating a force for positive change and ultimately will help those ministries whose already strong commitment to financial transparency has gone unnoticed," said Wall Watchers president Chris Hempe.

Wall Watchers was created five years ago to provide donors with information about the largest Christian ministries in the country. "Christian ministries that accept hard-earned money from donors … have a moral obligation to set a high standard of openness about their finances," said founder Rusty Leonard.

Both sides of the law

Ever since Christ said he came to uphold the law, his followers have had varied relations with the states that make and enforce earthly laws. Two contrasting examples:

After the local police department lost two patrol cars in a high-speed chase, Bloomington (Calif.) Church of the Nazarene donated a Ford Crown Victoria, worth $40,000, to replace one of the destroyed vehicles. The congregation also contributed another $18,549 for other equipment.

Because the police department was self-insured, replacing the lost vehicles and equipment was financially daunting, reports *Holiness Today.* So Bloomington stepped in to help.

"We took the opportunity to let the police department know, through our actions, that we as a community care about them," said pastor Ron Lewis, who is also a police department chaplain. "It has made a big impact with the department."

Meanwhile, First United Church of Canada in Vancouver is threatening to open an illegal safe-injection site if city and provincial officials don't do something to help the city's drug users. The site would provide clean needles as a way to combat the increasing incidents of HIV-AIDS, hepatitis and other infections among users shooting up with dirty needles.

Ruth Wright, First's pastor, called the safe-injection site an essential first step to helping addicts quit their habit. "For us, it becomes an issue of how we keep these people alive until they have the energy to get off and the help to get off," she told *The Observer.*

Protection from the wolves?

An Ontario minister found guilty of promoting hatred against Islam believes his sentence places him in danger. So Mark Harding is demanding to be accompanied by an armed guard when he performs his 340 hours of community service under the Islamic Society of North America in Mississauga, Ont.

"I won't do it unless I have a guard," said Harding, who believes his supervisors want to use the time to indoctrinate him with Islamic teachings. "Even if I'm told I must, I would doubt very much whether I would give myself over to it. It's too dangerous for me."

According to *ChristianWeek*, Harding, pastor of Chesley (Ont.) Church of Exhortation, was convicted after distributing pamphlets that accused Muslims of being "terrorists," "anti-Christs" and "raging wolves seeking whom they may devour."

Sky-high suspicions

Peace activist John Dear, a Jesuit priest and former executive director of the Fellowship of Reconciliation, flies almost weekly. And every time since Sept. 11, 2001, he has been singled out for interrogation, reported *The Christian Century.* Among others seemingly targeted are fliers from Amnesty International, Greenpeace and the Green Party.

The Transportation Security Administration says such people are likely identified because they have committed federal felonies. Dear, who has been imprisoned for civil disobedience, doesn't buy it. "I think what they are doing is harassing people who are opposing the war and publicly speaking against administration policy," he said. TM

TIDBITS

In November 2002, Randolph County, Ind., elected a Quaker as sheriff, the fifth Quaker sheriff since 1900.—*Quaker Life*

About 180 copies were made of the Gutenberg Bible, the first major book printed in the West, of which parts of 48 remain.—*CNSNews.com*

If placed end to end, all copies of *The Remnant*, the 10th and most recent book in the Left Behind series, would cover 394 miles.—*Context*

About 30 employees of four parishes in Texas' Rio Grande Valley have formed the first Catholic Church employee union in the country. —*Sojourners*

Lilly Endowment Inc.

National Clergy Renewal Program 2003

"As a deer longs for flowing streams,
so my soul longs for you, O God."
— Psalm 42:1

At the center of the congregation is the pastor. Spiritual guide, scholar, counselor, preacher, administrator, confidant, teacher, pastoral visitor, and friend, a pastor has a privileged position and performs many roles. In season and out, a pastor is called upon to lead communities to the life-giving waters of God.

The National Clergy Renewal Program, offered by Lilly Endowment Inc., is intended to strengthen Christian congregations by providing an opportunity for pastors to step away briefly from the demands of daily parish life and to engage in a period of renewal and reflection. The Endowment will provide as many as 100 grants of up to $45,000 each directly to congregations for support of a renewal program for their pastor.

Applications are now being accepted. Applications must be postmarked by July 18, 2003, and the award announcement will be made by December 2003.

LILLY ENDOWMENT INC

For information: Send an e-mail to clergyrenewal@yahoo.com; contact the program's Web site: www.clergyrenewal.org; call 317/916-7302; or write Lilly Endowment Inc., Religion Division, 2801 North Meridian Street, Post Office Box 88068, Indianapolis, Indiana 46208. (Indiana clergy should apply only to the Lilly Endowment Clergy Renewal Program for Indiana Congregations.)

************************CAR-RT LOT**C-025
<10547> 69
5100 12/03 205377 Q:1 263
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

The baby elephant

During the 1990s, General Conference Mennonite Church (GC) and Mennonite Church (MC) leaders offered several metaphors to describe what it would mean to put the two denominations together. One of the most frequently used was the notion of dating and marriage. However, my favorite came from that irrepressible wag Lynn Miller, who travels across the church as stewardship teacher for Mennonite Mutual Aid.

"Merger is like two elephants mating," Miller said. "There's a lot of noise and action in high places, and when it's all over you have another elephant."

Miller got pretty close, but he missed an important detail. Instead of one baby elephant we ended up with a pair of fraternal twins: one in Canada and one in the United States.

The baby elephant on this side of the border is now 1 year old. As with all toddlers, it stumbled and wobbled during its first year. But we are also seeing it change rapidly, wondering what it will look like later and what its disposition will be.

It is already clear that what we have now is not exactly what some folks envisioned on the way to the 2001 decision in Nashville, Tenn., to create Mennonite Church USA. One year later (the official birth date was Feb. 1, 2002) we are adjusting the vague ideals that were in our minds to a somewhat different reality.

As a people of faith, we are not only being transformed. The church is being regenerated.

One such adjustment is that we do not yet have the answer to a critical question: Who will be part of the new denomination? In a recent report to the Executive Board, Mennonite Church USA executive director James Schrag wrote that "five area conferences are still undecided about 'full' membership. Lancaster Conference is the most visible of these."

The new church will be different from what many of us expected if Lancaster Conference does not become a full member. Not only is it the largest conference, with 18,529 members in 203 congregations, many current Mennonite Church USA members and some institutional leaders, including me, grew up in those congregations.

But the decision (for Lancaster, as well as for Franklin, New York, North Central and South Central conferences) may hinge on another change described by Schrag in his report: "We are steadily moving from a 'bounded set' [boundary rules maintenance] to a 'centered set' [core values] for being together. This is the single most important condition of change that has brought about our new union."

This change also may be the criterion upon which provisional member conferences make their decision. If the new denomination does not provide latitude for parts of today's church that consider boundary maintenance a key to their faithfulness—or are internally divided on this very issue—then the likelihood they will join is diminished.

But there are some characteristics of the new denomination that we can already see. The new church is speaking of its mission in the world in a way that is new and different. Rather than asking what God wants us to do to be faithful, many leaders are now asking us to figure out what God is already doing in the world and then how Mennonite Church USA can participate.

Another emerging characteristic of this new denomination is its relationship to Mennonite Church Canada. Slowly the fraternal twins are going their separate ways. Except for a few binational entities—and the ongoing collaboration to rebuild denominational publishing—Mennonites in Canada and the United States interact less and less.

While we can observe a few characteristics, it is too early to know for sure what kind of denomination has been born. Further, influences in the next years will affect its development in ways we cannot now imagine. But seeing the church as a toddler suggests yet another way to understand how God cares for our church.

As a people of faith, we are not only being transformed. The church is being regenerated. This baby elephant carries the genetic material of its parents, but it is not a clone. The denomination is also a new generation.—*ejt*

AMBS
LIBRARY
ELKHART, IN
FEB 19 '03

The Mennonite

www.themennonite.org

February 18, 2003

community for everyone

Page 8

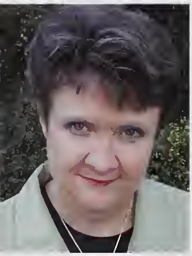
12 The Lord is my strength

14 An immoral strategy

18 Spring cleaning for the soul

32 Terrorism and treasonous discipleship

'Woman, you are set free'



Tammerie Spires is co-pastor at Many Peoples Mennonite Fellowship in Dallas.

In Luke 13, Jesus encounters a woman in the synagogue who is bent over by a spirit that had crippled her for 18 years; she is unable to stand up straight. Jesus' word to her is clear: "Woman, you are set free from your ailment." He lays his hands on her, and she stands up straight, praising God.

This story is the centerpiece of the "Women Set Free" retreat we are running at Many Peoples Mennonite Fellowship in Dallas. In a context of study, rest, reflection and worship, women of various races and classes are together encountering the liberating word of Jesus. All women face gender discrimination and oppression, but women of color experience that oppression differently; it is entwined with racist oppression. Women also face the class divide: Gender and racial discrimination affect women of lower socioeconomic classes in even more pernicious ways.

At Many Peoples we realize that we can begin with what we have in common, then build on that shared understanding to work together to dismantle particular oppressions, such as the effects of race and class bias. The key is to be grounded in our antiracist identity, with a clear understanding of accountability and solidarity, committed to the liberation and empowerment of all powerless groups.

This retreat has proven to be a powerful one, mobilizing women to greater involvement and leadership in the Many Peoples community. Amazing things happen when we women share our stories: We find out we are not alone. We are not alone in our problems; what we thought were personal problems turn out to be the effects of systems geared against us. And we are not alone with our problems. As Carol Tavris puts it in her book *Anger: The Misunderstood Emotion*, "One angry rebel is crazy, three is a conspiracy, 50 is a movement." Get 50 women to realize we can work together to change the systems that confound and oppress us, and amazing things begin to happen.

What we thought were personal problems turn out to be the effects of systems geared against us. … Get 50 women to realize we can work together to change the systems that confound and oppress us, and amazing things begin to happen.

In our workshop, we ask questions to help women connect with the Scripture. We ask women to name the spirit that is bending the woman over. We ask, "What has bent her over? And why can't she get back up?" We ask what being bent over has cost the woman. We explore other aspects of the story, such as that Jesus calls her while she is still bent over; he tells her she is set free; he lays his hands on her, and she is healed. In giving their responses to these questions, the women learn to value what they know and do their own theological reflection.

Then we turn to our own lives. What bends us over? Why can't we get back up? What has being bent over cost us? What does it mean that Jesus calls us, bent over though we are? Jesus is telling us we are set free, calling us to stand up straight and praise God.

In solidarity we find ways to minister to one another, seeing in the (so-called) least of us the greatest opportunity for God's liberating power to move.

Perhaps soon we will have to start calling this not a women's retreat but a women's advance. TM

TheMennonite

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor Emeritus: **J. Lorne Peachey**

Cover and page 8 photo by Skjold Photographs

Vol. 6, No. 4, February 18, 2003

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 316-283-0454

P.O. Box 1245, Elkhart, IN 46515
phone: 574-523-3046 fax: 574-293-1892

Web site:
www.themennonite.org

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for July when it is published on the first and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $38.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave.,
Scottdale, PA 15683-1999.

Mennonite
Church
USA

CONTENTS

8 From exile to inclusion
A community for everyone—*Paul D. Leichty*

12 The Lord is my strength
Toward an Anabaptist disability theology—*Erick Sawatzky*

14 An immoral strategy
Why bombing Iraq is a bad idea—*Micah Keller Shristi*

20 And little children shall lead them
Vacation Bible school idea turns into outreach for Arizona congregation.—*Laurie L. Oswald*

21 Distance-education program brings church leaders closer to ministry—*Annette Brill Petty*

22 Choice Books sales up 5 percent in '02

DEPARTMENTS

2 Grace and truth
'Woman, you are set free.'—*Tammerie Spires*

4 Readers say

6 News digest

16 Resources

18 Leadership
Spring cleaning for the soul—*Marlene Kropf*

24 For the record

30 Mediaculture
With a grain of salt—*Gordon Houser*

32 Editorial
Terrorism and treasonous discipleship—*Rich Preheim*

Grace and truth?

I was horrified and saddened by the sentence lifted out of context and installed as the centerpiece of Tammerie Spires' column in Grace and Truth ("Let Justice Roll Down Like Waters," Jan. 7). Standing alone it is both false and graceless—a starkly shaped expression of prejudice and racism that ravages the message I read and the intentions I choose to infer.

Spires serves well in linking racism to materialism and its military protection. It follows that our work as disciples of Christ is to create a transforming alternative culture by the yielding of our individual lives to the gentle but truly powerful Holy Spirit. I want to give myself completely to this transforming counterculture, and I want to withhold all my spiritual capital from systems of fear.—*Walter S. Friesen, Newton, Kan.*

I take issue with Spires' idea that money is such a large part of the solution for the impoverished, disempowered, the poor and people of color. I taught school in the inner city for over 20 years, including the time of President Johnson's "Great Society." My experience suggests that a large part of the problem is lack of integrity, dysfunctional family life and lack of structure in daily life.

Legislation and programs need to work primarily with these issues. As long as the black community is locked into the victim mentality by leadership such as Jesse Jackson, Johnny Cochran and others like them, progress will be severely impeded. It is time to give the black community models of personal integrity like Alan Keyes and Tony Evans. It will help money for the poor go much, much further. —*P. Melville Nafziger, Lititz, Pa.*

White people have been carefully taught that the person of color is not our neighbor, that material wealth is our birthright, that the world hates us and that the only way to protect our wealth is through military power.
—Tammerie Spires, Jan. 7

IN THIS ISSUE

March 2 has been designated Disability Awareness Sunday by Mennonite Church USA. In this issue, Paul Leichty (page 8) describes the boundaries we draw around "different levels of community" and the common tendency to exclude "problem people." Leichty calls this exclusion a form of exile for people with developmental disabilities. Erick Sawatzky, long-time faculty member at Associated Mennonite Biblical Seminary in Elkhart, Ind., writes poignantly about his own disability—Parkinson's disease (page 12). Sawatzky suggests that disability is a peace issue and says that "accessibility is not the same as convenience or welcome." Sawatzky cites Nancy Eisland, who explains, "The primary problem of the church is not how to 'accommodate' disabled persons. The problem is a disabling theology that ... denies inclusion and justice for many of God's children." This year on Disability Awareness Sunday, may we all learn how to "go beyond pity and patronage in our churches," as Sawatzky pleads.—*Editor*

Can colleges help the church witness?

A+ to Shirley Hershey Showalter for her profound article ("Recovering True Evangelical Faith," Jan. 21). I deeply appreciated the descriptive storytelling of significant people in her life, the step-by-step journey toward the making of her current belief in true evangelical faith, her proposal for churches to call upon our college campuses and her closing tribute to John D. Roth. Once again Showalter's writing is a breath of fresh air to me. Thus I will place it into my ongoing personal file of prime pieces from *The Mennonite.—Joanne Hess Siegrist, Bird In Hand, Pa.*

I read with interest Showalter's article proposing that our church colleges become centers for calling and equipping our young people to share their faith in the world. However, by the time I got to the end of the article, I was disappointed that being evangelical in the Mennonite Church has been redefined to sharing with other Christians and denominations about our traditional peace witness. If that is the essence of our evangelical witness, then we are not carrying out the Great Commission given to us by Jesus. We are only doing what is most comfortable and have deluded ourselves into thinking that is "true evangelical faith."—*Dennis Gingerich, Cape Coral, Fla.*

I greatly appreciated "Recovering True Evangelical Faith." Showalter expresses the truth so clearly. Indeed, if we really accept this faith, this good news of Christ as forgiver and Lord, we will enter a whole new life of growth, richness and service to others. In this same issue, I was moved as I learned of a persecution pattern that is apparently striking the MKC (Ethiopian Mennonite) church. In the 1940s several of my close Eastern Mennonite College friends went to Ethiopia to share this same "true evangelical faith." The Ethiopian church grew and flourished in spite of, or partly because of, persecution. Let's pray it may overcome again. —*Stanley Shenk, Goshen, Ind.*

Church beliefs vs. academic freedom

Everett Thomas' editorial ("Church Beliefs vs. Academic Freedom," Jan. 21) defending the recent Eastern Mennonite University board crackdown is just plain wrong. Let's admit the real issue: The board is grandstanding for a reactionary (but wealthy and influential) constituency. Its action was completely unnecessary because all EMU faculty already take a loyalty oath when they are hired, pledging to support, teach and live by church doctrines. This new edict, redundant and heavy-handed, shows a thorough lack of trust in its faculty on the part of the board and administration. The effect on academic freedom is chilling, especially at a place that refuses to offer faculty the security of tenure. If the EMU board wants a Bible college, fine—just don't call it a university.—*J. Roger Kurtz, Rochester, N.Y.*

My wife and I, both EMU alums, want to commend Everett Thomas for the stand he took in the Jan. 21 editorial. Thomas nailed the issue with logic and courage. Having worked in Christian education for many years, Thomas brings a degree of insight to the discussion that will be missing from many of the dissenting letters that will inevitably come. —*J. Eric Bishop, Lansdale, Pa.*

I am disappointed that Thomas' editorial supports the recent action taken by the EMU board and administration, and especially their thinly veiled threat to dismiss any employee who expresses a public disagreement with the confession of faith. Unlike the EMU students whose letter of protest appears in the same issue, Thomas failed to recognize the chilling effect such a policy must have. He weakly argues that because some limits on academic freedom are unavoidable, church schools have a right to demand complete conformity in their employees' theology. While he admits that "the church is, after all, a living, changing organism," he treats the current confession as a fixed entity whose authority is absolute and (like the EMU directors) attempts to make it a test of individual orthodoxy rather than a reflection of current consensus. This seems to me a serious mistake. Church schools are key places where the mission of the church can be continually explored, renewed and refined.—*Jeff Gundy, Bluffton, Ohio*

As one who has experienced the joys and struggles of working in the church and the academy for most of my adult life, I know the potential polarities and tensions between church beliefs and academic freedom. Surely our church colleges can expect that people of integrity will ask hard questions but, at the same time, will not undermine the basic statements of faith of our corporate body, the church. As Thomas has said so well, "Each church school must find that creative middle ground that first respects and honors what the church believes while helping students wrestle critically with those truths." That discussion and debate needs to take place in an irenic atmosphere that honors the dignity of each participant—*Paul W. Nisly, Grantham, Pa.*

Thomas began his editorial by asking whether it is "unreasonable for a college owned by Mennonite Church USA to require its professors to teach what the church believes." That's not the issue. The issue is whether or not professors and their students can ask questions about these beliefs and whether a professor is disloyal to the church when beliefs are examined and questions raised. If academic freedom within our church colleges means that one must spout the party line without raising any questions or explaining to students one's beliefs, then we're selling our students down the river. Academic freedom requires an open inquiry in following the evidence where it leads. One hopes that it is just as easy to be intellectually honest in our own Mennonite schools as it is in state universities. But I fear this is not the case.—*Carl S. Keener, State College, Pa.*

As one of his ministries, Jesus was a teacher of truth (John 1:17). But imagine the attempt to gauge his teaching fitness by applying the EMU board's policy, "persons who publicly advocate positions contrary to these [Confession of Faith in a Mennonite Perspective] statements ... jeopardize their positions as employees of the university." Several members of the committee that wrote the confession never intended that it would be used as a test of a teacher's fitness for continuing employment at one of our church colleges.

The confession is a teaching tool—nothing more, nothing less. We should learn from our history. The early Anabaptists and Mennonites were wary of confessions of faith used by state church magistrates as criteria for identifying the heretics among them. Consequently our forebears were noncreedal except for the Pauline confession, "Jesus is Lord."—*Leland Harder, North Newton, Kan.*

As a recent student at EMU, it is my perception that the board of trustees' recent statement was prompted by faculty faith stances on homosexuality. The statement was not made because of stances, for example, on pacifism, materialism or other theological differences within Mennonite Church USA. These facets are a part of any individual's faith journey and should be rigorously addressed in the academic forum without forcing faculty to "jeopardize their positions as employees of the university." Isn't it through private and public struggle with our faith that we hope for a closer relationship with God? Is that not at the forefront of our commitment to each other as a church?—*Andy Peifer Nissley, Philadelphia*

I take it that EMU has some sort of statement of loyalty of faith. I observe that individuals who must specifically state with words their virtues, must do so because somehow their actions are lacking. So why does EMU want the faculty to make a state-

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. —*Editors*

Continued on page 23

this date in Mennonite history

Feb. 18, 1863— German Mennonite leader and Mennonite World Conference initiator Christian Neff is born near Ludwigshafen, Germany.

Virginia congregation loses membership

WAYNESBORO, Va.—Nearly 10 months after hosting a same-sex commitment ceremony, Broad Street Mennonite Church in Harrisonburg, Va., has lost its membership in Virginia Conference. Conference delegates approved terminating Broad Street's conference membership with a 71 percent vote at their winter meeting Feb. 1 in Waynesboro. The action took effect immediately.

Broad Street allowed two lesbians—both Mennonites but neither Broad Street members nor participants—to have their commitment ceremony in their meeting place last April. That prompted the conference to begin dialogue with the congregation, during which Broad Street admitted that it would be open to accepting noncelibate homosexuals as members.

"I'm satisfied that we followed our procedures, … and I also believe that the vote does reflect the majority of the conference," says conference moderator Joe Longacher Jr.

"I can be sympathetic and understanding of the pressures the district and conference people were under," says Harold Huber, contact person for the 18-member congregation, which does not have credentialed leadership. "They worked, in my view, the best they could."

Huber says Broad Street's future plans are yet to be determined, although the congregation did vote on Feb. 2 to join the Supportive Congregations Network, an organization of Mennonite and Church of the Brethren congregations that accept noncelibate homosexuals as members.—*Rich Preheim*

Mennonite Mission Network photo by Marietta Sawatzky

Church chat

Mennonite Mission Network worker Mike Sherrill (right) visits with Minoru Murano (left) and Noboru Aratani outside the apartment where a new congregation meets in Sapporo, Japan. Murano and Aratani are leaders of the congregation, named Yuai, which means "friendship love." Sherrill and his wife, Teresa, have been in Japan since 2000, preaching, leading retreats, officiating at weddings and teaching parenting classes. He also teaches intercultural studies and Christian culture at a local Christian university.

Hesston president to take EMU's top job

HARRISONBURG, Va.—Loren Swartzendruber, president of Hesston (Kan.) College since 1994, has been appointed the next president of Eastern Mennonite University (EMU). The announcement was made in a Feb. 12 chapel service on the school's Harrisonburg campus.

Swartzendruber

Swartzendruber will succeed Joseph L. Lapp, effective Jan. 1, 2004. Lapp is stepping down June 30 after 16 years as EMU president. Academic provost Beryl Brubaker will serve as interim president.

"The search committee felt strongly that Loren Swartzendruber's ability to relate well to all sectors and his ability to communicate the mission of EMU would be valuable," says search committee chair James L. Rosenberger.

Says Swartzendruber, "As parents of several EMU graduates, [my wife] Pat and I have experienced firsthand the dynamic quality of the academic environment and the positive influence the university has on its students."

Swartzendruber was an associate director of admissions and associate campus minister at EMU following his graduation from the school in 1976. He went on to earn a master of divinity degree from Eastern Mennonite Seminary in 1979 and pastored Salford Mennonite Church, Harleysville, Pa., from 1978 to 1983. Prior to becoming Hesston president, he served 10 years as associate executive secretary of the Mennonite Church's Mennonite Board of Education. Swartzendruber earned a doctorate from Northern Baptist Theological Seminary, Lombard, Ill., in 2000.

New disabilities organization formed

MIDDLEBURY, Ind.—Anabaptist Disabilities Network, a new disabilities and mental illness support and resource organization, is emerging to fill a void left by budget cuts at Mennonite Mutual Aid (MMA).

MMA eliminated its disabilities and mental illness programs last fall, prompting affected people to seek other ways to continue the work. MMA had been the only denominational agency with such programs. Several meetings led to the creation of ADNet, which is being supported by a matching grant and some start-up funding from MMA.

ADNet is beginning its ministry with a Web site and a private email discussion group. Representatives are also planning to attend the Mennonite Health Assembly in March and the Mennonite Church USA convention in July.

ADNet hopes to raise funds to help develop a denominational reference committee and provide resources to regional groups. The new organization also wants eventually to serve other Anabaptist groups in addition to Mennonite Church USA.

Mennonite credit union goes national

LANCASTER, Pa.—Financial services that had been available only to Anabaptists in Illinois, Ohio and Pennsylvania are now available to church members throughout the United States. Mennonite Financial Federal Credit Union last month received a federal charter allowing it to work in all 50 states.

Mennonite Financial is headquartered in Lancaster and operates offices in Scottdale, Pa.; Belleville, Pa.; Ephrata, Pa.; and Kidron, Ohio. The credit union has 6,800 members and more than $41 million in assets.

"Through the years we have had numerous requests from persons in other states about using our services," says president Larry D. Miller. "The way we do business has been attractive to many Anabaptists, and we are happy to be able to make our services available to them no matter where they live."

Mennonite Financial has its beginnings in the 1955 formation of a credit union for employees of Mennonite Publishing House, Scottdale. It merged in 2000 with other Mennonite credit unions in Pennsylvania, Ohio and Illinois to form Mennonite Financial. Park View Federal Credit Union in Harrisonburg, Va., is the only other Mennonite credit union in the United States.

S.D. school recognized for arts emphasis

FREEMAN, S.D.—Freeman Academy was honored at a Jan. 28 banquet for its emphasis on music and other artistic endeavors, receiving the Governor's Arts Award for Outstanding Support of the Arts by an Organization.

"Throughout its 100-year history, they have had an arts focus, and this [award] recognizes the school's role in continuing our traditions and heritage," said Pat Boyd, executive director of South Dakotans for the Arts, which sponsors the awards with the South Dakota Arts Council, an office of the state Department of Education and Cultural Affairs.

Freeman Academy last fall inaugurated a new arts-based focus, adding new classes in drama, arts, music theory, computer and technology in the arts and a humanities course integrating arts, music, literature, history and philosophy. The school continues to offer fine arts and vocal and instrumental courses.

Mennonite Church USA photo by Ryan Beiler

Peace presence

Mennonites who participated in a Jan. 18 peace demonstration in Washington meet in front of the National Gallery of Art for prayer and a photograph. At least 60 members of Mennonite Church USA congregations joined tens of thousands of protesters opposing potential military action against Iraq.

"Our parents, churches and community encourage our students to be actively involved in the arts and understand the importance of the arts in life," says Nanette Rohde, Freeman Academy's creative arts program coordinator. "This award is really an honor and celebration for all of us."

Freeman Academy has grades five through 12 and is affiliated with the Mennonite Secondary Education Council.

Missionary nurse dies at age 92

ELKHART, Ind.—Lena Graber, a Mennonite Board of Missions (MBM) worker for 36 years who helped found nursing schools in India and Nepal, died Jan. 18 in Goshen, Ind. She was 92.

Graber, a native of Washington County, Iowa, went to India in 1944 with MBM, a predecessor agency of Mennonite Mission Network. Frustrated by the shortage of skilled nurses, Graber and other Mennonite nurses founded a nursing school in Dhamtari that continues today as one of India's most reputable nursing colleges.

After a decade of work in the country, Graber was denied permission to return. "Certain people felt that she was being accused of converting too many nursing students," says John F. Lapp, Mennonite Mission Network's director for West Asia and the Middle East.

So in 1957, Graber went to Nepal, where she helped establish another nursing school. She remained in Nepal until 1979, when she returned to India for one year before retiring.—*Mennonite Mission Network*

March 2 is Disability Awareness Sunday

NNEP'N
ARKS
TAFF

From exile to inclusion

A community for everyone

by Paul D. Leichty

Now you are the body of Christ and individually members of it.—1 Corinthians 12:27

Life in Christ is life in the church, a community called the body of Christ. Only the Holy Spirit can create such a body. Yet God has given us the power to be co-creators, nurturers of community life, life in the body of Christ.

Community is also a familiar concept to society as a whole. We are constantly forming and drawing boundaries around different levels of community. Results range from exclusive clubs to neighborhood zoning laws to gated communities.

Communities tend to stress the ways we are alike, while differences in people often become problems. The easiest way to deal with these is to exclude "problem people," either by sending them away or building a wall around them. I call this exclusion a form of exile.

People with special needs such as developmental disabilities have a history of exile in the United States. Not long ago, professionals advised parents of a child born with significant disabilities to put that child in an institution and get on with their lives. Big state institutions allowed the larger community to isolate its problem people and set up professional systems to take care of them.

Abuses: While a kind of mini-community developed in many institutions, the overall trend that sent people labeled

People with special needs such as developmental disabilities have a history of exile in the United States.

Continued on page 10

community for everyone

Continued from page 9

"problems" into exile was ultimately destructive of the larger community. That destructiveness showed up in the many abuses the system allowed. Caregivers, often poorly trained and with limited resources themselves, became overwhelmed, as they were required to deal daily with all the challenges foisted on them by society.

A more recent trend has led to many people with disabilities living in more typical homes in our communities and neighborhoods throughout North America. Nevertheless, many of these folks still live at the margins of our community. Isolation and loneliness are common. It is almost as easy to ignore someone across a big suburban lawn and behind some well-placed shrubbery as it is behind the wrought-iron fence of a developmental center. Our forms of exile are more sophisticated these days, but they still erode the fabric of community.

Exile can be even subtler in the church, especially a church that values community. We need to ask ourselves: Is our community truly the body of Christ? Or is it just for us to feel comfortable with others like ourselves? Clearly the purpose of a missional church is to reach out to people who are marginal and exiled from Christ. To start a movement of hospitality, we cannot ignore those among us who are weak and different.

Is our community truly the body of Christ? Or is it just for us to feel comfortable with others like ourselves?

Here are some subtle ways people with disabilities and their families are exiled from the church:

- A baby is born with a weak immune system. He catches every germ from others in the nursery who "just have a little cold." Soon it is easier for his mother to stay home from church than go through another round of antibiotics.
- A kindergarten girl struggles with attention deficit hyperactivity disorder. Her Sunday school teachers tell her parents she is "into everything" and disrupting the class. Soon the entire family skips Sunday school.
- A teenager in a wheelchair wants to participate in the youth retreat. But there are accessibility problems in the camp setting. It is hard to pick a suitable activity when the choices are hiking, volleyball and rock climbing.
- A woman who wears leg braces has difficulty walking up two flights of stairs to enter the worship area. Even though she loves the worship style of this congregation, she tires of the physical demands and finds another worship setting.

These examples could be multiplied many times over. They happen not because the mainstream of the church does not care but because we do not consider the needs of those who are weak and different. Eventually people slip to the margins while the church community as a whole becomes ingrown and more like a clique.

Jesus tells a parable in Luke 14 about the expected dinner guests who assume they are part of the in-group of the community. Yet in becoming so engrossed in their selfish, cliquish pursuits, they decline the invitation to attend the master's banquet. "I cannot come," each says. Today they might say, "Can't we reschedule at a time that's more convenient?" But the missional opportunity is now. The way is opened for the marginalized folks, "the poor, the crippled, the blind and the lame" who are not only invited but also given the best seats at the table. The question is, Who of us will be there to welcome them?

Places at the table: If the church follows the master who invites those who are weakest and have the most obvious disabilities, then it will need some help. Months and years of exile will not disappear simply because someone says, "You are invited." Those at the margins will need to feel the sincerity of the invitation. They will need to see the places at the table where they fit.

For most people in exile to re-enter the heart of the community of faith, it will take some bridges. People at the center will need to find, create and walk across those bridges to meet the marginalized individuals and families at their point of need. Then they will need to walk back over the bridges toward an inclusive, integrated community.

Here are four bridges that will build up the body and nurture community to include people with disabilities:

Awareness: This involves understanding the needs and challenges a person or family faces. There are different levels of understanding, some of which can happen through educating the congregation on the psychological, medical, emotional and spiritual issues related to a particular condition. But the greatest awareness happens as we share the burdens. Taking a shift interacting with a hyperactive child not only gives overburdened parents a much needed break, it allows others in the community to experience some of the challenges the family faces. Gaining this kind of awareness gives the community more creative bridges so those in exile can participate in the life of the community.

Advocacy: Even if they want to be included in community life, people with developmental disabilities often cannot communicate their needs effectively. Family members feel embarrassed about constantly asking for special considerations. It is a tremendous relief when someone else comes to a family member and says: "The Sunday school class wants to do this activity. How can we shape this to include John?" Yet because of the difficulties and inconveniences involved, the community will not often do this with commitment and resolve unless there are at least a few people who keep advocating for including everyone. The key in planning our activities is to think about how those on the margins will respond and participate. If we can make those in exile feel welcome, chances are that everyone else will feel welcome, too.

Accountability: Sometimes there is no greater frustration than vague promises. "We'll help you out" or "We'll find something for him to do" can reveal good intentions without follow-up. While some people have a gift for identifying needs and simply being at the right place at the right time, most of us need organization to be accountable. Some churches are creating a group that turns good intentions into action. Accountability can even extend as far as a supportive-care network to plan a lifetime of care for the person with special needs, even after parents are gone. However, most often accountability involves clarity in the simple week-to-week tasks, such as, "Martha Miller is responsible to get John to church." Accountability also may involve identifying and developing gifts. "Jean has a wonderful smile. If Mary works with her and the ushering committee, Jean could greet people and hand out bulletins." Accountability is a key bridge toward inclusion as specific people take responsibility for specific tasks.

Acceptance: Once gifts are identified and used, the bridge of acceptance is the most powerful gift we can give someone coming out of exile. The way we respond to a smile or a hug, the way we talk directly to a person or even how we respond to the noises of sheer excitement will communicate volumes to a person with disabilities. Some may be called to nurture intentional relationships of companionship. This is especially important as that "lovable child" grows into an awkward teenager and then an adult who still sometimes acts like a child. True companionship communicates acceptance, a key bridge that builds community.

The way we respond to a smile or a hug, the way we talk directly to a person or even how we respond to the noises of sheer excitement will communicate volumes to a person with disabilities.

Building bridges is at the heart of the mission of the church. Awareness, advocacy, accountability and acceptance set a tone of hospitality that signals inclusion for all. The apostle Paul's words ("You are the body of Christ and individually members of it.") are a constant reminder that the church is not a clique but a community of God's Spirit, meant to include everyone. TM

Paul D. Leichty is a member of First Mennonite Church, Middlebury, Ind. He and Nancy, his wife, are parents of an adult son with fragile X syndrome (often considered among the autism spectrum disorders).

The Lord is my

by Erick Sawatzky

Disability is a personal issue because I suffer from Parkinson's disease. Parkinson's is a degenerative condition that has no known cause or cure. Typically one becomes weak and stiff, and the disease manifests itself in tremors, slurred speech and imbalance.

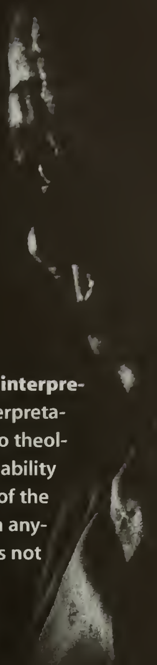
Although I have not been plagued with the question, Why me? I have wondered at times why a gracious God allows such things to happen. I have also realized there are no answers for this question and that the answers out there are all inadequate.

I first encountered this problem while working as a chaplain at the prison. Prisoners inevitably had court dates coming up. Some of them hoped that if they prayed to God and attended various services they would get two years rather than 10, or five years rather than 15. I used to tell them God was not a slot machine or Santa Claus. God was better thought of as a way through rather than a way out. I have since discovered it is easier to preach that when one is well than when one is not.

It does not take much imagination to speak of the absence or distance of God in times of disability. I find it more helpful to talk about having God reinterpreted to us. Total strangers have helped me by opening doors or doing what they can to make me comfortable. In Colorado Springs a stranger took me to dinner in his van because he thought it was too treacherous for me to walk. In the stores or at church, people who otherwise have nothing to do with me have been helpful.

Throughout the Bible we see the first being last, the last being first and the unimportance of being a head taller than everyone else. Our salvation is won through death on a cross. The kingdom of God is an upside-down kingdom.

Disability is a peace issue: One can define peace as the absence of violence, but one can also define it in terms of shalom or "at one"—of being wholesome with one's fellow human beings. That is why disability is a peace issue. People simply do not understand that accessibility



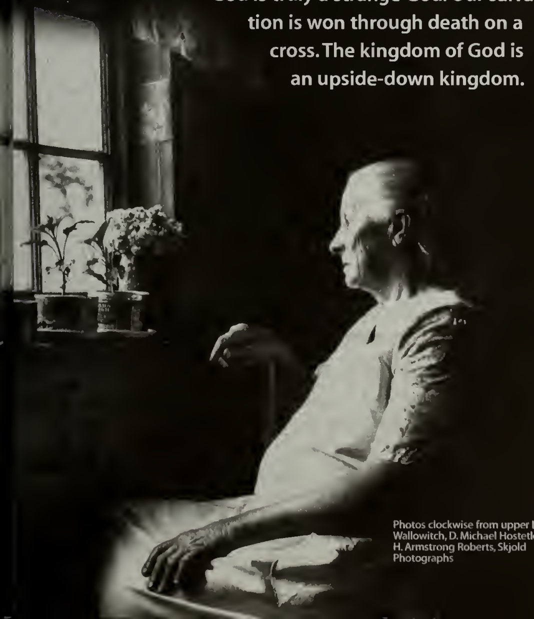
strength

Toward an Anabaptist disability theology

is not the same thing as convenience or welcome.

Disability is an issue of the Bible: It is the entire theme of the prophet Habakkuk. Habakkuk only sees violence, yet at the end of his three chapters he says: "Though the fig tree does not blossom, and no fruit is on the vines; though the produce of the olive fails, and the fields yield no food; though the flock is cut off from the fold, and there is no herd in the stalls, yet I will rejoice in the Lord; I will exult in the God of my salvation. God, the Lord is my strength; he makes my feet like the feet of a deer, and makes me tread upon the heights" (3:17-19a).

And that is not all. Throughout the Bible we see the first being last, the last being first and the unimportance of being a head taller than everyone else. Our God is truly a strange God. Our salvation is won through death on a cross. The kingdom of God is an upside-down kingdom.



Photos clockwise from upper left: Wallowitch, D. Michael Hostetler, H. Armstrong Roberts, Skjold Photographs

Disability is an issue of biblical interpretation: Often that term—biblical interpretation—gets overloaded. We need to do theology. If one does a word search for disability in the Bible and looks for discussion of the theme, I doubt one will come up with anything. But just because the Bible does not address certain issues in certain language with certain words does not mean it doesn't have anything to say about the issue.

Nancy Eisland writes in *The Other Side* (September-October 2002): "The primary problem for the church is not how to 'accommodate' disabled persons. The problem is a disabling theology that functionally denies inclusion and justice for many of God's children. Much of church theology and practice—including the Bible itself—has often been dangerous for persons with disabilities. The prejudice, hostility and suspicion toward people with disabilities cannot be dismissed simply as 'relics of an unenlightened past.' "

"Much of church theology and practice—including the Bible itself—has often been dangerous for persons with disabilities."

Disability is a theological issue: It deals with real people and a real God. It is a real issue because, as theologian Stanley Hauerwas says, sometimes you can only name the silences. We need to go beyond pity and patronage in our churches and in our society. We also need to find understanding and meaning in talking to people with disabilities who might give us an answer. TM

Erick Sawatzky is a member of Eighth Street Mennonite Church, Goshen, Ind.

An immoral strategy

Ancient feel: Nineveh in Iraq

Why bombing Iraq is a bad idea

by Micah Keller Shristi

I visited Mosul in northern Iraq Jan. 3-4 as a member of the Iraq Peace Team (www.iraqpeaceteam.org). We spent our time in Mosul visiting churches and mosques, chatting with shopkeepers and savoring the ancient feel of a city that has been inhabited since its name was Nineveh and God told Jonah to go preach to the people there.

Northern Iraq is a beautiful place, and I feel privileged to have visited there and met so many wonderful people. I also found it a sad place to visit. After 12 years of U.N.-U.S. sanctions, many people in Mosul spend their time worrying about where their next meal will come from. A greater worry, especially now, is that U.S. bombs will fall on this vibrant city, as they often do on the surrounding hillside villages. Saying goodbye to the people I met in Mosul was difficult. I don't know if they will be alive when I make a return visit.

As in Baghdad, Muslims and Christians in northern Iraq have lived in harmony for hundreds of years. However, newly made friends in Mosul told our group that rhetoric and threats from Washington of full-scale war are disrupting that harmony.

"When Mr. Bush called the invasion of Afghanistan a 'crusade,' it made a lot of people here very nervous," said Father Akhmed, a Dominican priest at Clock Church in Mosul.

Although Bush's aides had him apologize for the remark, Father Akhmed says the damage was already done. Many Muslims here already perceived U.S. aggression as anti-Islamic, and Bush's remark just confirmed that suspicion.

As in Baghdad, Muslims and Christians in northern Iraq have lived in harmony for hundreds of years. However, rhetoric and threats from Washington of full-scale war are disrupting that harmony.

Christians here worry that a forced regime change in Iraq may mean that radical Islamic factions will take power and squeeze out the rights and freedoms of Christians afforded by the current secular government in Baghdad.

Minority Muslim groups and the small population of Iraqi Jews have similar concerns about a U.S.-influenced regime change. Although many top Iraqi officials are Sunni, a Shiite Muslim and a Christian sit on the seven-member Revolutionary Council. The current government provides security guards for minority Shiite pilgrimage sites and pilgrim groups. Baghdad's 2,500 Jewish residents also enjoy special protection.

Minority Sufi mosques are increasingly attended throughout the country.

"I hope in your visit to Iraq you have discovered that Islam—like all religions—is a religion of love and peace. No religion teaches people to kill other people," said Ali Abuteebu, a representative for the Sufi Muslim leader Al Sheikh Mohammad Abdul Khareem.

Sipping on a glass of sweet Iraqi tea, he continued: "It is more difficult to build than destroy. By killing our people and destroying our buildings, America does not show that it is strong. Why don't the Americans build the people of Iraq by sending medicines and food and by participating in our economy?"

The sound of air raid sirens in Mosul is a normal, almost everyday experience according to Sister Shereen, a Dominican nun. The bombing that often follows the sirens is what people struggle to deal with.

"It is our job in the church to help take this pain from our people, but how can we?" she told me, speaking of what she describes as "deep psychological pain" that comes from the loss of life as well as the fear of American bombings around Mosul.

During the Gulf War, a U.S. plane dropped a bomb on the church next door to Sister Shereen's convent. Several members of the five families who were taking refuge there were killed. The church has recently been rebuilt.

It seems that the U.S. military is getting increasingly aggressive in its bombing campaigns in the no-fly zones, especially in the south but also in the north near Mosul.

Some analysts say that U.S. fighter pilots have been ordered to take more risks, been given lower flight plans and are stepping up attacks on more controversial targets. Some conjecture that military planners hope to provoke an incident, such as a U.S. plane getting shot down, as an excuse to begin a full-scale invasion.

This is an immoral and dangerous strategy for many reasons. For one, it puts U.S. pilots at great risk of being shot down by Iraqi anti-aircraft fire. Furthermore, the bombing of Iraqi military targets puts nearby civilians and civilian infrastructure at risk. On Jan. 1, one news service reported three bombings in which civilian targets were blown up.

After a long talk and many strong coffees, Sister Shereen and Father Akhmed sent our group off with a song. They chanted the Lord's Prayer in their native language: Aramaic. Iraq is home to the world's largest population of native speakers of the language Jesus spoke, with some 300,000 Aramaic-speaking Christians living mostly in and around Mosul.

"Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us."

Micah Keller Shristi, a 2000 graduate of Eastern Mennonite University, Harrisonburg, Va., teaches English at the American Language Center in Kathmandu, Nepal. Information for this article was gathered in Mosul and Baghdad Jan. 3-5 and compiled on Jan. 13.

The folly of war

by B. Charles Hostetter

B. Charles Hostetter

Courtesy photo

Oh, the folly of war. There isn't even the least bit of common sense to it. War even ruins those that do survive from fighting. Returning from war, soldiers are generally ruined physically, mentally, socially, morally and spiritually. It seems like the world as yet does not see the folly of war. The devil surely has the world under his control. He glorifies war to man, and man takes it and almost thinks he likes it.

We are taxed, overwhelmed by taxes for what is dead and gone, and again for what as yet has not been. What does war mean? It means destruction of mankind, material and country.

Is war folly? I am sure it is. In the light of only the few things I have mentioned about war, we can well understand why Christ forbade his disciples to participate in war. Christ came to bring peace and goodwill to men. He is [the] Prince of Peace who long ago foretold the folly of war in the words, "He that leadeth into captivity shall go into captivity; he that killed with the sword must be killed with the sword" (Matthew 26:52b).

The world in its solemn moments tells us his remedy is good. Let's listen to one man who has been in the war: "Whether a man be Jew or Gentile, whether we believe Jesus the Son of God in fact or a son of man inspired by God with infinite faith and understanding such as all might achieve, we must acknowledge that emulation of his life would be the realized ideal." Christ, whose highest law is love, is the only remedy for war, and the world knows it. I say, What the world needs is Jesus, to save it from this supreme folly.

B. Charles Hostetter was a Mennonite Church leader. This is an excerpt from a prize-winning speech he gave at Eastern Mennonite College, Harrisonburg, Va., in 1937.

RESOURCES

The Peace and Justice Support Network of Mennonite Church USA offers resources to educate and witness. Flags, T-shirts and bumper stickers with the message "Pray for Peace, Act for Peace" are available. Go to peace.mennolink.org or call 866-866-2872.

The Enigma of Anger: Essays on a Sometimes Deadly Sin by Garret Keizer (Jossey-Bass, 2002, $22.95) explores anger as a part of our created nature and how we can redeem it.

Toil and Triumph by Tony Brown (2002, $15) is the acclaimed baritone's latest CD. Brown is artist-in-residence at Hesston (Kan.) College. The CD is available from Provident Bookstores.

Mile Markers: 31 Stops on Your Inner Journey by Daniel J. O'Leary (Ave Maria Press, 2002, $12.95) is a companion to readers who set out to deepen their life, live more freely and be happier.

'Don't Gift-Wrap the Garbage': Down-to-Earth Daily Meditations for Women by Karen Stroup (Ave Maria Press, 2002, $15.95) shows how mundane experiences can be the perfect opportunity for recognizing God.

Drawing from Wisdom's Well: Stories, Celebrations and Explorations of Courageous Women of Faith by Gloria L. Ulterino (Ave Maria Press, 2002, $17.95) involves us in the struggles, hopes and convictions of women of faith such as the Samaritan woman, Martha and Julian of Norwich.

The J.R.R. Tolkien Handbook: A Concise Guide to His Life, Writings and World of Middle-Earth by Colin Duriez (Baker, 2002, $12.99) gives quick and easy access to the key characters, events and places in Tolkien's writings, plus details about his friends and colleagues, the writers who influenced his work and summaries of his beliefs and how they are revealed in his writings.

The Work Is Thine, O Christ: In Honor of Erland Waltner, edited by June Alliman Yoder (Institute of Mennonite Studies, 2002, $10), celebrates the life and ministry of Erland Waltner, longtime church leader who helped build bridges among Mennonites. Order from Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517-1999, and include $3 for shipping.

Sketches: Bringing Martha to Life (Genesis Resource Group, 2002, $19.99) is a one-act, one-woman play on video that tells the story of Jesus' friendship with Mary and Martha. The material includes a study guide and is available in VHS or DVD format. Contact Builder@zoominternet.net.

In the Ruins of the Church: Sustaining Faith in an Age of Diminished Christianity by R.R. Reno (Brazos Press, 2002, $15.99) argues that to be the church is to embrace a "broken way of life." Rather than recoiling from suffering we should draw near to Christ through his body, the church, "however burdensome, however heavy with failure, limitation and disappointment."

This Amazing World, compiled by Lois Rock and illustrated by Ruth River (Good Books, 2002, $16), is a collection of poetry for children about the environment, with full-color illustrations.

Jane Kenyon: A Literary Life by John H. Timmerman (Eerdmans, 2002, $25) looks at what forces and influences shaped Kenyon's poetry and her life as a poet.

Hearing God's Call: Ways of Discernment for Laity and Clergy by Ben Campbell Johnson (Eerdmans, 2002, $16) explores the various aspects of call and offers practical suggestions for discerning and acting upon the voice of God.

Ruth, Jonah, Esther: Believers Church Bible Commentary Series by Eugene F. Roop (Herald Press, 2002, $24.99) focuses on three of the Bible's most compelling short stories. Roop draws attention to distinctive characteristics of these three dramas.

Reading Is Believing: The Christian Faith Through Literature and Film by David S. Cunningham (Brazos Press, 2002, $18.99) shows how a specifically Christian reading of novels and movies can lead Christians to a more precise and more experiential knowledge of their faith.

DreamSeeker Magazine is an Anabaptist-related magazine dedicated to connecting readers and writers interested in "voices of the soul." Released quarterly and published through Cascadia Publishing House (formerly Pandora Press U.S.), it is available online at www.CascadiaPublishingHouse.com/dsm/ as well as in hard copy from 126 Klingerman Road, Telford, PA 18969, 215-723-9125, for $14.95 per year or $3.75 per issue.

No One But You: Living Your Call in an Ever-Changing World by Richard Gribble (Ave Maria Press, 2002, $12.95) brings together a variety of people whose stories of courage and integrity challenge us to live extraordinary lives.

The Compassionate Congregation: A Handbook for People Who Care by Karen Mulder and Ginger Jurries (Faith Alive Christian Resources, 2002, $12.95) is a compilation of true stories and suggestions from people who have experienced difficult situations of caring for others.

Winter: A Spiritual Biography of the Season, edited by Gary Schmidt and Susan M. Felch, with illustrations by Barry Moser (SkyLight Paths, 2003, $21.95), brings together more than 30 reflective essays, stories and poems that celebrate the glory of winter as a spiritual gift. Selections include works by Annie Dillard, Jane Kenyon, Kathleen Norris, Ron Hansen, Will Campbell, John Updike, Patricia Hampl, E.B. White and others.

Bonhoeffer, produced by Martin Doblmeier (Journey Films, 2003), is a feature-length documentary on the German theologian who was executed by the Nazis. It is to play in select theaters in 2003. For more information visit www.journeyfilms.com.

The Purposes of Scripture in Your Life by Eugene Madeira (World Mission Associates, 2002, $19.95) is a Bible handbook for lay people and Bible study teachers. To order call 800-230-5265.

Jesus in Back Alleys: The Story and Reflections of a Contemporary Prophet by Hubert Schwartzentruber (DreamSeeker Books and Herald Press, 2002, $13.95) is the story of a long-time Mennonite pastor.

Empty Room With Light: Poems by Ann Hostetler (DreamSeeker Books and Herald Press, 2002, $12.95) seeks to articulate moments of illumination in everyday life.

The Life of Evelyn Underhill: An Intimate Portrait of the Groundbreaking Author of *Mysticism* by Margaret Cropper (SkyLight Paths, 2003, $18.95) captures the spirit, journey and wisdom of one of the most influential women of the early 20th century.

Still Bored in a Culture of Entertainment: Rediscovering Passion & Wonder by Richard Winter (InterVarsity Press, 2002, $12) explores the nature, causes and effects of boredom and how to counteract it.

Servant Leadership: A Journey Into the Nature of Legitimate Power & Greatness by Robert K. Greenleaf (Paulist Press, 2002, $22.95) is the 25th anniversary edition of the book that says service ought to be the distinguishing characteristic of leadership.

Christianity at the Religious Roundtable: Evangelicals in Conversation With Hinduism, Buddhism and Islam by Timothy C. Tennent (Baker Academic, 2002, $19.99) raises an awareness of the need to think more critically about Christianity's encounter with world religions.

The Cost of Moral Leadership: The Spirituality of Dietrich Bonhoeffer by Geffrey B. Kelly and F. Burton Nelson (Eerdmans, 2003, $25) shows how Bonhoeffer's spiritual life formed him into an exceptional moral leader.

Mennonite Your Way

Box 425 • Landisville, PA 17538-04
Return Service Requested

2003 Tours

"Travel With A Purpose"

To Friends of *The Mennonite*

MYW Tours

Box 425
Landisville PA 17538

Phone:
717-653-1111
800-296-1991

Fax:
717-653-0990

Email:
MYW1525@aol.com

Website:
www.mywtours.com

Introducing—Mennonite Your Way Tours

Bringing people together for Christian fellowship is at the core of Mennonite Your Way. After publishing the first edition of the Mennonite Your Way Directory in 1976, the next logical progression was to "bring people together" in a tour and travel program. Just one year later, 1977, Mennonite Your Way Tours was begun. For more than, 25 years MYW Tours has been bringing people together, offering tours to nearly every continent in the world. "Travel with a purpose" is at the heart of MYW Tours. While the Tours program uses motels and other unique lodging (not private homes as in the Directory program), the tours continue a special focus on the faith, culture, and history of local Christians as we visit their communities. No matter your home base, most MYW Tours have an option for joining the tour group en-route. Please inquire. All tours are planned and personally escorted by Leon and/or Nancy Stauffer. We invite you to join a MYW Tour. We are eager to learn to know you.

In Friendship

Leon & Nancy

Leon & Nancy Stauffer
MYW Tours Directors

At a glance

2003 Tours

Texas Spring Flowers and Ranches
April 1-15

Southwestern United States
April 25 – May 10

Canadian Rockies
June 12 – July 3

Alaska Tour/Cruise
July 10 – 24

Mennonite World Conference & Kenya Safari
July 30 – August 19

Maritime Provinces of Canada
September 2 – 13

Lake Michigan Circle Tour
October 1 – 11

Australia & New Zealand
October 20 – November 14

Mini Tours

Philadelphia Flower Show - March 5
Three Little Bakers & QVC - March 13
Savage Mill & Ladew Topiary Gardens - May 15
Horses, Bears & More - June 5
Holocaust & Temple - September 20
New York City Exploration - September 25
Perry County Colors - October 14
Poconos & Train - October 16
Ford's Theatre (DC) "Christmas Carol"
Cape May (NJ) Victorian Christmas
Bethlehem (PA) The Christmas City
NY Christmas Spectacular–Radio City
Cup of Christmas Tea & Candles

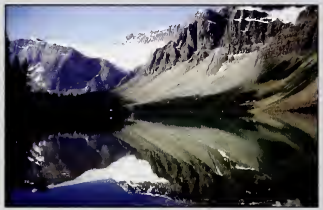
2003 Mennonite

Texas Spring Flowers & Ranches • April 1-15

Enjoy an early springtime - see the color, smell the fragrance of the wildflowers and visit the farms and ranches of the Lone Star State. Hear more of the Kennedy assassination story and see the sprawling metropolis of Dallas-Fort Worth. Texas is ranch country. We'll visit the Y.O and King ranches, the LBJ Ranch & "Texas White House". Stop by the chuckwagon for a real cowboy supper. Learn how quarter horses are trained in cattle cutting. Tour Washington County; see the back roads full of blue bonnets, paintbrush and other wildflowers. Taste-test the Blue Bell ice cream. Don't miss the history lessons of the Alamo and the NASA space center. Great fellowship at the Austin Mennonite Church. (Fly-in option to Dallas, TX with departure from Houston, TX.)

Southwestern US • April 25 - May 10

Be astonished at the deserts and canyons of Arizona and New Mexico. Great cactuses stand in Saguaro National Park. At the White Sands National Monument, take your shoes off and enjoy the immense dunes. Carlsbad Caverns has more than 30 miles of underground corridors. We won't miss Canyon de Chelly, the Petrified Forest and the strangely beautiful Painted Desert. The famous Grand Canyon is awesome. Learn of early civilization at Acoma Pueblo, the "Sky City". And don't miss Wild West stories of the area. Tombstone steps back to the gold rush days. Santa Fe and Albuquerque reflect Spanish-Mexican colonial times. The lights of Las Vegas and the hot quiet of Death Valley will stretch our imagination. Parks guide Kent Kauffman helps us experience this land of contrasts. (Tour begins in Phoenix, AZ and ends in Las Vegas, NV; Inquire about fly-in options. Travel planning help available.)

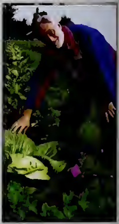


Canadian Rockies • June12 - July 3

How can you describe the grandeur of the Canadian Rockies? In Banff and Jasper National Parks, see the snow capped peaks, in the Columbia Icefields our snow coach drives on top of a glacier. Banff Springs Hotel is as elegant as Lake Louise is picturesque. Our travels take us through the Badlands, Yellowstone, Grand Tetons, and Glacier Parks. The four presidents of Mt. Rushmore will challenge your mind, the Passion Play will challenge your spirit. We'll visit a Hutterite Colony and worship with Mennonites in Freeman, SD. Kent Kauffman, guide and storyteller, helps interpret this tour. (Bus pick-ups in PA, OH, IN /Mi and IL. Fly in options farther west)

Alaska Tour/Cruise • July10 - 24

This spectacular tour of the 49th state by air, train, bus & cruise begins in Anchorage. Enjoy fellowship with local Mennonites. See the farming region and Prince William Sound with its 26 Glaciers. By domed railcar, visit Denali Park with its wildlife and wonderful views of Mt. McKinley. In Fairbanks, see the pipeline and visit a native village with sled dogs. Learn the gold rush story; travel the Yukon River. Cruise the 1,000-mile inside Passage with a port-call at Ketchikan, the salmon capital and conclude at beautiful Vancouver. (Fares available from your home city.)



Mennonite World Conference & E. Africa Safari • July 30 - August 19

Africa 2003 – the 14th World Assembly of Mennonite World Conference convenes in Bulawayo, Zimbabwe, August 11-17. Our pre-Conference safari takes us to Kenya. Modern Nairobi is the center of much Mennonite activity. Home to the Nairobi Mennonite congregation, Eastleigh Centre ministers in this predominately Muslim community. While in Nairobi, we'll also visit Rosslyn Academy, the Nairobi Guest House and church and MCC offices. In west central Kenya, stands the Olepolos Mennonite Church comprised of Masai believers. Nearby we will join an exciting Wildlife Safari in the Masai Mara National Reserve, an extension of the vast Tanzania Serengeti Plains. Enroute to MWC we will have glimpses of Johannesburg in South Africa, also Victoria Falls, one of the world's greatest natural splendors. (Departure from east coast U.S. Fares available from your home city.)

Your Way Tours

Maritime Provinces of Canada • September 2 - 13

(Tour is nearly filled. Possibility of a similar tour in August. Please Inquire.)

The wonders and beauty of the North Atlantic come alive as we travel the New England coastline. Our visit takes us to New Brunswick, Prince Edward Island and Nova Scotia. The farms of these provinces will attract you. See the Anne of Green Gables house and enjoy the evening musical performance. You will find the Cabot Trail both beautiful and rugged. Peggy's Cove is scenic with its small fishing boats and the stately lighthouse. A grand place to eat lobster. To visit and sing with the Kleine Gemeinde Mennonite group is a treat. (Fly-in option to Portland, ME.)

Lake Michigan Circle Tour • October 1 - 11

What a beautiful time of year to see the changing colors around these Lakes. Near the shoreline of Lake Michigan, explore the Dutch town of Holland. Along the lakeshore, for 37 miles stretch the sand dunes of Sleeping Bear National Lakeshore Park. Sheltered along Lake Michigan, Traverse City is beautiful with its Victorian-era buildings. Touring an orchard we learn why this area is sometimes called the "Cherry Capital of the World". A horse drawn carriage ride and luncheon at historic Grand Hotel are highlights of the visit to Mackinac Island. Visiting the Upper Peninsula is another world, a beauty all its own. We learn the importance of logging, and paper-related industries to these small communities. On the western side of Lake Michigan we soon find ourselves in Wisconsin's beautiful Door County and Peninsula. See fishing villages, small farms, orchards, quaint shops-engulfed by fall colors. (Itinerary available late Feb. 03.)

Australia & New Zealand • October 20 - November 14

The tour of a lifetime "downunder". Sheep and cattle ranches, urban areas, native people and historic centers, scenic beauty and church contacts – all invite us to consider this special visit. In Australia, we visit the largest city, Sydney and its famous Opera House and harbor. Melbourne is unique as an educational and cultural center; you must visit Victoria Market. Canberra, is the capital and site of the Parliament House. Then off to the mountains and parks on the edge of the outback to see kangaroos in natural habitat. Visit a ranch, then join the farm family for lunch, also attend the local stockyards. Join the local Mennonite congregation for a worship experience. We enter New Zealand's South Island at Christchurch, a most British city, and enjoy a typical evening dinner with a gracious host family. A cruise on pristine Milford Sound will inspire you, as will views of Mt. Cook, on the "Southern Alps". Our visit to a sheep farm will be interesting, especially the sheep dog demonstration. On the North Island, the town of Rotorua tells of the native peoples – the Maori culture. Auckland, the "city of sails", is beautiful with its many harbors. (Optional pre-tour to Great Barrier Reef, October 17-22. Priced from Los Angeles, CA. Ask for add-on airfares from your home departure city.)

1st Class Postage
Required
Post Office will
not deliver with
out proper
postage

37¢

MENNONITE YOUR WAY
BOX 425
LANDISVILLE, PA 17538-0425

2003 Mini Tours

- Mini tours begin from Lancaster, PA area -

Philadelphia Flower Show - Wed, March 5

The world's largest indoor flower show at the PA Convention Center takes on a Latin flair with the theme "Festival de las Flores." Leisurely stroll by thousands of exotic flowers and lush tropical foliage; take in the lectures and demonstrations. Acres of floral displays and scenic landscapes await you!

Three Little Bakers & QVC - Thurs, March 13

Three Little Bakers offers entertainment with a delightful musical parable—*Joseph & the Amazing Technicolor Dreamcoat*. An extensive array of foods lines the buffet table. In West Chester, tour the QVC studio—see exhibits and displays; catch a glimpse of a live broadcast, from the 20,000 square feet studio – the marvel of electronic selling.

Savage Mill & Ladew Topiary Gardens - Thurs, May 15

Learn the story at Historic Savage Mill in Maryland, a working textile mill from 1822 - 1947. Browse the shops and antique centers. Enjoy a house tour at Ladew Topiary Gardens and view collections of antique English furniture, paintings and fox hunting memorabilia. Walk through the 15 thematic "garden rooms" in full bloom.

Horses, Bears & More - Thurs, June 5

Savor the aroma of tempting snacks at Snyder's of Hanover. Experience one of the world's largest pipe organs at St. Matthew's Lutheran Church. At Land of Little Horses you'll get acquainted with the Falabella Miniature horses during a barn display and show. Stroll through the teddy-bear barn at Boyds Bear Country. Enjoy a family style dinner in the barn.

Holocaust & Temple - Sat, September 20

The Holocaust Memorial Museum documents the dark story of the annihilation of millions during World War II. A visit to a Jewish Temple and service gives further appreciation of this peoplehood. Includes a quick driving tour of the capital city and a lunch stop at the Old Post Office building.

New York City Exploration - Thurs, September 25

Visit the "Big Apple". On the "Seaport Liberty" Cruise we'll have a great view of the downtown skyline. Our cruise takes us past the Statue of Liberty and near Ellis Island. Explore downtown. See the docks and fish market at South Street Seaport; get a bite to eat. Remember and view ground zero. Drive through mid-town.

Perry County Colors - Tues, October 14

Taking the back roads of Perry County, our local guide will tell us tales of early settlers in this rural county. Our visits take us to a one-room school, past early churches and a gristmill. A tasty lunch in a local restaurant and visits to local antique and craft shops are sure to please. Look for the outstanding fall foliage colors.

Poconos & Train - Thurs, October 16

A mid-morning snack of apple streusel and coffee awaits us at the Honesdale Train Station before taking a scenic fall foliage train ride along the Lackawaxen River. Enjoy a family style lunch at Ehrhardt's Waterfront Banquet Center on beautiful Lake Wallenpaupack. Leisurely stroll the grounds and breathe in the spectacular views of the lake and colorful mountains!

CHRISTMAS TOURS

(December 03 – complete details later)

- **Ford's Theatre (DC) "Christmas Carol" & Lights**
- **Cape May (NJ) Victorian Christmas**
- **Bethlehem (PA) The Christmas City**
- **NYC Christmas Spectacular–Radio City**
- **A Cup of Christmas Tea & Candles**

SEE MYW SCRAPBOOK ON THE WEB...

Check out the Mennonite Your Way Tours website. Meet Leon & Nancy and the office staff. See what's coming: new tour details, new services. MOST OF ALL – LOOK FOR MYW SCRAPBOOK. See colorful photos of past tours and comments from our tour members. "Travel" with us. Look us up on the web.

www.mywtours.com

When available, please send me itineraries on the following MYW tours. . .

2003 MULTI-DAY TOURS

☐ Texas Spring Flowers & Ranches • April 1-15
☐ Southwestern U.S. • April 25-May 10
☐ Canadian Rockies • June 12-July 3
☐ Alaska Tour/Cruise • July 10-24
☐ Mennonite World Conference & E. Africa Safari • July 30-August 19
☐ Maritime Provinces of Canada • September 2-13
☐ Lake Michigan Circle Tour • October 1-11
☐ Australia & New Zealand • October 20-November 14

2003 MINI TOURS

☐ Philadelphia Flower Show • March 5
☐ Three Little Bakers & QVC • March 13
☐ Savage Mill & Ladew Topiary Gardens • May 15
☐ Horses, Bears & More • June 5
☐ Holocaust & Temple • September 20
☐ New York City Exploration • September 25
☐ Perry County Colors • October 14
☐ Poconos & Train • October 16

2004 MULTI-DAY TOURS PREVIEWS

☐ Southern Blossoms & Plantations • March/April
☐ Europe-Germany, Switzerland • June
☐ California & Fruit Drying • July
☐ Alaska Tour/Cruise • July/August
☐ Cruising the Erie Canal • August
☐ Maritime Provinces • September
☐ Peaks, Parks and Canyons • September/October

• • •

☐ Please send general information on Mennonite Your Way Tours

My Name ____________________

Address ____________________

____

A woman stoned

by Mary E. O'Dell

Good enough for God, she is
gathered in his arms, the cut on her temple
bleeding onto his rough brown robe.

She deserves to die,
they chant. Kill her,
kill this whore.

How strange a word
when you only say or hear it:
whore.

Hoar.
Hoarfrost, that rime of crusty white,
rimming meadow blossoms dead in January.

But she is warm and oily, slick in self-abandon.
Her sweated perfume fills him
with forgiving.

Flying stones turn to petals dark and desiccated
in the sudden chill
winter solstice of his horrific love.

Mary E. O'Dell lives in Louisville, Ky.

Spring cleaning for the soul

Marlene Kropf is director of the Mennonite Church USA Executive Board Office of Congregational Life.

Every spring, out came the brooms, dust cloths, furniture polish and buckets of sudsy water. For at least a week we scrubbed every surface, scoured every corner and polished every piece of furniture. At last the clean, fresh smell of spring filled every room.

It happened at church, too. The revival preacher came for a week of meetings. Every night we gathered for singing, exhortation and calls to repentance. We examined every corner of our hearts, confessed our sins, made restitution and walked toward Easter with cleansed and renewed hearts.

Though we never made a connection between renewal meetings and the Lenten season in the Mennonite church of my childhood, we were—for all practical purposes—observing Lent in much the same way the church has always observed this season. The Christian church intuited, almost from its beginning, that the joyful new life of Easter could not spring forth without a season of preparation.

During the weeks of Lent, God's Spirit is given opportunity to clear away the clutter, sweep away the dust and wash us clean.

In the daily round of life, dust and cobwebs accumulate in our souls. The hidden corners of our hearts become encrusted with grime or filled with forgotten debris. During the weeks of Lent, God's Spirit is given opportunity to clear away the clutter, sweep away the dust and wash us clean. We are invited to prepare ourselves—heart, soul, mind and body—for the new life of Easter.

A fact not well known is that the three-year lectionary cycle of Lenten Scripture readings calls three different groups of people to new life. Year A (2002) is the year of conversion and is geared to new believers. In worship we gather around such classic conversion stories as those of Nicodemus, the Samaritan woman and the man born blind. We marvel at the transformation that occurs when people meet Jesus face to face and are born anew.

Year B (2003) focuses on the faithful, those who have obediently followed Christ but who may have become weary in well-doing or have lost the fervency of their first love. As an antidote to our lethargy, the Scripture texts for the season call us to remember the story of salvation as a love story and to renew our covenant with a faithful God. In worship we revisit the stories of Noah and the flood, Abraham and Sarah, Moses on Sinai, the children of Israel in the wilderness, the prophets who promise a new covenant written on hearts and, finally, the gracious gift of God's Son. In remembering and retelling the story we are renewed.

Year C (2004) focuses on the penitents and extends an invitation to those who have fallen away from the faith to return to fellowship with Christ and the church. The pivotal story is the parable of the waiting father and prodigal son. Throughout the season, those who have wandered away are called to return to God's welcoming arms.

Within the context of the three-year Lenten cycle, a vigorous call to ongoing conversion is offered to all. And in each year—A, B or C—an overwhelming biblical image is the lavish grace and mercy of a faithful God who will not forsake those who call on God's name.

As appealing as these stories and images are, I must admit that I do not eagerly anticipate the season of Lent as I do Advent. After all, birth is more attractive than death. Yet I have found the discipline of Lent a necessary and life-giving practice. Though examination and confession are meant to be a regular part of our lives, it is easy to neglect or avoid the rigor of thorough scrutiny. Even though my mother and I cleaned our house every Saturday, she still found it necessary to set aside a week every spring for a more rigorous cleansing. In the same way, Lent exposes the deep dirt, the hidden failures and blindness that often escape notice but rob our lives of joy and growth.

Yet Lent is not the end. Rather it is a means to an end. If we experience Lent as drab or gloomy, then we have misunderstood its purpose. Repentance and confession of sin are the prelude to liberation. They are the entrance to the glorious splendor of Easter. Like the spring cleaning rituals of my childhood, the season of Lent opens our soul-windows to the fresh breezes and sweet scents of new life. Then for the entire Easter season—a full seven weeks of rejoicing leading to Pentecost—the church sings joyful alleluias and revels in worship of the risen Christ. Radiant with new life, the church joins God's loving, creative mission to make all things new and to destroy death forever. TM

IN THE NEXT ISSUE

- **You shall be like a spring of water**—Patricia Plude
- **Lenten reflections**—Mennonite Central Committee workers

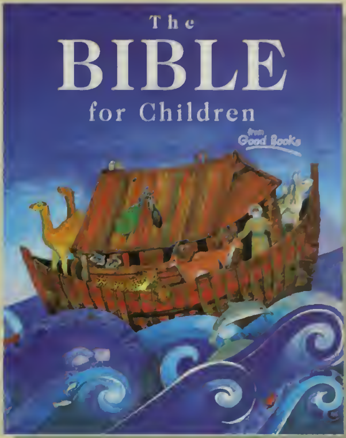
The Bible for Children

A classic treasure that vividly captures the eternal theme of God's unending love and the many people and occasions that fill the Old and New Testaments.

The stories comprehensively cover key themes of the Bible; they are faithful to the meaning and spirit of the original Scripture. The imaginative style reflects the variety of the biblical text—riveting stories, reporting, poetry, history, letters.

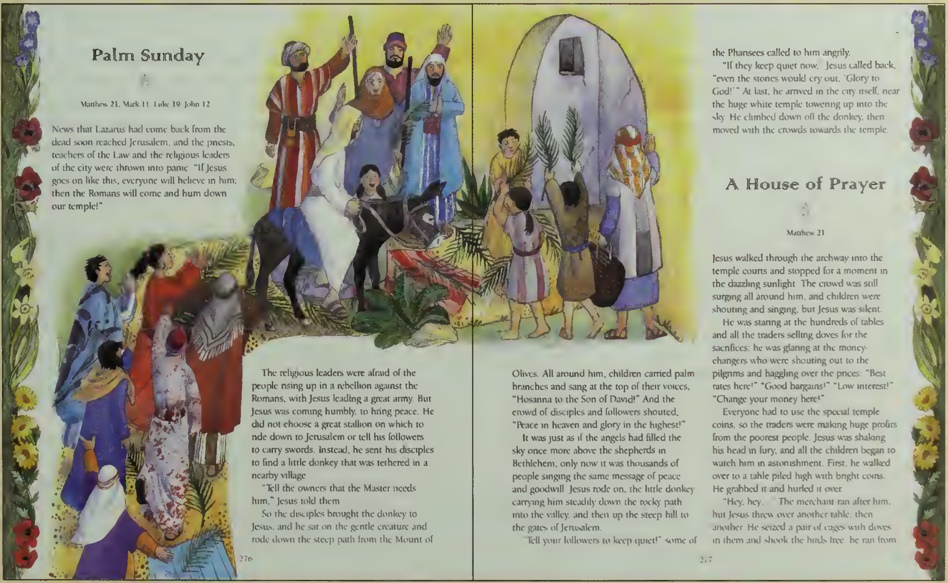
"A vibrant jacket featuring Noah's Ark sets the stage for this comprehensive collection of more than 200 Bible stories. Watts' retellings from the Old and New Testaments are vivid and evocative, introducing young readers to the mystery and wonder of this great book. History is made human and characters made flesh, as in the story of Abrahm and Sarah. Children will encounter anew Shadrack, Meshach, and Abednego walking out of a fiery furnace and Jonah surviving three days in a whale's gut.

"Besides marvelous stories to rival any edge-of-the-seat video, there are paraphrases of popular psalms and Old Testament words of wisdom and prophecy. The handsome pictures and decorated borders employ a rich palette of colors and patterns, giving the book a contemporary look. Also included are indexes of people and places, a glossary, and a map." — Booklist



by Murray Watts,
illustrated by Helen Cann

Ages 7-12 • 352 pages
full color throughout
hardcover with dustjacket
$23.99



Palm Sunday

Matthew 21, Mark 11, Luke 19, John 12

News that Lazarus had come back from the dead soon reached Jerusalem, and the priests, teachers of the Law and the religious leaders of the city were thrown into panic. "If Jesus goes on like this, everyone will believe in him; then the Romans will come and burn down our temple!"

The religious leaders were afraid of the people rising up in a rebellion against the Romans, with Jesus leading a great army. But Jesus was coming humbly, to bring peace. He did not choose a great stallion on which to ride down to Jerusalem or tell his followers to carry swords. Instead, he sent his disciples to find a little donkey that was tethered in a nearby village.

"Tell the owners that the Master needs him," Jesus told them.

So the disciples brought the donkey to Jesus, and he sat on the gentle creature and rode down the steep path from the Mount of

276

Olives. All around him, children carried palm branches and sang at the top of their voices, "Hosanna to the Son of David!" And the crowd of disciples and followers shouted, "Peace in heaven and glory in the highest!"

It was just as if the angels had filled the sky once more above the shepherds in Bethlehem, only now it was thousands of people singing the same message of peace and goodwill. Jesus rode on, the little donkey carrying him steadily down the rocky path into the valley, and then up the steep hill to the gates of Jerusalem.

"Tell your followers to keep quiet!" some of the Pharisees called to him angrily.

"If they keep quiet now," Jesus called back, "even the stones would cry out, 'Glory to God!'" At last, he arrived in the city itself, near the huge white temple towering up into the sky. He climbed down off the donkey, then moved with the crowds towards the temple.

A House of Prayer

Matthew 21

Jesus walked through the archway into the temple courts and stopped for a moment in the dazzling sunlight. The crowd was still surging all around him, and children were shouting and singing, but Jesus was silent.

He was staring at the hundreds of tables and all the traders selling doves for the sacrifices; he was glaring at the money-changers who were shouting out to the pilgrims and haggling over the prices: "Best rates here!" "Good bargains!" "Low interest!" "Change your money here!"

Everyone had to use the special temple coins, so the traders were making huge profits from the poorest people. Jesus was shaking his head in fury, and all the children began to watch him in astonishment. First, he walked over to a table piled high with bright coins. He grabbed it and hurled it over.

"Hey, hey..." The merchant ran after him, but Jesus threw over another table, then another. He seized a pair of cages with doves in them and shook the birds free. He ran from

277

Good Books®

Available at local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and American Express accepted.
For shipping and handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com
(check our weekly specials—35% off!).

And little children shall lead them

Vacation Bible school idea turns into outreach for Arizona congregation.

I realized it was wrong of me to ask children to dream and visualize about ministry and then not demonstrate how to follow through.
—Jennifer Funke

The fourth- and fifth-graders at a Glendale, Ariz., congregation didn't know their idea was "missional." They simply knew that a good way to share God's love is to throw a party to celebrate Jesus' birth and invite their neighbors to come.

Based on the kids' idea, Trinity Mennonite Church held its first "Christmas in the Park" on Dec. 14, 2002, on the church grounds. During the free festival, neighbors joined the carnival-like fun, which included hot dogs, a giant inflatable slide, a petting zoo and a live nativity scene.

"During my vacation Bible school class last summer, kids in my class were talking about what it means to be a missionary right here in our neighborhood," says festival chair Jennifer Funke. "At first they gave the usual answers, such as going door-to-door to share the message about Jesus and evangelizing. But I asked them, What if someone wasn't good at that, or what if people slammed the door in their face? That's when a couple of boys said, 'Yeah, church can be a really scary place for people who haven't been there before. But what if we had a party in the park on our property? Everybody loves a party. They'd come.'

"I sat on the idea for a couple of months. But then I felt really convicted. I realized it was wrong of me to ask children to dream and visualize about ministry and then not demonstrate how to follow through."

So last September, Funke took the idea to congregational leaders, who gave it resounding support. Soon volunteers of all ages rallied to organize the festival and send 6,000 fliers throughout the area to invite their neighbors.

Adults at Trinity had been praying about caring more about their neighbors, says lead pastor Stan Shantz, but it was the children who gave feet to the prayers. As a member of Mennonite Church USA's churchwide missional church team, he was excited to see how children intuitively responded to the idea of joining in God's mission close to home and moved Trinity beyond its walls into its backyard.

"This was truly a case of 'out of the mouths of babes' and 'a little child shall lead them,' " Shantz says. "It's amazing how God works. During a church board retreat last May, we had discussed the missional idea of sharing God's love across the street. And without mentioning this to them, in June the kids came up with this idea on their own."

About 450 people came to the festival, including 70 English-speaking families who said they didn't have a church home. In addition, 27 Spanish-speaking families also came. They were greeted by leaders of Iglesia Biblica de Fe, a Spanish congregation that rents space from Trinity.

Mennonite Church USA photo by Jack G. Ludwig

Judy Bontrager of Trinity Mennonite Church, Glendale, Ariz., helps a child do crafts during the "Christmas in the Park" festival sponsored by the congregation on Dec. 14, 2002.

"It's great to see how children have taught us adults some things about following through to make a dream happen," Funke says. "They held us accountable to not just talk about ministry but to actually do it."

As successful as the festival was, it was not the event but the change in attitude it evoked that most excites Shantz and associate pastor Stephen (Tig) Intagliata. As the neighborhood around Trinity changes—more church families are moving farther away and Hispanic immigrants and others are moving in—the congregation needs to build community in new ways.

"This festival gave us a taste of what it means to think of the needs of others as we're planning events," Intagliata says. "We've done festivals before just for us. But it's no longer just about us. … It's an exciting time but also a scary time, because we don't know where all this will take us. … It means reordering our priorities as a church and reordering our mindset. We need to think creatively and let the Holy Spirit guide us."

That means, among other things, that the church will remain where it is. "We've talked about moving our church out to a northwest suburb," Shantz says. "But we've decided to stay and renovate our facility by adding a couple of new buildings. But since we've committed to staying here, we need to know who lives here and how we can reach out to them. … We don't want to be just a drive-in church but a church that's rooted in its community."*—Laurie L. Oswald of Mennonite Church USA News Service*

Distance-education program brings church leaders closer to ministry

David Crable literally rose from the depths to become a pastor. He was a coal miner in southwestern Pennsylvania when his home congregation, Masontown (Pa.) Mennonite Church, called him to provide pastoral leadership.

To prepare for his new responsibilities, Allegheny Conference—of which Masontown is a member—recommended Crable enroll in the Pastoral Studies Distance Education (PSDE) program of Associated Mennonite Biblical Seminary (AMBS) in Elkhart, Ind.

PSDE is a five-unit correspondence course designed for people such as Crable: pastors with no college or seminary education and unable to leave their communities for extended studies.

Crable hadn't been in a classroom since age 18. Plus, in addition to his pastoral work he was still putting in 60 hours a week in the coal mine. "I'd have my course notes and a pen in my dinner bucket and would study while I was waiting for my buddy to come out of the mine," Crable says.

It took him five years, but he completed his last unit and graduated from PSDE last year. He is now a supply pastor and volunteer at a youth center.

Jewel Gingerich Longenecker, associate dean for leadership education at AMBS, says the program meets a need for people who don't think of themselves as seminary students. "The course speaks to issues they face and questions they have but doesn't require them to move to campus," she says.

Longenecker calls PSDE "a first step in a journey of theological education." For some students, the next step could be further study. Longenecker notes that several former students have gone on to programs such as AMBS or Hesston (Kan.) College's Pastoral Ministries.

Julie Rempel took the first PSDE unit, "Church and Ministry," in the fall of 1999 while trying to decide whether to begin graduate school. She is now an AMBS student and a pastoral intern at Welcome Inn Mennonite Church in Hamilton, Ont.

PSDE includes regular meetings with a local mentor, which were formative for Rempel. "I could also begin to picture myself in a Mennonite church," she says.

But PSDE is not just for pastors and would-be pastors. It is also for other congregational leaders. Six years ago, Sylvan Eash of Goshen, Ind., was considering ministry and enrolled in the program to help him discern. Although he chose not to enter the pastorate, he says PSDE "helped me and shaped me for what I do."

Eash, who graduated a year ago, is active at Clinton Frame Mennonite Church, rural Goshen, and in several businesses. He says PSDE helped him address issues such as theology and conflict resolution.

Areas of study covered by PSDE's five units include biblical study, Anabaptist-Mennonite history and theology, pastoral counseling, administration, preaching, worship and evangelism.

PSDE came into existence in the early 1990s under the auspices of the former Mennonite Church's Mennonite Board of Education. AMBS administered the program until taking ownership in 2001. Since its inception, 101 students have taken PSDE courses, and 15 students are currently enrolled.—*Annette Brill Petty*

Longenecker

MCC Canada

Safe and warm

Members of Douglas Mennonite Church in Winnipeg dress a Colombian girl in a winter coat upon her arrival at the city's airport on Dec. 9, 2002. She and her parents fled Colombia after the girl's father, a pastor and community leader, received death threats from left-wing guerrillas. The family came to Canada with the assistance of the Colombian Mennonite Church, Mennonite Central Committee and Mennonite churches in Colombia. Douglas Mennonite Church, a member of Mennonite Church Canada, will support the family for a year. The family, which is not being named due to security concerns, was the 10th to be resettled from Colombia to Canada in 2002 under an MCC refugee program.

Mennonites lead Indonesian rally

Solo, Indonesia, has been the scene of interreligious, interethnic and economic tensions in the past several years. But on Jan. 12 an estimated 2,500 people gathered in the city for a rally for peace for the uneasy country, declaring 2003 as the Year of the Peoplehood of Peace.

The rally evolved from the efforts of local Mennonite pastor Paulus Hartono. As outbreaks of violence left their scars on Solo, he called other religious leaders together to work for peace.

Mennonites were involved in the rally in other ways. Mennonite World Conference president Mesach Krisetya, a native Indonesian, was one of the speakers, and his oration was interrupted five times by enthusiastic applause.

T-shirts provided by Indonesian Mennonites with assistance from Mennonite Central Committee, became a uniting symbol of the rally, as they were worn by Mennonites, Catholics and other Christians, as well as members of the Muslim, Confucian, Hindu and Buddhist religions.

But the T-shirts also could have sparked conflict. The printing on the shirts identified the "Mennonite community" as providing the shirts. A radical Muslim, who asked a Catholic leader who Mennonites are, took issue with the identification because he feared the event was becoming "Christianized." The Catholic leader, who understood Mennonites to be a sect, was also ready to withdraw.

Hartono and a moderate Muslim intervened, and the tensions were resolved by printing the names of all the religious communities on the shirts.—*MWC News Service*

Choice Books sales up 5 percent in '02

Choice Books, the inter-Anabaptist book evangelism ministry, sold a record 3.97 million books in 2002, a 5 percent increase over 2001 sales and the 17th consecutive year of sales growth.

Last year's highest volume account was Miami International Airport, which sold 23,070 books, generating $173,738 in revenue, from 14 displays throughout the airport. Other volume account leaders were:

- Independent supermarket: Shady Maple Farm Market, East Earl, Pa., 1,842 books worth $18,442 from one display.
- Supermarket chain: Giant Food No. 247, Largo, Md., 11,228 books worth $57,426 from three displays.
- Mass merchandise store: Wal-Mart No. 1893, Bowie, Md., 10,906 books worth $84,760 from one display.
- General merchandise store: Lehman's, Kidron, Ohio, 9,162 books worth $76,184 from four displays.
- Restaurant: Das Essenhaus, Middlebury, Ind., 7,528 books worth $74,402 from three displays.
- Hospital gift shop: Methodist Hospital, Indianapolis, 3,606 books worth $34,847 from one display.
- Travel center: Erie Islands Turnpike Plaza, Clyde, Ohio, 5,892 books worth $38,462 from one display.
- Army Air Force Exchange Services: Andrews Air Force Base, Md., 10,689 books worth $102,592 from four displays.
- Drugstore: CVS No. 2005, District Heights, Md., 2,870 books worth $19,910 from two displays.

Choice Books, headquartered in Harrisonburg, Va., operates a network of nine regional distributors coast to coast.

FAITH ▪ LEARNING ▪ LEADERSHIP

Bethel College

Birthplace of the Ministry Inquiry Program
Educating leaders through faith and learning

www.bethelks.edu

300 East 27th Street
North Newton, Kansas
67117-0531
admissions@bethelks.edu
1-800-522-1887

Continued from page 5

ment? Will it make the administration feel better? Will they breathe a sigh of relief knowing that the students will be enlightened with solid moral education? Are they that shallow? The larger question is not whether the faculty at EMU should be required to recite a statement of faith. Rather, why would an educational institution feel the need to do so?—*Manuel Rios, Richmond, Va.*

The action of the Eastern Mennonite University board of directors restricting academic freedom is troublesome. I find the arguments in the letter from EMU students and the student petition more cogent than those in the Jan. 21 editorial. To state that academic freedom is not unlimited is a truism, as no freedoms are unlimited. To suggest that "owners" (church leaders or boards of directors) have absolute freedom to set the teaching standards for a college or university may be legally correct, but it is a troublesome procedure.

The church owns the facilities. It does not own the faculty or the student body. The teaching standards should be a cooperative venture. Church members invest money, the symbol of their ownership, in our church schools.

The idea that all employees of church institutions must subscribe to the same detailed faith statement is a product of shallow minds that value consistency and control over authenticity. To mandate a particular statement of faith as a litmus test of Mennonite belief imitates those whom our Anabaptist forebears rebelled against.—*Dwight R. Platt, Newton, Kan.*

I was shocked to read Everett Thomas' editorial in which he takes issue with the students of Eastern Mennonite University for their petition promoting academic freedom. As a satisfied graduate of a Mennonite college that has never been owned or controlled by the church (Bethel College), I'm grateful that no one ever told my professors what they could and could not say in the classroom and threatened their jobs if they did not meet some church leader's criteria for Mennonite correctness.

Bravo to the EMU students who recognized this and spoke truth to power. And to Thomas, if this denomination has lost droves of educated young people in a decade (as I suspect it will, at the rate we're going) and you are wondering why, your own words may be part of the explanation.—*Stephanie Krehbiel, Okemos, Mich.*

I had a dream that Menno Simons was dismissed from EMU because of his unorthodox teaching of the celestial flesh of Christ, Balthasar Hubmaier because he taught just-war theory, Hans Denck for his teaching that the Word of God is not identical with Scripture and Hans Hut for his wild eschatology. Conrad, Felix and George were called before the board because they dared to challenge the 1,200-year-old teaching of the church on infant baptism, which had become fully enshrined in dogma. Alas, Everett Thomas too was called before the board to defend his Jan. 7 editorial because he dared to challenge orthodox Mennonite peace theology by inquiring whether the church could support an invasion of Iraq under the auspices of the United Nations.

Fear of the homosexuality issue has led us to enshrine the Mennonite Confession of Faith as our paper pope. The petition of the students at EMU is wiser than their elders who are driven by fear and amnesia of their Anabaptist heritage and the deepest insights of the Bible. Our deepest wisdom is that Jesus Christ is our foundation, not a fallible human confession. Our church is grounded in the confession that only Jesus Christ is Lord (1 Corinthians 3:11) and by an ethic of love as the standard for human relationships.—*Duane K. Friesen, North Newton, Kan.*

Thomas' support for the action of EMU's trustees seems logical at first glance. But he begs a large question: Was the 1995 Confession of Faith in a Mennonite Perspective intended as a document to be used as a prescriptive tool for the church as opposed to a descriptive tool. At all the meetings I attended when the confession was discussed prior to its approval, it was described overtly as a descriptive document. Equally important was what it was said not to be: It was not to be a creed or prescriptive statement of truth to which Mennonites must ascribe at every jot and tittle or lose rights to their claim of Mennonite identity.

If history is any indication, then one can only believe that within several decades we will need yet another updated confession. As the Spirit continues to guide us in our pursuit of truth, where will the revisions and new thinking come from, if not from Mennonite educational institutions? But what faculty will brave the exploration of new territory when positions that deviate from the current confession are explicitly said to jeopardize their employment. Everett Thomas rightly calls for a "creative middle ground" when it comes to academic freedom. While I can certainly imagine the EMU board's position as one polar extreme, it is difficult to view it as any kind of creative middle ground worthy of commendation. Hopefully the courage of the students will facilitate true exploration of a creative middle ground for EMU.—*Steven L. Mullet, Millersburg, Ohio*

WORKERS

Augsburger, Don, was installed Jan. 12 as interim pastor of Marion Mennonite Church, Chambersburg, Pa.

Barrett, Richard, was installed Dec. 15, 2002, as associate pastor at Oak Grove Mennonite Church, West Liberty, Ohio.

Cubbage, Matt, was ordained Jan. 12 as an evangelist in Virginia Mennonite Conference.

Culver, Wes, ended Jan. 26 as pastor at Pleasant View Mennonite Church, Goshen, Ind.

Dupuy, George, was licensed Nov. 24, 2002, as associate pastor at Big Spring Mennonite Church, Luray, Va.

Felgar, Muzet, was commissioned Feb. 2 as associate pastor for youth ministries at Springdale Mennonite Church, Waynesboro, Va.

Jacobs, Rachel Miller, was licensed and installed Jan. 26 as pastor of faith formation at Kern Road Mennonite Church, South Bend, Ind.

Peachey, Laban, was installed Jan. 2 as interim lead pastor at Weavers Mennonite Church, Harrisonburg, Va.

BIRTHS & ADOPTIONS

Beach, Wesley David, Jan. 20, to Mark and Naomi Vlok Beach, Lancaster, Pa.

Clark, Natalie Mae, Jan. 20, to Jeremy and Tracy Clark, Harrisonburg, Va.

Daniels, Tyler Levi, Jan. 8, to Krista and Mark Daniels, Goshen, Ind.

Funk, Logan Conner, Jan. 17, to Lloyd and Shauna Funk, Steinbach, Man.

Godshall, Aidan Michael, Jan. 7, to Michael and Teresa Anders Godshall, Harleysville, Pa.

Guthrie, Kristina Abigail Marie, Jan. 8, received for adoption Jan. 11 by Scott and Karen Roth Guthrie, Milford, Neb.

Hostetler, Phelan Rose, Jan. 13, to Keith and Michelle Reid Hostetler, Kalona, Iowa.

Keeslar, Collin Harold, Jan. 10, to Cory and Pam Pagels Keeslar, LaGrange, Ind.

Klug, Kaitlyn Ruth, Dec. 16, 2002, to Jeff and Jody Stutzman Klug, Pleasant Dale, Neb.

Knapp, Alexis Marie, Dec. 29, 2002, to Brian and Karla Licht Knapp, Pulaski, Iowa.

Leichty, Olivia Gwen, Jan. 15, to Mat and Karma Roth Leichty, Wayland, Iowa.

Martin, Kylah Renee, Jan. 29, to Shawn and Suzette Martens Martin, Wichita, Kan.

Newswanger Woodring, Avin Wayne, Jan. 19, to Greg Newswanger and Juji Woodring, Lancaster, Pa.

Schlitz, Jamal Funk, Dec. 16, 2002, received for adoption Dec. 19 by Jo Funk and Paul Schlitz Jr., Baltimore.

Shelman, MaKenzie Gabrielle, Dec. 23, 2001, received for adoption Jan. 11 by Randy and Jan Boshart Shelman, Winfield, Iowa.

Short, Maija Thao, Oct. 22, 2001, received for adoption Jan. 6 by Darin and Lisa Nafziger Short, Goshen, Ind.

Siemens, Kinley Taylor, Dec. 18, 2002, to Brandon and Amy Scherling Siemens, Buhler, Kan.

Wagler, Owen Thomas, Jan. 3, to Curt and Lori Brown Wagler, Wayland, Iowa.

Yoder, Tyler James, Jan. 15, to Doyle and Theresa Wenger Yoder, Kalona, Iowa.

Yoder-Tiedt, Phoebe Cenlu, Dec. 26, 2001, received for adoption Jan. 7 in China by Marla and Tim Yoder-Tiedt, Columbus, Ohio.

MARRIAGES

Bhalang/Rheinheimer: Cherry Bhalang, Renton, Wash., and Jon Rheinheimer, Renton, Nov. 15, 2002, at Seattle Mennonite Church.

Raber/Slider: Karina Raber, Uniontown, Ohio, and James Slider, North Canton, Ohio, Jan. 11 at Hartville (Ohio) Mennonite Church.

Schrock/Slaughter: Sheila Schrock, Wooster, Ohio, and Sly Slaughter, Wooster, Dec. 21, 2002, at Orrville (Ohio) Mennonite Church.

DEATHS

Becker, Edna Buller, 85, Turpin, Okla., died Dec. 15, 2003. Spouse: Raymond Becker (deceased). Parents: John and Ottilie Kliewer Buller. Survivors: children John Koehn, Pat Ratzlaff, Jerry; 10 grandchildren; 12 great-grandchildren. Funeral: Dec. 20 at Turpin Mennonite Church.

Brown, Hubert Dale, 83, Pekin, Ill., died Aug. 22, 2002. Spouse: Lois Marshall. Parents: Clifford and Elsie Lawrence Brown. Survivors: children Nora Nelson, Patricia Wittrig, Roberta Chism, Sandra Taylor; 11 grandchildren; 12 great-grandchildren. Funeral: Aug. 27 at Preston-Hanley Funeral Home, Pekin.

Byler, Ezra U., 62, Normal, Ill., died Jan. 7 of heart problems. Spouse: Sue Ann Miller Byler. Parents: Juriah and Mary Ann Byler. Other survivors: children James, Jennifer Youngberg, Janine; two grandchildren. Funeral: Jan. 11 at Mennonite Church of Normal.

Deter, William D., 78, Sterling, Ill., died Jan. 3. Spouse: Mary Louise Zigler Deter (deceased). Parents: Daniel and Violeta Nice Deter. Other survivors: children Lamont, Melony Strong, Valory Jimenez; seven grandchildren; one great-grandchild. Funeral: Jan. 11 at Science Ridge Mennonite Church, Sterling.

Froese, Ruth Lohrentz, 86, Inman, Kan., died Dec. 23, 2002. Spouse: Elmer Froese (deceased). Parents: Henry and Margaret Friesen Lohrentz. Survivors: children Kenneth Thiessen, Dora Cook; six grandchildren; 12 great-grandchildren. Funeral: Dec. 28 at Buhler (Kan.) Mennonite Church.

A community of learning, faith, respect

Explore your interests • Build your skills • Nurture your faith • Prepare for life

An ethic of service in a Mennonite peace church tradition

Bluffton College
The Truth Makes Free

Bluffton, Ohio
Call today to arrange a campus visit:
1-888-214-7744
admissions@bluffton.edu
www.bluffton.edu

Halteman, Raymond N., 77, Harleysville, Pa., died Jan. 4. Spouse: Mary Godshall Halteman. Parents: John and Mary Nice Halteman. Other survivors: children Alvin Ray, Robert, Dennis, Donald Lee, Janet Eileen Michener, Carol Sue Clemmer, Betty Jean Detweiler; 14 grandchildren. Funeral: Jan. 10 at Franconia (Pa.) Mennonite Church.

Harrison, Eve Hancox, 75, Sarasota, Fla., died Jan. 10. Spouse: John Harrison. Other survivor: son Robert Jordan. Memorial: Jan. 18 at Bay Shore Mennonite Church, Sarasota.

Harshberger, Trella Eash, 97, Davidsville, Pa., died Dec. 26, 2002, of congestive heart failure. Spouse: Erwin Harshberger (deceased). Parents: Henry and Annie Kauffman Eash. Survivors: children Dorothy Ramos, Lois Cable, Lester, Martha Helmuth, Mary Peachey, David, Carol Mellinger; 25 grandchildren, 39 great-grandchildren; two great-great-grandchildren. Funeral: Dec. 29 at Stahl Mennonite Church, Johnstown, Pa.

Hartzler, Larry E., 51, McVeytown, Pa., died Dec. 9, 2002, of a heart attack. Spouse: Kim McCardle Hartzler. Parents: Paul and Kathryn Hartzler. Other survivor: son Travis. Funeral: Dec. 13 at Maple Grove Mennonite Church, Belleville, Pa.

Heller, Tessie Muzsai, 79, Windber, Pa., died Jan. 5. Spouse: Calvin Heller Jr. (deceased). Parents: Andrew and Elizabeth Somogyi Muzsai. Survivors: children Ernest, Esther; three grandchildren. Funeral: Jan. 8 at Meek Funeral Home, Windber.

Hershberger, Erlis, 70, Newton, Kan., died Dec. 29, 2002. Parents: Edward and Alma Stauffer Hershberger. Funeral: Jan. 2 at Bethel College Mennonite Church, North Newton, Kan.

Lewis, Kathryn Yoder, 92, Souderton, Pa., died Jan. 10. Spouse: William B. Lewis (deceased). Parents: William and Cora Keeler Yoder. Other survivors: children Cora Detweiler, Elaine Anders, William; nine grandchildren; 23 great-grandchildren. Funeral: Jan. 14 at Franconia (Pa.) Mennonite Church.

Miller, David O., 102, Sarasota, Fla., died Nov. 1, 2002. Spouse: (1st) Gertrude Hooley Miller (deceased); (2nd) Myrle Kreider Miller (deceased). Parents: Abraham and Katie Miller Miller. Survivors: children Jane Martin, Miriam Rheinheimer, Esther Mills, David, Jim; 20 grandchildren; 45 great-grandchildren; five great-great-grandchildren. Funeral: Nov. 11 in Goshen. Memorial service: Nov. 16 at Sunnyside Village, Sarasota.

Ranck, Arthur, 77, Powhatan, Va., died Dec. 22, 2002. Spouse: Phoebe Kennel Ranck. Other survivors: children Kenneth, Edwin, Janis; four grandchildren. Funeral: Dec. 27 at Powhatan Mennonite Church.

Ratzlaff, Albert J., 85, Inman, Kan., died Jan. 8. Spouse: Evelyn Ratzlaff. Other survivors: children Dennis, Robert, Larry, Lowell, Phyllis Neufeldt; 13 grandchildren; 18 great-grandchildren. Funeral: Jan. 11 at Inman Mennonite Church.

Ratzlaff, John H., 86, Goessel, Kan., died Dec. 28, 2002, after a brief illness. Spouse: Hilda Quiring Ratzlaff (deceased). Parents: John and Mary Enns Ratzlaff. Survivors: children Sheryl Dunavan, Jamey, Gayle Voth; seven grandchildren; two great-grandchildren. Funeral: Jan. 1 at Alexanderwohl Mennonite Church, Goessel.

Reusser, Irene Vesper, 91, Moundridge, Kan., died Jan. 15. Spouse: Milford Reusser (deceased). Parents: Scott and Lillie Gick Vesper. Survivors: daughter Janice Pauls; two grandchildren; one great-grandchild. Funeral: Jan. 18 at First Mennonite Church of Christian, Moundridge.

Schrag, Fannie Laura Kenyon, 94, St. Jacobs, Ont., died Jan. 9. Spouse: Lloyd Schrag (deceased). Parents: Henry and Lydianne Sauder Kenyon. Survivors: children Ethel Shantz, Joyce Bravo, Janet Brezina; 13 grandchildren; 25 great-grandchildren. Funeral: Jan. 18 at Kitchener, Ont.

Showalter, Laura Esther, 85, Stuarts Draft, Va., died Jan. 5. Parents: Amos and Lillie Showalter. Funeral: Jan. 9 at Springdale Mennonite Church, Waynesboro, Va.

Sommer, Mildred Louise Moser, 94, Tremont, Ill., died Oct. 14, 2002. Spouse: Victor Raymond Sommer (deceased). Parents: Samuel and Bina Koch Moser. Survivors: son William; five grandchildren; six great-grandchildren. Funeral: Oct. 18 at Davis Mortuary, Tremont.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

- **TheMennonite@TheMennonite.org**
- **fax 574-535-6050**
- **1700 S. Main St., Goshen, IN 46526**

A Memoir of Faith and Ministry

A
Way
Was
Opened
A Memoir
Ruth Brunk Stoltzfus
with Eve B. MacMaster

A Way Was Opened

Ruth Brunk Stoltzfus improvised a remarkable career as a churchwoman, family speaker and business leader. Feeling a call to support Christian families, she began a nationally syndicated radio program. Ruth eventually became the first woman to be ordained by the Virginia Conference of the Mennonite Church. This memoir brings together journal entries and her own reflections on her own family, church appearances, syndicated newspaper ads, and pastoral work. Responding to strong family and conference encouragement and overcoming severe prohibitions, Ruth Brunk Stoltzfus spent her life in ministry to God and the church.

"Here is a ministry that only a woman of faith could share and a ministry born with conviction amidst the limitations of much conservative Christian thought."
—*Myron S. Augsburger*

Paper, 344 pages, $24.99; in Canada $38.99

Herald Press

1 800 245-7894 • www.heraldpress.com

Stonesifer, David C., 64, Mount Joy, Pa., died Jan. 30. Spouse: lydia Sharp Stonesifer. Other survivors: daughter Carol Stein. Funeral: Feb. 3 at Landisville (Pa.) Mennonite Church.

Swartzentruber, Abner, 91, Lowville, N.Y., died Nov. 11, 2002. Spouse: Mary Swartzentruber. Parents: John and Katie Mose Swartzentruber. Other survivors: children Marvin, Dale, Dawn Lehman; eight grandchildren. Funeral: Nov. 16 at Lowville Mennonite Church.

Tann, Herman, 80, Goshen, Ind., died Jan. 17. Spouse: Joan Tann. Other survivors: children Amy Buckwalter, Millie Birky, Eugene; six grandchildren. Funeral: Jan. 19 at Yoder-Culp Funeral Home, Goshen.

Unruh, Selma Dick, 84, North Newton, Kan., died Jan. 17. Spouse: Willard Unruh (deceased). Parents: Isaac and Helen Schroeder Dick. Survivors: children Paul, Burton, Allan, Carol Buller, Louise Hurwitz; 11 grandchildren; two great-grandchildren. Funeral: Jan. 21 at Bethel College Mennonite Church, North Newton, Kan.

Weaver, Paul W., 77, Royersford, Pa., died Dec. 21, 2002, of cancer. Spouse: Florence Halteman Weaver. Parents: Jonas and Emma Kolb Weaver. Other survivors: children Shirley Frankenfield, Jane Moyer, Dale, Wendell, John; 12 grandchildren; two great-grandchildren. Funeral: Dec. 27 at Franconia (Pa.) Mennonite Church.

Williams, Velma Kroeker, 81, Chouteau, Okla., died Jan. 15. Spouse: Burl Williams (deceased). Parents: Henry and Margaret Pankratz Kroeker. Memorial service: Jan. 18 at Eden Mennonite Church, Inola, Okla.

Yoder, Earl K., 90, Hollsopple, Pa., died Sept. 13, 2002, of congestive heart failure. Spouse: Mary Alma Gilber (deceased). Parents: Samuel and Emma Kaufman Yoder. Survivors: children Floyd, Hilda Schofield, Gary; 11 grandchildren; seven great-grandchildren. Funeral: Sept. 16 at Stahl Mennonite Church, Johnstown, Pa.

Yoder, Sarah Ethel, 87, Hesston, Kan., died Dec. 2, 2002. Parents: Jacob and Anna Miller Yoder. Funeral: Dec. 6 at Yoder (Kan.) Mennonite Church Cemetery.

Zehr, Edna Yancey, 89, New Bremen, N.Y., died Nov. 12, 2002, of a stroke. Spouse: Samuel R. Zehr (deceased). Edward and Rosella Zehr Yancey. Survivors: children Evan, Savilla Steria, Bernice; six grandchildren; two great-grandchildren. Funeral: Nov. 16 at Lowville (N.Y.) Mennonite Church.

TOURMAGINATION INVITES YOU TO VISIT MENNONITES ALL OVER THE GLOBE

2003 TOURS

RUSSIA and UKRAINE (May 23 - June 6) From PENNSYLVANIA to ONTARIO (May 28 - June 2)

In the FOOTSTEPS of the APOSTLE PAUL (May 30 - June 15)

EUROPEAN HERITAGE (June 9-25) ALASKA CRUISE TOUR (June 11-23)

CHINA (June 15 - July 1) MAJESTIC CANADIAN ROCKIES (July 7-20)

EUROPEAN TOUR for GRANDPARENTS and GRANDCHILDREN (July 15-22)

SMALL TOWN THEATRES and COUNTRY GARDENS (July 29 - August 4)

MENNONITE WORLD CONFERENCE TOURS:

#1 - SOUTH AFRICA and BOTSWANA (July 29 - August 19)
#2 - IVORY COAST, GHANA and BENIN (July 29 - August 19)
#3 - ETHIOPIA and ZIMBABWE (July 31 - August 19)
#4 - TANZANIA and KENYA (August 1-19)
#5 - ZIMBABWE (August 1-19)
#6 - ZAMBIA and ZIMBABWE (July 31 - August 19)
#7 - KENYA and TANZANIA (August 1-19)
#8 - ZIMBABWE (August 8-27)
#9 - CONGO and ZIMBABWE (July 31 - August 19)

FALL FOILAGE TOUR in NEW ENGLAND (October 7-13) GERMANY and SWITZERLAND (October 9-23)

2004 TOURS

AUSTRALIA and NEW ZEALAND (February 6-26) PARAGUAY, BOLIVIA and PERU (March 23 - April 8)

TourMagination
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

CALL 1-800-565-0451
FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street, Waterloo, ON N2J 1V6 Canada
Reg. #1567624

1011 Cathill Road
Sellersville, PA 18960-1315 USA

ad·vance·ment *n.* 1. the act or process of moving forward; progress.

We can help your nonprofit organization reach new levels of service.

A ministry-centered approach to
advancement strategic visioning
campaigns
fund raising
communications
constituency relations.

ADVANCEMENT Associates
Building relationships. Advancing your mission.

3816 La Mesa Drive
Fort Collins, CO 80524-9529

866-777-1606 toll free
info@advanassociates.com
www.advanassociates.com

Gifts of the Red Tent:
Women Creating
Celebrating theology & the arts

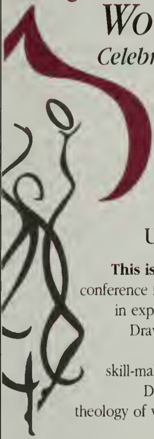
May 16–18, 2003

Eastern Mennonite University, Harrisonburg, VA

This is the sixth "Women Doing Theology" conference for women and men who are interested in exploring the theological voices of women. Drawing from such themes as shelter, intergenerational storytelling, and creative skill-making in the novel *The Red Tent* by Anita Diamant, this conference will explore the theology of welcome, of wonder, and of wandering.

For more information, contact Women's Concerns, MCC U.S., P.O. Box 500, Akron, PA 17501; email to tjh@mccus.org or see our website: **<http://www.mcc.org/womendoingtheology>.**

"Let me abide in your tent forever, find refuge under the shelter of your wing." Psalm 61:4



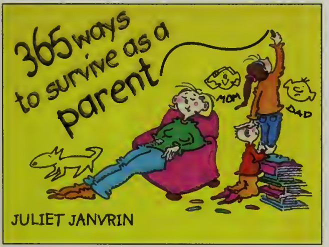
Brenda Srof
Nursing

"I would like to continue building community with students here as we launch them into their futures. I hope they see themselves as valuable human beings with gifts to contribute to this campus and to the world."

At Goshen College, faculty members encourage the diverse gifts of our students and challenge them to respond to God's call in their lives. *There are many gifts, but the same spirit. There are many works but the same God. — 1 Corinthians 12*

goshen college
Admission office
800-348-7422 • admissions@goshen.edu • www.goshen.edu

Wisdom, Wit, Encouragement


365 ways to survive as a parent
MOM
DAD
JULIET JANVRIN

202 pages • $5.95, paperback

365 ways to make the most of your marriage

192 pages • $5.95, paperback

365 ways to survive as a parent . . . How about a year's worth of energetic encouragement for parents — delivered in bite-sized servings?

This book is a high-spirited companion that entertains, while offering the long view to parents who need a little boost and focus.

Pick up the book and begin reading anywhere. No lecturing. No preaching. Instead, the book faces all the wrinkles and tensions with wit and wry truth — and jaunty illustrations to match.

365 ways to make the most of your marriage . . . The point is to make a marriage last, and to have fun while living it. All the tough bumps are part of this lively collection, but they're outnumbered by reminders of the deeply satisfying pleasures that a well-tended marriage can bring.

Women and men alike will chuckle knowingly as they read these one-a-day proverbs. Wit and encouragement warm the pages. The illustrations keep the book light and full of every-day life.

Good Books

Available at local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and American Express accepted.
For shipping and handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com • (check our weekly specials—35% off!).

Mennonite World Conference—*price $3,897 (incl. MWC reg.) July 30-Aug. 19.* Sites in South Africa, Botswana, Zimbabwe, Johannesburg, Gaborone, Makgadikgadi Pans, Maun, Etsha villages, Okavango Delta, Victoria Falls, Hwange. Excellent accommodations. Depart NYC.

Ed & Edie Bontrager, Hampton, Va. For brochure, phone 757-766-7746; eebontrag@aol.com.

SEMILLA, the Latin American Anabaptist Seminary located in Guatemala City, seeks a ***director*** for its innovative intercultural program, CASAS. Applicants should be bilingual, have administrative experience and believe in education for transformation. Graduate degree preferred. Minimum 3-year commitment beginning August 2003.

Inquiries: casas@semilla.org.gt

Freeport Mennonite Church, a rural church with close proximity to Madison, Wis., and Rockford and Chicago, Ill., is seeking a full-time **lead pastor**. Position available immediately. Average attendance approximately 90-110. Desire individual with strong preaching, teaching ministry; someone with a vision for growth.

If you feel God's leading to discuss this position with us, or can recommend someone else, contact Mike Murray, Search Committee chair, 815-449-2354; jeanettemurray@juno.com.

St. Paul's Episcopal Church, Paterson, N.J., seeks full-time ***director of children and youth ministries***, a person with energy and vision to provide leadership for its ministry among children and youth. Solid programming and strong volunteer leadership are already in place. St. Paul's is a diverse, ecumenical, inner-city congregation in one of America's poorest small cities.

For a position description and to apply, contact Rev. David B. Wolf, Rector, St. Paul's Episcopal Church, 451 VanHouten St., Paterson, NJ 07501; 973-278-7900 ext. 12; email rectorstpaul@aol.com. Application deadline is March 31, 2003.

Eastern Mennonite University is seeking applicants for a ***curriculum developer***. Responsible for developing a pastoral ministry curriculum within an associate of arts degree in a unique partnership between EMU and Lancaster Mennonite Conference. Requirements include M.Div. with relevant training and experience in adult education and curriculum development, pastoral experience and a commitment to the Anabaptist perspective of the Christian faith. One-year position with possible continued employment as director for program implementation. The position will be based at the Lancaster Mennonite Conference offices.

Candidates send letter of application, vitae, transcripts and three references to Beryl Brubaker, Academic Provost and Graduate Dean, Eastern Mennonite University, Harrisonburg, VA 22802; email provost@emu.edu. Review will begin immediately. AAEO employer.

• • travel with a purpose •

Mennonite Your Way

SOUTHWEST US
Las Vegas, NV & Death Valley, CA
April 25 - May 10, 2003

"Travel with a Purpose" and enjoy the diversity of Arizona & New Mexico - the blooms, the canyons, the colorful desert, the parks, the wildwest story.

- Saguaro Nat. Park
- Old Spanish Missions
- Navajo culture
- White Sands, Painted Desert, Petrified Forest
- Tombstone & gold rush
- Old Town Santa Fe
- Carlsbad Caverns
- Grand Canyon - south
- Phoenix Mennonites
- Nat. Solar Observatory
- Route 66 & Hoover Dam

(tour begins in Phoenix, AZ and concludes in Las Vegas, NV)

MYW Tours• Box 425• Landisville, PA 17538 717/653-9288• 800/296-1991
Email: myw1525@aol.com web: www.mywtours.com

Associated Mennonite Biblical Seminary seeks a full-time ***director of development.*** Qualifications include commitment to Jesus Christ and the Mennonite Church, experience in development or marketing, supervisory and organizational skills availability to travel up to half-time, good communication and relationship skills, ability to work on a team.

Send resume and letter of application by March 15, 2003, to Mark Weidner, AMBS, 3003 Benham Ave., Elkhart, IN 46517; mweidner@ambs.edu.

Eastern Mennonite University seeks applications for the position of ***vice president for student life.*** This position will be responsible for the co-curricular aspects of living and learning at Eastern Mennonite University. The vice president supervises the following service-oriented departments as they provide developmental activities and programs for students: career services, counseling services, health services, housing and residence life, intercollegiate athletics, international student services, multicultural services, student programs and orientation. The vice president is also a member of the President's Cabinet and is ex officio member of the Student Government Association. By supervision of the director of housing and residence life, the vice president oversees the system of disciplinary counseling designed to promote personal growth and the welfare of the student body. The vice president is responsible for planning, organizing, staffing and evaluating the division and for representing the co-curricular needs of students to all constituencies, including faculty and other administrators, parents, trustees and the community. A doctoral degree in a field of study related to student development and higher education administration is preferred. A master's degree in a field of study related to student development and higher education administration is a minimum requirement. Five or more years work experience in a student service area with experience in administration and supervision required. For more information, visit our Web site at www.emu.edu.

Send letter of application, resume and three references to Dr. Marie S. Morris, Eastern Mennonite University, 1200 Park Road, Harrisonburg, VA 22802; 540-432-4141; ugdean@emu.edu. Review will begin Feb. 17, 2003. EMU reserves the right to fill the position at any time or keep the position open. People who bring gender, ethnic and cultural diversity are encouraged to apply. AAEO.

Eastern Mennonite University announces faculty opening for 2003-2004: full-time, one-year position in ***history*** for academic year 2003-2004 (potential for a permanent position). M.A. in history required; Ph.D. or A.B.D. preferred. Teaching assignment includes undergraduate courses such as world history (survey level), upper-level European history, non-Western area studies or political science. Course assignments will be made according to individual's area of expertise. Salary and rank determined by education and experience. Must be supportive of the EMU mission as an Anabaptist-Mennonite Christian institution.

Send letter of application, curriculum vitae, transcripts (unofficial acceptable) and three references to Marie S. Morris, undergraduate academic dean, Eastern Mennonite University, Harrisonburg, VA 22802; email ugdean@emu.edu. See www.emu.edu. Review begins immediately. EMU reserves the right to fill the position at any time or keep the position open. AAEO employer. Women and minorities are encouraged to apply.

Goshen College biology department is seeking a ***biologist*** for a two-year appointment, which has the possibility of becoming tenure track. This full-time position will be divided, approximately fi teaching and fi as the "Lindsey Fellow." Responsibilities of the Lindsey Fellow include being the director of the environmental studies program, supervising field research at the Merry Lea Environmental Center and coordinating collegiate program development at Merry Lea. The teaching responsibilities will include three courses per year, out of the following possibilities: a nonmajors biology course, introduction to environmental studies, zoology, botany, marine biology and ecology. Ph.D. required, and teaching experience is preferred.

To apply, visit the specific position announcement on the Goshen College Web page, www.goshen.edu, under employment. Goshen College is an AA/EEO employer; members of under-represented groups are invited to apply. Goshen College is affiliated with Mennonite Church USA. Applications will be accepted until the position is filled.

Mennonite-Anabaptist Heritage Vacation *with historian and storyteller John Sharp.* 14 glorious days in Germany, Switzerland, Austria and France. First-class tour $2,689, June 12-25, 2003; 800-322-0788; www.Christian-tour.org.

First Mennonite Church, New Bremen, N.Y., is currently conducting a search for the position of ***lead pastor***.

Inquiries may be mailed to Ed Steckly, chairperson, 10230 Tannery Lane, Croghan, NY 13327; or emailed to the church at nbmenno@northnet.org.

Mennonite Publishing Network (formerly Mennonite Publishing House) seeks a ***director for Faith & Life Resources*** to lead binational publishing program for congregational resources. Key responsibilities include conceiving and implementing congregational resource publishing initiatives in response to identified priorities; establishing effective and responsive networking relationships with congregations, area conferences and denominational agencies in Canada and U.S.; and leading and coordinating outside resources and FLR staff to achieve publishing priorities. Qualifications include master's degree or equivalent; strong understanding of editing and publishing processes; demonstrated ability to develop congregational resources in response to identified needs; excellent written and oral communication skills; strong organizational, interpersonal and leadership behaviors; and active membership in the Mennonite Church.

Please send a resume and a list of three references to Phil Bontrager, Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683; philB@mph.org.

Oaklawn Psychiatric Center in Goshen, Ind., seeks ***medical director***: an experienced, board certified psychiatrist (M.D./D.O.) for clinical oversight of its behavioral healthcare organization. In addition to clinical care skills, candidates will possess the ability to design and direct clinical programs and capability to assure continuing compliance with JCAHO/CARF accreditation standards. Requirements include an Indiana medical license and five years of organizational leadership experience. As the area's community mental health center, Oaklawn provides a full continuum of services for adults, children, adolescents, and seniors. Its primary site features a 40-bed inpatient and 54-bed residential facility. Other services are provided at various sites in the area. Oaklawn is sponsored by Mennonite Health Services.

Send resume via mail to Human Resources, Geminus Corporation, P.O. Box 1109, Goshen, IN 46527; or fax to 574-875-9629; or email martinezkjm@aol.com. Learn more about Oaklawn by visiting www.oaklawn.org. An equal opportunity employer.

Peace Mennonite Church, Richmond, B.C., invites applications for a full-time salaried position as ***lead pastor*** beginning Sept. 1, 2003. Peace Mennonite Church is an urban congregation of 200 members. We are seeking an individual who will provide strong spiritual leadership in the areas of pastoral care, outreach ministry and family life. The successful candidate will relate well to all generations and be gifted in preaching and worship. Our new pastor will have extensive theological training in a Mennonite-Anabaptist perspective and be guided by the Mennonite Confession of Faith. Applications should be received by Feb. 28, 2003, and interviews will begin in February and continue until the position is successfully filled. Write or call for a Congregational Information Form.

Send your letter of application, resume and three references to David McAlary, Peace Mennonite Church, 11571 Daniels Rd., Richmond, BC V6X 1M7; 604-278-0111; fax 604-273-2678; email davidm@targetsa.com.

For sale: *Franklin Park model trailer* with Florida Room in Bradenton, Fla. In good condition. Located in trailer park. Call 941-753-3694.

Our pastor is retiring. Northern Michigan Mennonite churches (Brutus/Petoskey) searching for ***pastor*** with diverse vocation to provide biblical, spiritual leadership to both churches.

Email hilltopfellowship@yahoo.com.

Menno-Hof is accepting applications for ***volunteer host/hostess*** plus light housekeeping. Opportunity to share your faith in the Anabaptist tradition with people from around the world! Menno-Hof provides a lovely completely furnished apartment, with all expenses paid plus a monthly stipend. Position available May 6, 2003.

For more information, contact Joseph Yoder, Box 701, Shipshewana, IN 46565; 260-768-4117; email mennohof@tin.net.

A large (average attendance 500), rural, evangelical church, rooted in the Anabaptist tradition, seeks ***minister of worship and music***. He must have a bachelor's degree (master's preferred) in ministry, music or related area; experience desired. Position involves planning and supervising worship services (multiple styles) and various music ministries of the church, along with shepherding and equipping the worship community.

Please send your resume, references and video and audio recordings (if available) to Dr. Mark Yoder, Search Committee chair, St. John Mennonite Church, 15988 Road 4, Pandora, OH 45877; 419-384-3680; fax 419-384-3640; email myoder@thewavz.com.

Salem (Ore.) Mennonite Church seeks a full-time ***pastor***. Candidates will have a strong commitment to Anabaptist beliefs centered around Jesus Christ's life and teaching. Candidates need strong preaching skills and a leadership style that develops and draws upon the skills of the congregation. Salem Mennonite Church is a 100+ member congregation located in Oregon's capital community. Salem is located in the beautiful Willamette Valley with the Pacific Coast Mountains to the west and the majestic Cascade Mountains to the east.

For information, contact Jim McKinnell, chair, Salem Mennonite Church, 1045 Candlewood Dr. NE, Salem, OR 97303; 503-540-7444; mckinnellj@attbi.com. To apply, send MLI form to Larry Hauder, PNMC Conference Minister, 1520 N. 20th St., Boise, ID 83702.

Camp Friedenswald is seeking a full-time ***housekeeper***. This individual should be in agreement with the Anabaptist faith, organized and willing to work with others. The job includes regular cleaning of facilities, working with volunteers and helping with other tasks at camp. Salaried position, with housing and benefits included.

To inquire, call Todd Kirkton, 269-476-9744; email todd@friedenswald.org.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Melanie Mueller, or email TheMennonite@TheMennonite.org.

Attention advertisers!

Due to the departure of advertising manager Melanie Mueller, please send all advertising correspondence and inquiries to Marla Cole, 800-790-2498, TheMennonite@TheMennonite.org. This change is effective immediately.

Goodville Mutual
New Holland, Pa.

Find an agent near you for details about our competitive insurance packages!
www.goodville.com
or 800-448-4622

- Delaware
- Illinois
- Indiana
- Kansas
- Maryland
- Ohio
- Oklahoma
- Pennsylvania
- Virginia

affordable insurance
for vehicle, home, farm, small business, church

With a grain of salt

Gordon Houser

Wherever you get it, take your news with a grain of salt. While print is considered a more reliable news source than television or radio, newspapers do screw up.

Despite what many call the liberal press, many major U.S. newspapers failed to report accurately a number of anti-war rallies last October. *American Journalism Review* and *Columbia Journalism Review*, both respected watchdogs of the Fourth Estate, each commented on the failure of major dailies to adequately cover an Oct. 26, 2002, anti-war rally in Washington.

Kathryn S. Wenner, *AJR*'s associate editor, writes in the December 2002 issue that the *Los Angeles Times* and the *Washington Post* said the Oct. 26 protest drew some 100,000 people to the nation's capital. Yet stories by the *New York Times* and National Public Radio "went embarrassingly awry, citing lower attendance figures," Wenner writes. The *Times* story went further, saying the organizers were disappointed at the turnout, "when in fact they were elated."

Each issue of *CJR* gives "darts" (thumbs down) and "laurels" (thumbs up) to media coverage. In its January/February issue, the magazine give darts to five media outlets: *The Nation*, the *Washington Post* (twice), the *San Diego Union-Tribune*, the Minneapolis *Star Tribune* and the *New York Times*. Four of these were for underreporting the Oct. 26 rally in Washington, one for anti-International Monetary Fund activities in late September and one for anti-war demonstrations in Europe on Sept. 28. Criticism included more than misrepresenting the number of demonstrators. One paper put the story on page 25, one on page 22 and one on page 8.

Some look for a conspiracy in such biased coverage; others discount it as an aberration and point to the media's failure to report adequately other, more important demonstrations, such as the annual anti-abortion rallies in Washington in January.

Perhaps the reality is somewhere between. The media have biases, both liberal and conservative. Also, our nation's newspapers are almost entirely owned by about a half dozen corporations. Therefore, in spite of the best efforts of reporters and editors, the owners are careful about what is printed, and there is strong pressure not to alienate advertisers. Since fewer people read newspapers, advertising dollars are crucial to a paper's viability.

In order to obtain more thorough coverage of what is going on in the world, you will probably have to look at a variety of news outlets. Magazines with a particular slant (such as this one) will help fill out what is missing in the broader press. For example, you won't hear much about the work of Mennonite Central Committee or Christian Peacemaker Teams in the *New York Times*.

Liberals will say the media are too conservative; conservatives will say the media are too liberal. And most people do not read magazines such as *AJR* and *CJR*, which offer a more balanced criticism of the media.

Theologian Karl Barth recommended having a Bible in one hand and a newspaper in the other. He didn't say which newspaper (or which version of the Bible). Nevertheless, it's a good idea. And you might add to these a grain of salt. TM

FILMS

The Hours (PG-13) is the best film to come out last year. Based on Michael Cunningham's novel, it follows a day in the life of three women: English writer Virginia Woolf in 1923, a housewife in Los Angeles in 1949 and a literary editor in New York in 2001. Each character deals with loss, love and hope in the passing hours, searching for meaning.

BEST FILMS OF 2002

About Schmidt

Far from Heaven

The Hours

Spirited Away

Y Tu Mamá También

Honorable mentions: Bloody Sunday, The Lord of the Rings: The Two Towers, Monsoon Wedding, The Pianist

BOOKS

The Work Is Thine, O Christ: In Honor of Erland Waltner, edited by June Alliman Yoder (Institute of Mennonite Studies, 2002, $10), celebrates the life and ministry of Erland Waltner, long-time church leader who helped build bridges among Mennonites. The book includes 15 essays by others on his life and influence, plus 12 essays by Waltner from the span of his various ministries. J. Nelson Kraybill remarks on Waltner's "lifetime of imaginative and faithful bridge building for the kingdom of God."

VIDEOS

The Rookie (G) is an inspiring, true story of a high school teacher (Jim Morris) and coach who tries out for the major leagues at the encouragement of his players. Were it not true, it would seem schmaltzy. But it plays down sentiment and works well.

From our readers: Mennonites were mentioned twice on "The Agency" (CBS, 9 p.m. CT, Jan 18). In the episode, two CIA agents are sent to the Gaza Strip to rescue a Palestinian man and his family. The agents pose as humanitarian workers. When asked by the man helping them get settled if they are Quakers, they reply, "No, Mennonites." The man replies, "Mennonites do good work here."—*Cindy Snider, Wichita, Kan.*

More humorous Mennonite titles:
Movies: Grabers of the Lost Ark, Island of Dr. Mierau, The Pot Luck Club, CoKoontz
Songs: The NutKroeker Suite, Who Let the Schrags Out?, Hey, Hey, We're the Juhnkes
Books: The House of the Seven Krehbiels, Of Mice and Mennos, East of Eden Mennonite Church, The Koehn Mutiny, The Berne Identity, Elkhart of Darkness—*Carol Flickinger, Newton, Kan.*

It used to be
'round the corner
now it's
'round the clock.

KIDRON
CHEESE FACTORY

MMA, P.O. Box 483, Goshen, IN 46527 Photo [illegible] Historical [illegible]

Cheese Factory.com

While new ways of doing business have made us more productive than ever, many business tasks have become more complicated. Like choosing and managing benefits for you and your employees. But an MMA professional can help with:

- **Innovative health insurance plans** that provide flexibility and affordability.
- **Retirement plans** that maximize investment dollars.
- **Life and disability insurance** for added peace of mind.

We can even help assure your business will go on when you're no longer punching the clock.

Managing your other business tasks is a *'round-the-clock* proposition. Let MMA help manage your employee benefits. Contact us at **(800) 348-7468** or **www.mma-online.org**.

These products may not be available in all states. Please check with MMA.

MMA®

Stewardship Solutions

************************CAR-RT LOT**C-025
<10530> 71
5100 12/03 205377 Q:1 285
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Rich Preheim

Terrorism and treasonous discipleship

For people of faith, the United States' response to the Sept. 11, 2001, terrorist attacks should be disturbing. The reasons are myriad and complex, but U.S. Naval officer-turned-whistle-blower Al Martin has identified the crux of the problem, whether he realizes it or not.

He writes that the controversial USA PATRIOT Act gives "George Bush the power of Caesar." Martin presumably means that the president now holds power akin to an autocrat. But the Roman Caesars were not just potent rulers; they were also considered deities. Now our government is assuming godlike qualities. Because the USA PATRIOT Act in specific and the "war on terrorism" in general concentrate control in a few and often secretive places, the government now demands a degree of allegiance that is reserved for God.

Micah 6:8 gives an explicit and succinct job description for those wishing to follow the Almighty: Act justly, love mercy and walk humbly with God. Yet it is difficult to do that when our rulers require us to be unjust, propagate fear and allow conscience to be trumped by legislation gutting civil liberties.

Observers such as Martin on the political right and the American Civil Liberties Union on the left have blasted government actions in the wake of the tragedies of Sept. 11. Among the complaints: The USA PATRIOT Act has undermined the Constitution's Fourth Amendment on unwarranted searches and seizures. Attorney-client conversations can be monitored. State and federal agencies are curtailing our access to information about our government, declaring some documents off-limits and closing meetings previously open to the public.

These aren't just hypothetical concerns but grounded in events such as the detention of 1,200 people immediately following the terrorist attacks and the requirement for immigrants to register with the Immigration and Naturalization Service. The result has been the creation of victims who had nothing to do with the attacks or with terrorism.

"At such a time as this," says a statement from the Progressive Religious Partnership, an interfaith coalition formed after Sept. 11, "we must search within ourselves and within our traditions for core ethical insights and visions of spiritual renewal that will allow us to fulfill our highest duty to God, to ourselves and to all of humanity."

But the current environment proclaims that our highest duty belongs to powers and principalities rather than to God's will and the Spirit's leading. It isn't difficult to imagine the ramifications. You go online to seek information pertaining to your faith-based opposition to military action in Iraq. But Big Brother may be watching. Under the USA PATRIOT Act, the government may now spy on your computer to weed out criticism of its policies and actions.

And our government is increasingly unwilling to accept criticism. Both Attorney General John Ashcroft and Vice President Dick Cheney have indicated that anything other than full support of the war on terrorism is tantamount to treason.

Yet our discipleship should make us treasonous. It's not that we wish to topple our government. But we cannot abide by earthly laws that override our heavenly mandate to, above all else, love God, in whom we find security, and love God's creation, including our real and perceived enemies.

Love and injustice cannot willfully coexist. To borrow from James 2, what good is it to tell brothers and sisters to go in peace when their homes and businesses have been raided, they have been secretly detained, and they are facing deportation, all without a shred of evidence—other than their skin color or religion—tying them to terrorism?

What good is it to tell brothers and sisters to go in peace when they are facing deportation without evidence?

"The church, in its desire to see the fruition of the kingdom of God, strives to build the ever-forming beloved community ... in which everyone is safe and welcomed," writes David Whettstone, a staff member of the Mennonite Central Committee U.S. Washington Office, in a post-Sept. 11 reflection.

If enough Mennonites would be faithful and prophetic enough to love and welcome in the face of laws that foster hate and exclusion, we could also be victims. The precedent of targeting religious groups has been set, as mosques are already in the FBI's cross hairs. But better that than to allow immigrants, Muslims, activists and others in our midst to suffer as we bow down to the idols of national security and ill-defined patriotism.

After all, God's first commandment is, "You shall have no other gods before me."—*rp*

The Mennonite

www.themennonite.org

March 4, 2003

12 You shall be like a spring of water

16 My high tower

18 Faith at the heart of learning

32 Practice makes perfect

Lenten reflections

Page 8

Being transformed

Don't copy the behavior and customs of this world, but let God transform you into a new person by changing the way you think. Then you will know what God wants you to do, and you will know how good and pleasing and perfect his will really is.
—Romans 12:2 New Living Translation

Donna Mast is co-pastor of Kingview Mennonite Church, Scottdale, Pa.

The word transformation has been on the tongues of many Mennonites as we have begun this journey of becoming a new Mennonite Church. We've prayed that this infant denomination not simply be a merging of two viable denominations but a church that is transformed. Transformation teams have done their part to assist church agencies in becoming revitalized and aligned with the ideals of Mennonite Church USA. Many people have put concentrated hours of sincere thought, prayer and energy into this transformation process.

Transformation is a process. In our goal-oriented society it is all too easy to become impatient with process and hurry to the goal. It may help to think of the process of transformation as the goal. Because the church is an organic, growing entity, we cannot assume the work of transformation is ever complete, at least not in this world. If we listen to the voice of God, we will discover that God is transforming us, creating us into new people, changing us to meet the needs of a changing world.

I stand condemned by my own words. I am tired of being transformed and find myself longing for some Sabbath from the work of transformation. When I think of God changing me, transforming me into a better likeness of Jesus, I am excited. I long to be a better image of my Lord. But the work of transformation can be a painful process. I resist and sometimes fear the necessary work involved in being changed, even though I desire the outcome.

I suspect that if I feel this way, then others also are weary of the work of transformation. And if individuals feel this way, are we as a denomination weary as well? Let's keep our eyes on the desired outcome, trusting and welcoming God to transform us, that we might know in fuller ways how good and pleasing and perfect God's will really is.

In the Summer 2002 issue of *Leadership: A Practical Journal for Church Leaders* is the article "True (and False) Transformation," from which comes the following quote: "If we don't seek authentic transformation, then faith will deteriorate into a search for the boundary markers that masquerade as evidence of a changed life."

What a wonderful reminder to seek authentic transformation! Certainly there are standards God expects us to maintain. But I don't believe these are to be our focus. Rather, God wants us to focus on Jesus and learn from him. In so doing we will continue to be transformed. I want to be a leader who invites and welcomes others into this place of transformation rather than being concerned that the boundary lines remain unbroken.

To borrow from a friend, imagine the church as a circle. People are at different places within this circle, and some are outside the circle. Those facing outward are concerned about boundary lines. Those facing inward are concerned about the person at the center—Jesus the Christ. Certainly we want to be concerned with what direction others are facing, but our focus is not on the boundary lines. Our focus is on Jesus and on inviting others to make him their focus as well.

May we as individuals, congregations, conferences, agencies and a denomination seek authentic transformation. May we not copy the behavior and customs of this world or its institutions. May we let God transform us into new people by changing the way we think. May we truly know what God wants us to do, and as we are being transformed may we know "how good and pleasing and perfect [God's] will really is."

TheMennonite

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing, Advertising: **Marla J. Cole**
Secretary: **Kristene Miller**
Editorial assistant: **Nora Miller**
Design: **Merrill R. Miller**
Editor Emeritus: **J. Lorne Peachey**

Cover photo: Dynamic Graphics

Vol. 6, No. 5, March 4, 2003

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 316-283-0454

P.O. Box 1245, Elkhart, IN 46515
phone: 574-523-3046 fax: 574-293-1892

Web site:
www.themennonite.org

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for July when it is published on the first and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $38.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave.,
Scottdale, PA 15683-1999.

Mennonite Church USA

CONTENTS

MAR 6

AMBS
IBRARY
LKHART, IN

8 **Lenten reflections**
The things that make for peace—*Evie Shellenberger*
Crucifixion and resurrection in Kenya—*Annetta Miller*
A quest for dignity—*Marion Meyer*

12 **You shall be like a spring of water whose waters never fail**
Lessons from a fast about peace witness—*Patricia Plude*

14 **Humbled by grace**
An encounter on Valentine's Day—*Helen Lepp Friesen*

16 **My high tower**
God is our only security in life's storms.—*Anita Yoder*

19 **MCC stockpiles, administrator fasts as threat of war with Iraq increases**

20 **Mission workers return from Mexico commissioned to still do mission work**
—*Lynda Hollinger-Janzen*

21 **Consultation tackles globalization**
—*Rachel B. Miller Moreland*

DEPARTMENTS

2 **Grace and truth**
Being transformed—*Donna Mast*

4 **Readers say**

6 **News digest**

18 **Speaking out**
Faith at the heart of learning—*Wynn Goering*

25 **For the record**

30 **Takes on faith**
What Christmas TV programming is this?—*Rich Preheim*

32 **Editorial**
Practice makes perfect—*Everett J. Thomas*

Why Zimbabwe?

I'm fairly certain that Mennonite Church USA would not have financially underwritten apartheid South Africa, Milosevic's Serbia or today's North Korea. Sensible heads would have prevented the pouring of Mennonite dollars into hands carrying out violent human-rights abuses. This is why it's so difficult to understand Mennonite Church USA's eagerness to subsidize Robert Mugabe's ruthless dictatorship by holding the 2003 Mennonite World Conference assembly in Zimbabwe this summer.

No Mennonite should pretend the conference is anything but a Mugabe public relations coup, however many vague calls for "world justice" are issued in lieu of specific denunciations of Mugabe's atrocities. That Mennonite Church USA chooses to financially support such a bloody, violent and murderous regime is completely incomprehensible.—*David Sims, Richmond, Va.*

I suppose the powers that be know a lot more about this than I do, but I wonder how bad it will have to get before someone in authority in the church decides that Mennonite World Conference assembly in Zimbabwe isn't such a great idea. Among many other reasons, if there are serious food shortages and very few imports available (allowed), how do we justify sending in several thousand more mouths to feed? You can say that the cash inflow will benefit the population, but if imports are severely restricted and domestic food production cannot meet demand, cash will not help. Black market prices will simply go higher and the poor starve quicker. I understand the church in Zimbabwe wants this conference to happen, but from what I understand about the church in Africa, the leaders aren't the ones who will starve. Is worldwide solidarity worth the life of even one child?—*Fred Nesbitt, Elkhart, Ind.*

IN THIS ISSUE

Lent begins on March 5, Ash Wednesday. It is a period in the church calendar when we look for God's presence, even in difficult circumstances. Use the articles on pages 9-11 to help you reflect on our Lord's journey to Jerusalem, where he is killed (Good Friday) and later raised from the dead (Easter Sunday). Lent is also a traditional time of fasting. Read Patricia Plude's experience with fasting (page 13) and how it drew her closer to God. Helen Lepp Friesen draws lessons about grace from an encounter with a beggar (page 14). Poet Julia Kasdorf opens our eyes to the world through a screaming baby (page 15), and Anita Yoder finds our security in God illustrated in the high stone watchtowers monks used for protection from invaders (page 16). May we see God in new ways.—*Editor*

The rise and fall of institutions

John D. Roth ponders "the steady erosion of loyalty from denominational institutions" ("On the Rise and Demise of Mennonite Institutions," Feb. 4), noting that Mennonites "will need to reflect carefully on the new theological currents that will shape their future identity." Institutions are always forced to choose some balance between following and leading their constituencies. Although the proper proportion will always be a matter for discussion, they must bear in mind that loyalty is a two-way street. Our institutions are also under the sway of outside influences, just as are individuals and congregations. While it would be wrong to oversimplify the discussion, part of the reason for what we see is that some institutions have moved far from their roots or moved too quickly with new approaches, simply assuming that people will come along.—*Steve Hochstetler Shirk, Zaporizhya, Ukraine*

Roth's article calls for serious thought and reflection. Our institutions have served us well in the past century. More recently we have tended to pull into ourselves, not realizing that the current culture of individualism is deeply affecting us. What we need are both strong congregations and strong institutions rather than choosing one or the other. May we go against the individualism of our day and continue to have strong institutions. This may call for some adjustment by the institutions, but let us not cast them aside.—*Paul M. Zehr, Lancaster, Pa.*

Adopting an abortion statement

"Abortion Statement First for Church" (Feb. 4) quotes the new abortion statement as saying, "The fetus in its earliest stages … shares humanity with those who created it." Better wording would be, "Unborn children in their earliest stages share humanity with those who create them."

It seems wrong to call any human being "it." In discussions of abortion, people who advocate abortion prefer to use the word fetus because it registers in the mind as a nonhuman glob. A similar term for a newborn child is "neonate." I assume that Mennonite Church USA would never issue a statement saying, "The neonate shares humanity with those who created it," because neonate does not sound like a word that describes a human being. Neither does the word fetus.—*Jerry C. Stanaway, Lombard, Ill.*

There has been a lot of rhetoric about the war with Iraq proposed by the United States, but somehow we are silent about the 42 million preborn babies that have been killed by abortion in the United

States alone since 1973. That is 28 percent—or more than one quarter—of a generation. I'm not sure what President Bush proposes to do in Iraq is wise, but it doesn't take much wisdom to know that abortion is as bad or worse than a war against terrorism.—*James Mullet, Guernsey, Sask.*

The Executive Board plans to present an anti-abortion position statement for a vote of delegates at this summer's assembly in Atlanta. I strongly agree with the statement's rejection of abortion as "counter to biblical principles." Abortion is the sinful killing of a human being. However, because of the current practice of using denominational position statements as boundary markers with which to exclude those who publicly dissent for any reason, I urge delegates to vote against not only this position statement, but any that are proposed.

Unless position statements state explicitly that they are not to be understood as boundary markers for membership and employment, approving them may well feed the current exclusionary trends that are so in contrast with the approach of Jesus, who managed to take strong positions while practicing radical inclusion.—*John Zimmerman, Highland Springs, Va.*

Church beliefs vs. academic freedom

The Faculty Calling Project's assignment is to seek out and encourage the calling of younger Mennonites and like-minded Christians to serve as faculty in Mennonite colleges and seminaries. In this context, we feel moved to comment on the recent action of the Eastern Mennonite University Board of Trustees and the Jan. 21 editorial ("Church Beliefs vs. Academic Freedom").

This discussion is taking place at a time of growing insecurity in American society as well as serious disagreements, even intimidation, in the churches. As the editorial indicates, the question of academic freedom reflects a creative tension among the interests of the church, the faculty, administrators and boards of directors. These legitimate interests can sometimes include both serious differences of understanding and struggles for power and authority. We consider it important for church members to remember that the search for new truth is both a priority and a problem for the church. We recall that Mennonite churches and institutions have suffered enormously in the past because we have not found ways to recognize the legitimacy of asking questions that, on occasion, challenge common wisdom. The church needs academic communities that nurture the spirit of inquiry to help us grow in wisdom and divine favor.

The church should know that events like what occurred at EMU and the ensuing editorial have sent a chill through the community of scholar-teachers who are considering serving on Mennonite campuses. We will urge prospective faculty to continue to love the church and be aware that faculty in the past also struggled with difficult issues. We will continue to do our best to promote the cause of Mennonite higher education among our future academic and church leaders.—*Faculty Calling Project (Leanne Schertz, Jeremy Bergen, John A. Lapp, Dale Schrag, Marion Schrock, Victor Stoltzfus)*

It would be helpful to know what occasioned the statement issued by the board of Eastern Mennonite University ("EMU Adopts Denominational Positions," Jan. 7). One also wonders whether the board took counsel with the college administration and faculty before issuing its statement. With the new Mennonite Education Agency a resource for discernment for the colleges, did the EMU board seek counsel from MEA?

Acknowledging that I lack background information, I am led to offer several reflections: Is this the appropriate way to reaffirm the Confession of Faith in a Mennonite Perspective? I have seen our confession not so much as a boundary-defining statement but as an affirmation that is invitational, celebrative, missional and a text for nurturing. In that spirit, would the following be a more acceptable way of formulating a board statement: We ask that faculty and staff affirm this confession of faith and/or recognize it with appreciative respect?

With that, one can engage doubters, skeptics and seekers on campus in gentle, friendly and vigorous dialogue. Would that not be in a missional spirit?—*Robert Kreider, North Newton, Kan.*

Harrisonburg, Va., is a long way from Portland, Ore., but none of us really has the luxury of viewing the controversy at Eastern Mennonite University from a distance. The role of the confession of faith is an issue for all of us. Whether congregations or colleges, we all have to struggle with the tension between being distinctive or inclusive.

Deep in our Mennonite bones we believe that all of us have the capacity, indeed the responsibility, to read the Bible and be attentive to movement of the Spirit in our midst. Because our experience of faith is refracted through our varied circumstances and backgrounds, we sometimes come to different conclusions. Rather than being threatening, it seems to me this is an important and even necessary part of the dynamic work of listening to the Spirit and living out Christ's gospel. Maybe that is the commitment EMU should ask its professors to make: to be part of this ongoing conversation.—*Rod Stafford, Portland, Ore.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion.
—Editors

MEA appoints associate executive director

GOSHEN, Ind.—Mennonite Education Agency, the last Mennonite Church USA program agency to get up and running, has completed its staffing with the hiring of Cheryl Zehr Walker as MEA associate director. She began her duties Feb. 1.

Walker

Walker, of Bluffton, Ohio, most recently was principal of Advancement Associates Inc., a development and communication consulting company. Prior to that, she was director of communications at Bluffton College. She has also worked in media relations, publications management, video production and newspaper journalism.

Walker is currently chair of the board of *The Mennonite,* a position she will relinquish having assumed new denominational responsibilities. Earlier she was chair of the board of the Division of General Services of the former General Conference Mennonite Church.

"Her background and experience … will greatly enrich our staff," says MEA executive director Carlos Romero. "Her commitment to Mennonite Church USA and Mennonite education is an asset."

Walker will work from Bluffton. The MEA headquarters is at Clinton Frame Mennonite Church, Goshen.—*Mennonite Church USA News Service*

this date in Mennonite history

March 4, 1951— The first broadcast of *The Mennonite Hour* radio program airs.

Three sentenced to prison for protest

COLUMBUS, Ga.—A Mennonite Church USA member and two former Mennonite Central Committee (MCC) workers will be going to prison for participating in a November 2002 demonstration against a controversial military training facility.

Sonja Andreas of Wichita, Kan.; Lisa Hughes of Kansas City, Mo.; and Ann Huntwork of Portland, Ore., were found guilty of criminal trespass at the Western Hemisphere Institute for Security Cooperation, formerly the School of the Americas, at Fort Benning, Ga. Many Latin American military and political leaders who graduated from the school have been linked with human rights abuses in their countries.

Andreas was sentenced to three months plus a $1,000 fine, while Hughes and Huntwork each received six-month sentences. Hughes was also fined $1,500.

Andreas is a member of Lorraine Avenue Mennonite Church in Wichita. Hughes served with MCC in El Salvador from 1994 to 1997 and attended Portland (Ore.) Mennonite Church while living in the area. Huntwork, who is not Mennonite, and her husband recently returned from an MCC assignment in Iran.

Eighty-six protesters have faced charges resulting from last fall's annual demonstration, which drew thousands of participants calling for the school's closure.

Brunk revivalist dies at the age of 85

SALEM, Ohio—Lawrence Brunk, one of the influential Brunk brothers who held tent crusades in the 1950s, died Jan. 16 in Salem. He was 85.

Brunk, the song leader, and his older brother George, the preacher, were considered the first Mennonite tent revivalists. Their first crusade, held in Lancaster, Pa., in 1951, was an unmitigated success, lasting seven weeks and drawing 15,000 people on the last night.

But Brunk left the crusades two years later, primarily due to theological differences with George, who continued the revivals until 1981. Brunk's split with his brother also marked his distancing from the Mennonite Church. He started non-Mennonite congregations in Florida and Ohio before he started manufacturing wood-burning stoves in Salem in 1977. The company, Brunco, remains in operation.

Gathered at the table

Students work during a January intensive weekend course on Acts in Miami, part of the Instituto Biblico Anabautista, or Anabaptist Biblical Institute. IBA is a program of Mennonite Mission Network that trains leaders for Hispanic congregations. About 115 of the nearly 1,000 Mennonite Church USA congregations use Spanish. IBA offers courses at 21 study centers in the United States and three in Canada. One hundred fifty students are enrolled this year. Students need to complete 30 hours of courses to graduate.

Mennonite Mission Network photo by Violeta Ajquejay

New magazine to build on 'Builder'

SCOTTDALE, Pa.—After 53 years of publication, *Builder* later this year will give way to *Leader*, a new magazine for pastors and congregational lay leaders. The last issue of *Builder* is scheduled for May, with the 32-page *Leader* to debut this summer.

"*Builder* had a largely educational focus," says *Leader* managing editor Byron Rempel-Burkholder, "whereas *Leader* will also integrate aspects of congregations, missions and worship as they pertain to joining God's work in the world to bring hope and reconciliation to our communities.

"*Leader* will tend toward the practical, helping leaders to see what the missional church does, what it looks like, some how-tos."

Leader will be published by Mennonite Publishing Network, formerly Mennonite Publishing House, the publishing agency of Mennonite Church USA and Mennonite Church Canada.

Rempel-Burkholder will work with senior editor Richard A. Kauffman, an associate editor at *The Christian Century.* "I care about the Mennonite Church, and this gives me a way of being involved, even though my primary employment is elsewhere," says Kauffman, who previously pastored two Mennonite congregations and was an associate editor at *Christianity Today.*

Rempel-Burkholder and Kauffman will consult with two groups: a publishing council with representatives from Mennonite Church USA, Mennonite Church Canada, Mennonite Mission Network and Mennonite Publishing Network; and an editorial committee including pastors, denominational leaders and mission agency representatives.—*Mennonite Church USA and Mennonite Church Canada news services*

Colombian leader speaks on Capitol Hill

WASHINGTON—Colombian Mennonite leader Ricardo Escquivia was one of three speakers to address a Feb. 13 congressional briefing on Afro-Colombian communities. The briefing was sponsored by Rep. Donald Payne (D-N.J.), a member of the Congressional Black Caucus.

Esquivia

Esquivia, who is Afro-Colombian, is director of Justapaz, the peace and justice agency of the Mennonite Church in Colombia.

The descendants of slaves taken to Colombia centuries ago, Colombians of African heritage make up about a quarter of the country's population. They have suffered much as a result of discrimination and Colombia's ongoing civil war.

Choose!
Jesus?
Caesar?
AMISH
AGAIN T
WHAT
WANT

Pounding the pavement for peace
Andy Baker, a member of Manhattan (N.Y.) Mennonite Fellowship, leads a group of Mennonite and Quaker peace demonstrators to a Feb. 15 rally in New York City protesting war with Iraq.

Esquivia spoke of the challenges facing Afro-Colombians and outlined some of his government's policies, implemented with U.S. support, that are hurting Afro-Colombians. He then went on to tell about groups of Colombians organizing for peace.

"I bring you a message of hope and peace and faith," Esquivia said.—*MCC News Service*

Award is music to Bethel student's ears

NORTH NEWTON, Kan.—Michael Klein, a senior at Bethel College in North Newton, has won first place in the pyschology division at the annual Sigma Zi Student Research Conference. His presentation was titled "Psychophysiological and Emotional Dynamic Responses to Music: An Exploration of a Two-Dimensional Model."

For the conference, undergraduates and high-achieving high school students present original research in any field of science or engineering. Klein presented his work on how people emotionally and physiologically respond to music. He had selected participants to listen to different types of music, then recorded their responses.

Klein, from Durham, Kan., has been researching the topic for three years.

"It feels extremely good to be recognized for this honor, given all the hard work I put into the research," he says. "I learned how to do science. I learned what it's all about and how it feels to have the unquenchable desire for learning."

Klein was one of 10 collegiate winners among the 250 college students from around the world.

Lenten reflections

The things that make for peace

by Evie Shellenberger

This Lenten season I read the Easter narratives amid continuing news of violence throughout the world and of an impending war with our neighbor country, Iraq. What are the words of Jesus for me during this time? Jesus' triumphal entry and journey to Jerusalem begin the Lenten Scriptures and lead me to reflect on this story.

Luke records that as Jesus was approaching the Mount of Olives, "the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, 'Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!' ... Then as he came near Jerusalem and saw the city, Jesus wept over it, saying, 'If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes'" (Luke 19:37-42).

During this occasion of being exalted and honored by the crowds of people, Jesus wept for others. He saw the city of Jerusalem and wept over it. What is it, I wondered, that Jesus saw in the city that would make him weep amid such a celebration of his works of power? Was it the hungry people, the hatred and backbiting between differing religious groups, the oppressed people and the poor? Did he see acts of discrimination and a lack of love for God, neighbor and the enemy?

As I reflect on Jesus weeping over this city, I consider what makes me weep these days. I wept when a professor shared with us his humiliation as he was fingerprinted and interrogated because he was an Iranian entering the United States. I wept as we toured an orphanage in northeastern Iran and saw 250 innocent children without parents. And then there were the Afghan men and women we encountered seeking assistance to obtain artificial limbs due to wounds from war in that country. My heart wept to hear words of hatred and bitterness expressed toward peoples with differing religious beliefs. And I weep whenever I think about our soon-to-be granddaughter, abandoned because she was born a female in China.

After weeping Jesus said, "If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes." These words pierce my heart, and it seems like Jesus is saying them to me as he says, "Yes, even you." Have I not seen the things that make for peace?

Lenten reflection

What is it, I wondered, that Jesus saw in the city that would make him weep amid such a celebration of his works of power?

I recognize more easily the things that make for war. Has my vision for things that make for peace been failing? What have I seen during this time in Iran that makes for peace? I have seen Muslims and Christians daring to cross the difficult boundaries that separate in order to better understand each other, build friendships and develop love for one another. I have seen people in the United States courageously speak out against the possibility of war with Iraq. I have seen committed church workers living in the most troubled parts of the world being the presence of Jesus. I have seen children and youth in the United States and Iran share letters of friendship and desires to befriend one another.

These seem like good beginnings, things that make for peace.

I read on, "But now they are hidden from your eyes." What would cause such important things to be hidden from our eyes? Perhaps the things that make for peace are hidden from our eyes because our hearts are not seeing hearts. Our hearts are cluttered with many things and have little room for developing a deep love for God, neighbor and enemy.

Suddenly my eyes glance across the page of my Bible and the words of a blind man become my words, "Lord, let me see again." Yes, let me see in my heart those things that make for peace, for if my heart sees, my eyes will also see. Give me sight to see the things that make for peace and fullness of life for all. Give me eyes that weep for wrongs done to others. And above all, help me to grow in my love of God, neighbor and enemy, for surely peace is the fruit of love.

Evie Shellenberger is a member of Paoli (Ind.) Mennonite Fellowship. She lives in Qom, Iran, as part of a Mennonite Central Committee-sponsored student exchange program.

Crucifixion and resurrection in Kenya

by Annetta Miller

This morning I walked from our house in Nairobi to the Westlands Shopping Centre. As I rounded the corner near the supermarket, I saw 12 ragged, filthy street boys crouched on the curb of a side road. They were huddled together in their misery, each holding a plastic bottle of glue to his nose.

They recognized me as an assistant at the drop-in center for street children. As soon as they saw me, they hid their bottles under their grimy shirts and stood to greet me. "Uji" (porridge), they all pleaded, grabbing my hands.

"Today is Good Friday and the uji lady is not around," I said, disappointing them.

I looked at the pathetic group. One had sore eyes, one a festering wound, one was mentally deranged.

A policeman saw me chatting with them. Thinking they were disturbing me, he headed in our direction, his club raised menacingly. As soon as the street boys saw the policeman, they took flight, scampering into the protection of the fast-moving traffic.

Crucified for being poor.

It is Easter Sunday 2002. Outside my window are several amaryllis plants in full, deep-red bloom.

My mind goes back to the beginning of the amaryllis story, to the early 1980s, when political instability hung like a dark cloud over Kenya, culminating in an attempted coup on Aug. 1, 1982. I was teaching in the music department of Kenyatta University, and the atmosphere was tense. A suspicious government believed the universities harbored dissidents, creating a climate of perpetual fear.

Lenten
reflection

One day while walking within the confines of the prison, he spotted an amaryllis plant. He dug up and pocketed one of the bulbs. After his release 2½ years later, he planted the bulb.

During this time, Special Branch officers picked up one of my Kenyan colleagues at the university while he was in a staff meeting. He was tortured and put in prison. One day while walking within the confines of the prison, he spotted an amaryllis plant. He dug up and pocketed one of the bulbs. After his release 2½ years later, he planted the bulb.

Because he was viewed as a dissident, he could no longer retain his teaching position at the university. Friends and relatives shunned him. He could find no employment. Finally my husband, who knew his brilliant mind, offered him work, a bit of security.

In 1987 my husband and I left for a two-year assignment in Canada. Before we left, our friend gave us a bulb from that amaryllis plant. Somehow in the upheaval of moving, I forgot about the bulb.

Two years later, a few weeks before Easter, I discovered the bulb and planted it in a styrofoam cup. As I planted the dried, scaly bulb, the memory of the pain and anguish that our friend went through welled up within me. I tended the bulb carefully, watching daily for signs of life.

On Easter Sunday my heart leapt with joy when I saw a tiny green shoot emerging above the dark soil.

Annetta Miller and Harold, her husband, live in Nairobi, Kenya. They serve as Mennonite Central Committee Sudan co-representatives.

A quest for dignity

by Marion Meyer

In Jesus' day, crucifixion was a degrading death reserved for the lowest criminals. Of the two crucified with Jesus, one chose to mock the man sarcastically called "king of the Jews." But the other man recognized Jesus' dignity and divinity. Jesus, in turn, treated this criminal not with scorn but with compassion. "Today you will be with me in Paradise," he promised (Luke 23:43). Christians are called to follow Jesus' example.

Look for the dignity amid the degrading. This is the quest for which Mennonite Central Committee (MCC) offers more than ample opportunity.

I remember the first time that I put this search of mine into words. It was a November evening, and an MCC youth intern and I were on a train on the main line between Tamil Nadu and Mumbai, India. We were doing a research project on food security and biotechnology.

We found ourselves in a third-class car that seated 90 people but contained over 200. It stank of urine, feces, vomit, sweat, old curry, fresh curry, tropical fruit—pungent.

As often happens with so many people in such close confines, conflict arose. One woman argued with a man who wanted to store his belongings below her seat. They cursed and swore at one another. They almost came to blows.

It turned out she was fiercely defending the space where her young daughter was sleeping. Later I watched her caress her daughter, talk to her gently and make her laugh. She seemed like a completely different person. Here was the dignity amid the degrading and dehumanizing. This was the redeeming moment.

When we got off the train two hours later, the exhausted intern asked me how I cope with such situations. I told him I look for the dignity amid the degrading. It is a survival mechanism for me. If I do not look for dignity I find I dehumanize the people in degrading situations. In that moment I separate myself from them. In that moment I stop being human. In that moment I miss the redeeming presence of God.

Recently I was again reminded of my search.

Lenten reflection

Would a miracle not happen if we chose to see the dignity of all social misfits and outcasts?

Ricardo Torres, my husband, and I were on an outing with 25 recovering gang members. These Honduran young men and boys are walking the road of transformation from social outcasts to upright citizens. They are part of a gang rehabilitation program run by the Honduran Mennonite Church.

The "mareros," as they are called, are feared by their neighbors for the violence and havoc they once wreaked. The Honduran media and government demonize gang members so that those with former ties to gangs are also feared by strangers. Government strategies attempt to crack down on social problems with soldiers rather than address the poverty and despair that attract some boys to gangs. The young men in the rehabilitation program work daily to rebuild ties with their communities and heal old wounds, but those who choose to acknowledge their humanity—as Jesus did with the criminal on the cross—are rare.

We went to a swimming hole in the mountains. I watched as the youth took running jumps off a high ledge into a deep pool below. I watched them play, laugh, joke and compete, as all boys do. I could not help thinking: How would people who feared these guys view them if they saw them now? Would they not see their humanity, know that they were like other boys their age? Was this not the redeeming moment for all the crack these boys had smoked, the cocaine they snorted, their broken family relationships, the lack of work opportunities? Did God open my eyes to see them as human beings?

Would a miracle not happen if we chose to see the dignity of all social misfits and outcasts? Would we not feel the urge to walk down the road of transformation with them? Perhaps we would discover that, in our own way, we are also in need of the redeeming love of God.

Marion Meyer, most recently from Winnipeg, is a member of Fort Garry Mennonite Fellowship. She lives in Honduras as the Mennonite Central Committee regional disaster coordinator.

CLEO Photography

You shall be like a spring of water whose waters never fail

by Patricia Plude

Lessons from a fast about peace witness

I joined our congregation's peace discernment fast last November with a fair amount of ambivalence. We had agreed we could choose to fast from anything—not just eating. But despite my ambivalence, I wanted to try a traditional fast.

I did not understand why this spiritual exercise holds an honored place in so many spiritual traditions, and I did not see how it would help me discern anything. But for me understanding often follows experience, so I tried it.

I held the experience lightly, not wishing to force understanding or impose notions of what I was supposed to learn. Since I was not able to join the group that met one Saturday morning to begin the fast, I simply ate lunch when I was hungry and consciously did not eat again until lunch the following afternoon. While the rest of my family prepared and ate supper, I read poems and Isaiah 58—which others had read earlier—and spent time in prayer. I opened and closed this time by singing "I Bind My Heart This Tide."

The words leapt off the page, especially the second verse: "I bind my soul this day to the neighbor far away, and the stranger near at hand, in this town and in this land." I felt a keener awareness of my neighbors and those strangers who do not have what I often take for granted: adequate (not to mention abundant) food, clothing, shelter, family, friends and a safe environment. By the last time I sang the hymn, on Sunday morning during adult education hour, the final verse—"I bind myself to peace, to make strife and envy cease"—had become a pledge of solidarity with the poor, the hungry, the oppressed and all the good people who try every day to make the world a better place for all.

Even though I did not have great moments of clarity in my peace-witness discernment, I appreciated the simplicity in choosing not to eat or worry about food. Food is a gift to our bodies, a delight to our senses, something that when shared creates and nurtures community. It can also be something we use to satisfy needs other than hunger, to dull our senses or escape.

Throughout the fast and afterwards, I saw that in choosing not to eat I freed myself from an enormous preoccupation. By the time I knelt for my Sunday morning meditation—even with my stomach growling and yearning for a cup of coffee—I felt more centered in God. Also I experienced a bit of what it might be like to trust God for nourishment, in the broadest sense of the word. Hungry as I was, I sensed how freeing it might be to cease grabbing and rely more fully on God.

Hungry as I was, I sensed how freeing it might be to cease grabbing and rely more fully on God.

"The Lord will guide [me] continually, and satisfy [my] needs in parched places, and make [my] bones strong; and [I] shall be like a watered garden, like a spring of water, whose waters never fail" (Isaiah 58:11).

This image of a spring of water whose waters never fail gives me faith that God will provide all I need to be a peace witness in these troubled times. It gives me courage to begin and energy to be steadfast in my efforts. TM

Patricia Plude is minister of worship arts at First Mennonite Church of San Francisco.

Humbled by grace

An encounter on Valentine's Day

by Helen Lepp Friesen

To some who were confident of their own righteousness and looked down on everybody else, Jesus told this parable: "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood up and prayed about himself: 'God, I thank you that I am not like other men—robbers, evildoers, adulterers—or even like this tax collector. I fast twice a week and give a tenth of all I get.' But the tax collector stood at a distance. He would not even look up at heaven, but beat his breast and said, 'God have mercy on me a sinner.' I tell you that this man, rather than the other, went home justified before God. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."
—Luke 18:9-14, NIV

He sidles around us, his telltale cheeks red and shiny, his eyes shifty, his clothes tired. We know he is about to ask for a dollar or some change so we ignore him, continue our conversation, not leaving any holes for interruptions as we walk away. His persistence circles our dialogue, waiting patiently for a break in the words that flow like fluid now. Panhandling happens so often here in Gallup, N.M., that I get tired of it and feel self-righteous. He's just going to spend it on another drink, I think. Leave me alone. I don't want you to enter my conscience.

He gathers his courage and humbly interrupts the many words, "Could you give me a dollar to catch the transit bus home?"

Right. Transit bus. You're just going to spend it on alcohol. My husband, Dan, and I are on an outing at the train station with our two youngest sons. I've packed a nice Valentine's Day lunch and we are about to sit down on the bench in the waiting room, eat our sandwiches and watch the trains go by; David loves trains. Why does this man spoil my appetite? Hundreds of people go through Gallup every day—aimlessly wandering, some on I-40 and others on Route 66.

Before we left home, Dan packed an extra sandwich. He opens the sandwich container now and pulls out the extra one, "That's why I made an extra sandwich. Would you like something to eat?"

"Sure," the man says as he reaches for the Valentine's Day sandwich. Dan opens his wallet, pulls out a dollar and hands it to him.

"I promise I'll take the bus. It's not for drinking." He reads our minds.

"Why did you give him a dollar?" I accuse Dan later.

"We've been given so much," is all he says.

And he's right. God showers us with amazing grace every day. And I am no better than that man asking for a dollar, just more self-righteous. How many times have I made my pleas in God's court. Please God, make my child better. Please God, help me find that paper I misplaced. Sometimes I even beg, Please God let my baby sleep through the night so I can catch some much-needed rest. How different is that from begging a human for a dollar? Don't I waste the grace God grants me? I don't use it to sensibly make my way back home to him on the grace transit bus to heaven's courts; I waste it to satisfy my ego. When I find the much-sought-after immunization record or bill I misplaced, I forget to thank God.

Why didn't I give that man $10 or $20, the way God lavishes grace on me? Why didn't I tell him, "Here, take this money and buy the person you love a Valentine's Day rose."

It's only by the grace of God that I have that dollar anyway. It's not even mine and definitely not mine to gloat over, not even in the womb of my thoughts. TM

God showers us with amazing grace every day. And I am no better than that man asking for a dollar, just more self-righteous.

Helen Lepp Friesen now lives in Winnipeg.

The baby screaming in the back seat

by Julia Kasdorf

screams because she cannot see her mother driving,
because it is night and every night she screams
before sleep because she knows our paltry fires mean
nothing next to the tigers that creep from dark trees,
screams because we will drop bombs for peace, screams
because a mother in Mexico sewed her pink sleeper
while her own baby slept in a heap of clean scraps
at her feet, screams because the car drinks gas like tea
as the oceans grow tepid, screams as if she already sees
the griefs her life will gather, screams because
the stubborn symphony keeps getting louder, screams
when it snaps off and the silent car drifts into a lot
and the mother climbs beside that miserable traveler
strapped in her seat, offers a breast, then sneaks back
to the front, an arm reaching back to cup the head
still hot from screaming. The mother drives,
reciting details from the night this child was born—
snow blew across the moon, ski runs blazed
like great snakes on the ridge outside our room—
and still the baby screams because she can't believe
anyone is driving this machine.

Julia Kasdorf has published two collections of poetry, *Sleeping Preacher* and *Eve's Striptease*. She teaches English at Pennsylvania State University, State College, Pa. This poem is among more than 4,000 poems posted on the Web site http://poetsagainstthewar.org/.

My high tower

by Anita Yoder

Brother Matthew strides out of the medieval scriptorium to fill his lungs with fresh air. He spends most of his days there, in the musty room filled with priceless manuscripts he and his fellow scribes have copied. He strolls up an emerald knoll as the freshening breeze ruffles his remaining fringe of hair. Then he turns to soak up his favorite scene. At the foot of the knoll he sees the round tower, the first floor of which houses the scriptorium. The stone tower, 100 feet tall in shades of gray, looks out over Dungarvan Bay to the right and County Waterford's patchwork fields to the left. This view of rolling land and sparkling sea feeds his soul no matter how often he has savored it.

The high tower's pointed peak pierces the sudden clouds scudding over it. Those darkening clouds bring a typical Irish downpour, and the first drops land on Brother Matthew's bald head before he pulls up his woollen cowl. Then he hears a shout that puts wings in his sandaled feet. It is the cry of the lookout monk in the tower, alarming the brothers of ships he has just sighted. Enemy ships, carrying Vikings with piercing eyes and hands trained to maul, plunder and burn.

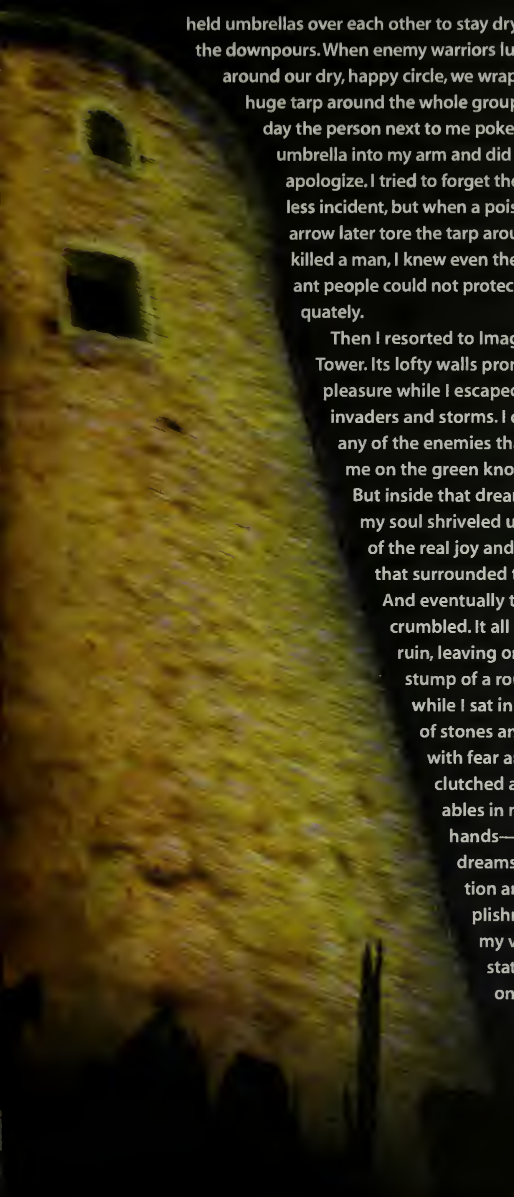
In my mind's eye now, I can see Brother Matthew nearing the round tower. As his brown robe flaps around his legs, he shields his face with the crook of his arm from the driving rain. He zigzags between the Celtic crosses in the graveyard at the base of the tower. The gray shades of the crosses blend into the fog rolling around him. Gathering the folds of his robe with one hand, he reaches as high as he can with his other hand to catch the rope ladder dangling from the round tower. Then, step over step and hand over hand, he pulls himself up the swinging ladder to the door 30 feet above the ground.

A fellow monk pulls him in with the ladder. All 26 men stand in a circle, their wet eyebrows glistening in the candlelight. They've doused all the fires below. Only stone surrounds them. The Vikings will soon drop anchor, deboard the creaking ships and run, shrieking, to loot and burn. But the 26 brothers will be safe. The priceless manuscripts they carried with them will be safe. The brothers peer down at the soldiers and out at the storm. Then they sing: "Thou my soul's shelter, Thou my High Tower, / Raise Thou me heav'nward, O Power of my power."

Deadly enemies: That was 1,000 years ago. But I still need a high tower. My soul has deadly enemies, apart from the fogs and gales that disorient me and make me lose my way. I have found a High Tower. My God is the round tower who watches the comings and goings in my world, protects me from invaders and shelters my valuables.

I remember when I ran to less-sure places to hide when my soul felt endangered or bruised. In my state of desperation I thought a Tower of Resentment looked sturdy enough to hide in. I'd run to the tower and hide whenever pain threatened me. In it I felt safe and glared out at the dark world, vowing never to venture into its danger again. It took me awhile to realize that the tower's foul air and putrid dampness actually ate away at my heart. The very place I'd come for protection was slowly destroying me.

During a particularly stormy period of my life, I looked for another shelter. To my delight, I found, not a tower but a cluster of people who happily welcomed me into their circle. We



held umbrellas over each other to stay dry during the downpours. When enemy warriors lurked around our dry, happy circle, we wrapped a huge tarp around the whole group. Then one day the person next to me poked his umbrella into my arm and did not even apologize. I tried to forget the thoughtless incident, but when a poisoned arrow later tore the tarp around us and killed a man, I knew even these pleasant people could not protect me adequately.

Then I resorted to Imagination Tower. Its lofty walls promised me pleasure while I escaped from invaders and storms. I could avoid any of the enemies that pursued me on the green knolls outside. But inside that dreamy shell, my soul shriveled up, starved of the real joy and beauty that surrounded the tower. And eventually the tower crumbled. It all came to ruin, leaving only a stump of a round tower, while I sat in the circle of stones and shivered with fear and cold. I clutched all my valuables in my grubby hands—my dreams, reputation and accomplishments. In my vulnerable state I not only feared for my safety but longed for a safe place in which to store my treasures. Now fear invaded every part of my being, and I had no defense against it.

I'm finished with those flimsy towers. God is my soul's shelter; God is my High Tower. I've found stores of strength that restore my bruised soul. Nothing ever shakes the security God provides. Sheltered in this tower, I am safe, completely whole.

Are you confused in the fogs that move across your life? The strong tower of God stands tall, easily seen by any eyes looking for guidance.

Does your heart carry wounds from the invading archers' attacks? In the impenetrable circle of God's walls, your soul can rest and regain strength.

Are you holding something priceless but find yourself helpless to protect and preserve it? In this tower God will always keep what you've committed to his care.

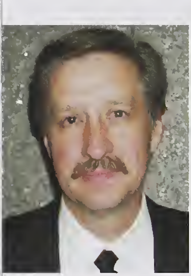
Security: These are not just nice words. I often see the old stone towers overlooking the Irish landscapes and seascapes. They are real and solid, speaking silently of years long ago when war and survival was a way of life for the Celts. My spiritual tower is just as real. Every day I experience the solidity and security of God, my High Tower.

Only a handful of round towers still stand in the Emerald Isle, where 400 towers once dotted the countryside. But this High Tower will never crumble. No matter how many years pass, no matter how many howling gales or burning arrows are fired at it, the tower still stands tall. With the rope ladder pulled in after me, I can stand higher than the archers and the fog. And like the monks did long ago, I can sing. My song is of my High Tower: "Thou my soul's shelter, Thou my High Tower, / Raise Thou me heav'nward, O Power of my power." TM

Anita Yoder lives in County Waterford, Ireland.

God is our only security in life's storms.

Faith at the heart of learning



Wynn Goering works for the University of New Mexico and is a member of Goessel (Kan.) Mennonite Church.

Some years ago, when I was serving as the academic dean at Bethel College, North Newton, Kan., I attended the Menno Simons lectures given by Al Meyer of the Mennonite Board of Education. On the final night, as part of a panel of area college deans, I was asked to respond to Meyer's thoughts on church-related higher education. The task helped clarify for me some key elements in that complex formula.

Faith and learning at a church-related college, I decided, can be represented by two spheres. In the most typical configuration they are globes of similar size, rather like two basketballs, that exist side by side and touch, at most, at a single point. If either is in motion the result is likely to be that each will bounce farther away until some new point of equilibrium is reached. This is the most common arrangement in higher education today for schools that began as seminaries or Bible colleges and have become increasingly secular and independent over time.

A second model of faith and learning depicts the two as concentric spheres, with "learning" being a smaller globe inside the larger space defined by "faith." Learning is the primary task, confined by the boundaries of what the church believes or allows. That is a comforting idea, from the church's point of view, but it is also one that sometimes pits fallible human religious understanding against God's truth. History is rife with examples of conscientious Christians, from Galileo to John Henry Newman, whose work was banned by the churches and church schools of their day, only to be grudgingly embraced at a later time.

But there is a third version of this spherical picture. In this model it is faith that forms the nucleus of the enterprise, with learning as a highly charged activity that revolves around it. Faith is the center that anchors the work. Some orbits of learning and investigation will be close to that core and some farther out; some will be perfectly round and predictable while others follow a more elusive and elliptical path. But all will contribute to the total shape and energy of the enterprise—ever changing yet always anchored by that core of faith.

It has been my professional fate to have had close encounters with all three kinds of church-related institutions. Each has its strengths. But it is faith at the heart of learning that, however imperfectly manifested, will always represent for me the Anabaptist tradition in higher education. It is the most consistent with what I was taught about our church and its structure of discernment and discipleship, and it has the added virtue of being consistent with how we are seen by others. (As the Cambridge historian Owen Chadwick once put it, the Anabaptist concept of the immorality of war came from the premise that "truth is difficult to find.")

Will there be encouragement in the transformed agencies and programs of Mennonite Church USA for the kind of spirited and critical inquiry in which some of us are schooled?

Now the board of directors of Eastern Mennonite University ("EMU Adopts Denominational Positions," Jan. 7), seconded by editor Everett Thomas ("Church Beliefs vs. Academic Freedom," Jan. 21), are suggesting that the Anabaptist tradition is something akin to my second model. President Joseph Lapp says the board's action was "obvious"; Thomas says their threat to fire any employee who publicly disagrees with an element of the Confession of Faith or the college's own mission and values statements is "reasonable."

In my Anabaptist tradition such actions would be neither obvious nor reasonable. In fact, it seems to me they contravene both our intellectual history and the very ideals of scholastic inquiry and academic excellence EMU says it values.

And that, perhaps, is the crux of the matter for Mennonite Church USA and the different traditions it has inherited. Will there be encouragement in its transformed agencies and programs for the kind of spirited and critical inquiry in which some of us are schooled? Or will conscientious dissent be forbidden on the grounds that it is "divisive" and does not "support the mission of the church"?

The vitality of our new church and its institutions will depend on how we answer those questions. TM

IN THE NEXT ISSUE

- **Receiving the cup of cold water**—Kenneth Gibble
- **Cultivators**—Jeanne Finley
- **Prayers of answering**—Ronald L. Kennel

MCC photo by Mark Beach

J. Daryl Byler (center), director of the Mennonite Central Committee U.S. Washington Office, and Menno Wiebe, MCC Jordan co-representative, visit with an Orthodox priest in Baghdad during a May 2002 trip to Iraq. With war looming, MCC has recently provided more than $900,000 of assistance to Iraq, and Byler has begun fasting in support of a peaceful resolution to the Iraqi conflict.

MCC stockpiles, administrator fasts as threat of war with Iraq increases

In anticipation of U.S.-led military action against Iraq, Mennonite Central Committee is amassing food and supplies in the Middle East to either be sent to Iraq or used for Iraqi refugees in other countries.

Five 40-foot containers of relief kits, blanklets and comforters from MCC have arrived in the port of Aqaba in Jordan, which borders Iraq. Two containers of canned beef are en route. The two shipments are valued at $884,000.

In addition, MCC, working with partner agencies CARE and the Islamic Relief Agency, has purchased 200 tents, 3,000 blankets and 120 portable water tanks in Iraq and Jordan, worth $50,000. The tanks will be used to supply water to hospitals and vulnerable groups in central and southern Iraq. The tents will be used to house Iraqis forced to flee their homes if war erupts.

While MCC is stockpiling goods, the director of its Washington Office is doing without. J. Daryl Byler on Feb. 5 began a fast as "an appeal to God to break through the principalities and powers in ways that only God can," he says.

The Washington Office has been addressing Iraqi issues for the past seven years. "I have undertaken this fast primarily because the advocacy work on Iraq has felt like bumping against immovable principalities and powers that are acting out of fear and defying reasoned appeals and analysis," Byler says.

He has committed himself to subsisting only on juice and water for 40 days or until war begins or until the crisis is averted through means other than war, such as a decision to give weapons inspectors more time or an exile agreement is implemented.

Each day during his fast, Byler is faxing a letter on Iraq to President Bush and several of his advisers, offering a short reflection on that day's Daily Office Lectionary texts and a prayer for peace. He wrote on Feb. 19, "I'm feeling amazingly well and my energy level has remained high."

Byler, who continues to walk 30 to 45 minutes a day and jog about once a week, added that he feels "upheld by and grateful for the prayers and many notes of encouragement from around the world."

He says his fast was inspired by another MCC initiative, "A Women's Fast for Peace." MCC is asking participants to fast each Wednesday for 12 hours until March 5, three days prior to International Women's Day.

More than 1,000 people from around the world have joined the fast. "We've really been overwhelmed by the comments from women of all faiths who are making this commitment as they register," says Esther Epp-Tiessen, coordinator of MCC Canada Peace Ministries.

In a Jan. 29 meeting with MCC staff in New York, Margaret Hassan, Iraq program officer for CARE, predicted that war would further cripple the country, which has not recovered from the 1991 Gulf War. Attacks on Iraq's electricity infrastructure would cause the ailing water and sanitation systems to not function at all, leading to additional outbreaks of dysentery and other illnesses.

The United Nations estimates that war could produce 100,000 direct casualties, with half a million Iraqis needing medical treatment. More than 900,000 people could be forced from their homes. Sixty percent of the population already depends entirely on government food rations.—*MCC News Service*

Canadians oppose war

Mennonite Central Committee (MCC) Canada and eight Canadian Mennonite conferences sent a Jan. 31 letter to the country's prime minister urging him "to do everything possible to prevent a war on Iraq."

The letter was signed by leaders from MCC Canada, leaders from the Brethren in Christ Conference, Canadian Conference of Mennonite Brethren Churches, Chortitzer Mennonite Conference, Evangelical Mennonite Conference, Evangelical Mennonite Mission Conference, Mennonite Church Canada, Old Colony Church and Sommerfeld Mennonite Church.—*Canadian Mennonite*

Mission workers return from Mexico commissioned to still do mission work

Emma and J. Mark Frederick went to Mexico as mission workers. And they have returned to the United States as mission workers.

As the couple, serving with Mennonite Mission Network and Franconia Conference, bid farewell to Pueblo en Transformación, the Mexico City congregation they helped lead, colorful stoles were prayerfully placed on their shoulders. By this act, the church members symbolized that they were investing the Fredericks with the spiritual authority needed to continue their missionary work in the United States.

The investiture ceremony took place as the Fredericks concluded their Mexico ministry last September. The couple's Mennonite Mission Network assignment continued until Jan. 31 as they shared about God's movement in Mexico in churches throughout the United States.

The Fredericks wear their stoles when they speak—a sign of how seriously they take their Mexican commissioning, says Linda Shelly, Latin America director for Mennonite Mission Network. "I think it's a beautiful symbol of the mutual respect that can develop across cultures when people live and work together," she says.

From a small church plant that met in homes on the southwestern edge of Mexico City in 1996, Pueblo en Transformación has blossomed into a vibrant congregation, now under the leadership of pastor Ofelia Garcia and her husband, Victor Pedroza. Pueblo en Transformación takes discipleship seriously and reaches out to their neighbors through a variety of social ministries.

"The congregation has become more conscious of its relationship to the social and political nature of the community rather than being focused on traditional ways of evangelism," says Mark, who also taught in the Anabaptist Theological Institute of Mexico. "The [people of the] congregation believe that everything they do must have an evangelistic focus and call people to faith in Jesus. So an intentional effort is made to give witness verbally to actions of compassion. The social ministries have broadened the congregation's influence to the wider community so that the congregation is well-known and respected."

The [people of the] congregation believe that everything they do must have an evangelistic focus and call people to faith in Jesus.
—J. Mark Frederick

That includes reaching out to Mexico's giant neighbor to the north. "The most significant experience in [the Fredericks'] departure was their farewell at the church in which the stoles were given to them as a symbol authorizing them to speak on behalf of the church," Shelly says.

The Fredericks first went to Mexico in 1966, serving until 1982 under Franconia auspices. In 1994, they returned to Mexico and joined a team giving leadership to a church being started in the world's largest metropolitan area. The project was jointly sponsored by Franconia and predecessor agencies of Mennonite Mission Network.

Mennonite Mission Network

J. Mark and Emma Frederick display the stoles they received from their congregation in Mexico City, where they served until last year with Mennonite Mission Network and Franconia Conference. The stoles were given to them as part of the congregation's commissioning them to continue to do mission work in the United States.

Since half of those who attend Pueblo en Transformación are under age 22, family and youth retreats are an important part of the congregation's ministry. Typically, three-quarters of those who attend the congregation's camp have little knowledge of the Christian life.

Pueblo en Transformación works with a local Christian organization to offer family therapy through a church member who is a psychiatrist and 12 other volunteers, tutoring for elementary and secondary school students, and peace workshops for families and local schools.

Other highlights of congregational life include summer Bible school, women's retreats and advanced discipleship-training seminars.

The Fredericks, whose home congregation is Salem Mennonite Church in Quakertown, Pa., are now serving as interim pastors at Deep Run Mennonite Church East in Perkasie, Pa.

Meanwhile, the Fredericks say they have left Pueblo en Transformación in good hands. "Although Ofelia doesn't have a high school diploma, she is a gifted woman," Emma says. "Ofelia is dynamic, creative, fast thinking and a good speaker, which means that she is a good preacher and a good teacher."

Garcia and her husband came to Christ through the hippie movement of the 1960s in an Anabaptist-style coffeehouse, Emma says. *—Lynda Hollinger-Janzen of Mennonite Mission Network*

Consultation tackles globalization

First in series of global MCC meetings produces diversity of perspectives.

From coffee fields to textile factories, from Mennonite church programs to government offices, the impact of economic globalization is increasing across Latin America and the Caribbean. In the first of several consultations planned for various regions in the world, some 40 Mennonite Central Committee (MCC) workers and partner agency representatives and workers met in Tegucigalpa, Honduras, Jan. 13-15 to share information and ideas for how North American Anabaptists should respond.

Most participants agreed that globalization—defined loosely as the increased flow of goods and services across national boundaries due to factors including lowered trade barriers—can hurt the poorest and most vulnerable members of society. Ideas for solutions varied widely. Some speakers called for embracing open markets and advocating for changes that would make globalization's promise of prosperity available to more people. Others believe the free trade system is unsustainable on social and ecological levels.

In either case, participants agreed, North Americans have a stake in this issue since goods and food consumed in North America are increasingly produced in other countries. Because of the issue's complexity, several speakers emphasized the importance of entering the discussion with humility and openness to learning.

Participants in the conference, held at a Mennonite retreat center outside the city, came from Mexico, Haiti, Central and South America as well as from the United States and Canada. They ranged from grass-roots activists to government advisers.

Nelson Garcia Lobo of the Honduran Mennonite Church's Social Action Committee said his country's situation reflects some of globalization's shortcomings. As Honduras has opened its markets and lifted price controls, small farmers face competition from imports. Cheap U.S. corn, subsidized by the U.S. government, has flooded the market, making it difficult for Honduran farmers to sell their crops for a profit.

As a result, more Hondurans are turning to the "maquilas"—factories, often clothing assembly shops run by foreign companies—for work. While working conditions are acceptable in some of these factories, others treat workers as disposable, Lobo noted. Family and community structures are often damaged when parents must work 12 or more hours a day.

Meanwhile, the gap between rich and poor is increasing, with some 80 percent of Hondurans now living in poverty. Social services have been slashed in recent years, as mandated by the "structural readjustment programs" called for by the World Bank and other international lending institutions. Meanwhile, 35 percent of Honduras' budget goes toward its national debt.

Others at the conference spoke from the perspective of those on the margins of society: a Honduran coffee-grower, a woman who works with street children in Bolivia, a Nicaraguan maquila workers organizer and a man who works with indigenous people in Guatemala.

Many of the frustrations expressed seemed to stem from a perceived lack of self-determination, from a personal to a national level, noted Daryl Yoder-Bontrager, co-director of the MCC Latin America-Caribbean department. "This undercurrent reinforced the idea that any response to economic globalization must start by asking whether it will add to or take from a person's or community's ability to decide for itself how it will live," Yoder-Bontrager said.

At the end of the consultation, a three-member committee summed up some of the options for action they heard discussed during the event, including:

- "Neo-liberalism with a human face," or an attempt to accept globalization while calling for U.S. and international policies that would give smaller, poorer countries more power to determine their future. These policies would include reducing government and corporate corruption, protecting national industries for a time to allow them to become competitive, promoting infrastructure and access to resources for the poor and relieving part of poor countries' debt.
- Working for a complete change from the system of globalization and free markets by supporting unions, calling for policies to protect small businesses and farmers, decreasing dependence on exports and eliminating external debt.
- A "radical Christian vision" that promotes the church as an alternative community in which members develop a "theology of enough." The church would lead the way in modeling systems of local production and consumption that honor both people and creation.

"The value of this consultation was in having all these voices together for the first time," said Marty Shupack, who works with economics issues at the MCC U.S. Washington Office.

Future regional consultations are planned for Asia, to be held in May in Nepal, and Africa, to be held in early 2004, likely in Kenya. MCC will take perspectives shared at the consultations into account when shaping its programs and policies and also plans to share findings with North American MCC supporters.—*Rachel B. Miller Moreland of MCC News Service*

MCC photo by Rachel B. Miller Moreland

Jonathan Garcia, manager of a Honduran coffee-processing plant, speaks to the Jan. 13-15 consultation on globalization held in Tegucigalpa, Honduras, and sponsored by Mennonite Central Committee.

South Korean center promotes peace in a climate of increasing anxiety

Lee

Kim

Froese

World leaders toy with different solutions to the instability of the divided Korean peninsula. But as South Korea, North Korea and the United States make their political and military maneuvers, South Korea's Anabaptists believe there are other, peaceful solutions.

"Interest in Anabaptist distinctives is growing but very selective," says mission worker Tim Froese. "To the Korean church, talk of discipleship and Christian community is attractive, but a commitment to nonviolent peacemaking is foreign and often misunderstood. On the other hand, peace and nonviolence are our greatest contact points with the non-Christian community. Our vision is to keep these emphases in balance and in conversation with each other."

To the Korean church, talk of discipleship and Christian community is attractive, but a commitment to nonviolent peacemaking is foreign and often misunderstood.
—Tim Froese

Froese is co-director of the Korea Anabaptist Center in Seoul, which celebrated its first anniversary last November with a peace seminar that drew 50 people. Froese's work is supported by Mennonite Mission Network, Mennonite Central Committee, and Witness, the mission agency of Mennonite Church Canada.

"The Korea Anabaptist Center's vision for Anabaptist ministry is to integrate Jesus' commands to love God, our neighbors and each other into a Christian lifestyle and message that is both biblically faithful and culturally relevant," Froese says.

One way the center is doing that is by offering English classes for defectors from North Korea. Unfamiliar with a capitalist economy, they are often victims of scams and treated as inferior. Center staff member Jae-Young Lee says the North Korean refugees who learn the culture of South Korea will be helpful in spanning the chasm between the two countries.

Lee and his colleague, Kyong-Jung Kim, are the center's most ardent proponents, even though they are former military personnel. "Working for peace is not something Kyong-Jung or Jae-Young ever imagined they would be doing," Froese says. "Yet both of them embody and articulate Christ's message of peace in this ministry."

Lee learned of Mennonites when his father was the farm manager at Mennonite Central Committee's Mennonite Vocational School near Taegu, but the message of pacifism didn't take root in Lee's life. He joined Korea's Marines as part of his compulsory 30-month military service.

In 1996, Lee traveled to Winnipeg, where he attended Canadian Mennonite Bible College (now part of Canadian Mennonite University) and graduated three years later. While in Canada, he was astonished to hear Mennonites discussing world problems in church; most Korean churches avoid political involvement. "Churches that talk about pacifism automatically get in trouble with the government," Lee says.

Lee's transformation from military man to Christian pacifist is important for the Anabaptist movement in Korea, Froese says. "[Lee] has already made significant contacts and presentations on peace and reconciliation programs," he says. "In addition to interests in restorative justice, peace and reconciliation, [Lee] is hoping to get Korean youth involved in Mennonite-related service and exchange programs in other countries."

Lee, who holds a master's degree in conflict transformation from Eastern Mennonite University in Harrisonburg, Va., is part of a 14-member conflict-resolution group that leads seminars and does research and writing on conflict-resolution issues for the South Korean context.

Other Korean Anabaptist ministries include Abba Shalom Koinonia and the Jesus Village Church. Abba Shalom Koinonia is an Anabaptist community located three hours north of Seoul, near the demilitarized zone separating South and North Korea. The community, founded in 1987, has conducted Bible institutes, summer work camps and spiritual retreats, but it is currently inactive because its leader, Yoon-Sik Lee, is studying at Associated Mennonite Biblical Seminary in Elkhart, Ind.

Jesus Village Church, not far from Abba Shalom Koinonia in the city of Chunchon, strives to rediscover the vibrancy of the early church and take discipleship seriously. In 2001, the church began an alternative school offering Christian education.
—Lynda Hollinger-Janzen of Mennonite Mission Network

Black gospel music attracts Japanese interest

Japanese culture discourages anything different, says mission worker Gerald Neufeld. But that is changing in the face of a rising crime rate, troubled economy and threats of terrorism. Among the newness is a burgeoning interest in black gospel music. Neufeld and his wife, Rie, have started the Koidara Gospel Choir as part of their ministry in Japan. The Neufelds serve with Mennonite Mission Network, and Witness, the mission agency of Mennonite Church Canada.—*Canadian Mennonite*

MDS and Mennonite Men join efforts

Los Angeles congregation first to benefit from organization's collaboration.

Even when there are no disasters to clean up from, plenty of work needs to be done, says Harold Neufeldt.

Neufeldt, a landscape architect from Vancouver, is not one to remain idle. He volunteers two to three months each year with Mennonite Disaster Service (MDS). A few years ago, he was looking for a project on the West Coast where he could help. He contacted Mennonite Men, a jointly owned partnership of Mennonite Church Canada and Mennonite Church USA, because he knew it gave grants to new churches needing help with their buildings. Mennonite Men director Jim Gingerich told Neufeldt about Los Angeles Faith Chapel, which was due to receive a $50,000 grant in 2003.

This fit well with a partnership MDS and Mennonite Men formed in March 2002. They agreed to pursue projects in which MDS provides a construction manager and labor for a project, while Mennonite Men provides funds, labor and, in cooperation with the local congregation, lodging and food. The local congregation also provides labor and is involved in planning the project.

Faith Chapel project became the first to emerge out of this partnership. Seven men came from British Columbia, joining volunteers from California, Arizona, Idaho and Oregon for the Jan. 2-23 project. Among other tasks, the volunteers added a kitchen stove hood and fire-suppression system; rebuilt rotten exterior wall sections; installed windows for two windowless living units, office and classroom; added a handicap-accessible restroom; and painted walls and trim.

One of the purposes of this MDS-Mennonite Men partnership, in addition to offering help beyond finances, is to expose volunteers to other cultures. Neufeldt says "working with people of different cultures" requires listening a lot about what people really need.

Each day the volunteers took time for devotional reading as a group. On Sunday mornings they joined the congregation in worship. On one Sunday the sermon was given by Eddie Neufeld, MDS California chair from Magalia, Calif.

Most of Faith Chapel's 30-plus members come from Nigeria. As a result, worship includes lively, African music and passionate prayers. "I can't put into words how [we] felt after the worship service," Neufeldt says.

Among Faith Chapel's ministries are three homeless shelters, a day care, a computer classroom and a Sunday meal and clothing distribution for homeless people. So the volunteers got to know not only congregational members but also the homeless people served by Faith Chapel. Neufeldt calls the experience "a delightful way to be close to them."

Says MDS executive coordinator Tom Smucker, "We need to encourage these urban and rural collaborations so we get to know the entire Mennonite family."

A second MDS-Mennonite Men project is already proceeding at Seeds of Life Community Church, a Mennonite Church Canada congregation in Altona, Man.

The projects are based on the Abraham and Sarah Caravans, a program begun in 1993 by the General Conference Mennonite Church's Commission on Home Ministries and later adopted by Mennonite Men. The caravans, originally geared for participation by seniors, emphasize Bible study and exposure to another culture.—*Gordon Houser for Mennonite Church USA News Service*

MDS annual meeting held

More than 400 people gathered Feb. 7-8 in Arthur, Ill., for the annual meeting of Mennonite Disaster Service.

"Just as disaster can twist metal, break up concrete or splinter wood, the soul of the person who experienced disaster can be twisted, broken and splintered," said speaker Michael Banks, pastor of King of Glory Tabernacle, a Mennonite congregation in the Bronx, N.Y.—*MDS News Service*

Four former GC, MC missionaries die

Four former General Conference Mennonite Church and Mennonite Church mission workers, including three India veterans, have died recently.

Alvin Hostetler of Goshen, Ind., 81, died Jan. 29. He served with Mennonite Board of Missions (MBM) in several capacities, starting in 1952 with a six-year assignment in India. He was a construction engineer, building and maintaining hospitals and mission compounds. Hostetler was also a photographer for Mennonite agencies from 1945 to 1977.

Marie Moyer of Blooming Glen, Pa., 80, died Feb. 8. She served in India from 1949 until 1973 and was involved in Christian education, resource translation and bookstore service.

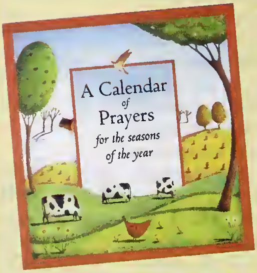
Ben Sawatzky of North Newton, Kan., 80, died Feb. 16. He went to India with the Commission on Overseas Mission (COM) in 1952, serving until 1971. He was initially a maintenance worker but also pastored a congregation at Champa and eventually became business manager of the hospital at Champa. He later returned to India for two short-term assignments with Mennonite Central Committee. He also was pastor of Bethesda Mennonite Church, Henderson, Neb., for seven years.

Kathleen Erb Kanagy of Lebanon, Ore., 78, died Feb. 12. She and her physician husband served with MBM at hospitals in Puerto Rico from 1956 to 1959 and Israel from 1978 to 1984.

MBM and COM were predecessor agencies of Mennonite Mission Network.—*Mennonite Mission Network*

Exquisite Prayer Treasures

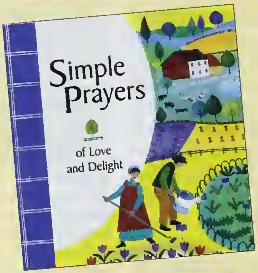
(Great as gifts for both adults and children)



A Calendar of Prayers *for the seasons of the year*

This book contains twelve prayers—drawn from the ages and from today's lyrical poets—celebrate the changing moods and seasons of the year. Exquisite artwork captures the natural world moving rhythmically from brisk chills to the satisfyingly warm.

$5.95, hardcover with dustjacket



Simple Prayers of Love and Delight

Here are historical prayers and wisdom from the Amish, Hutterites, and Mennonites. From wise leaders to school bookplates, the prayers show religious communities patterning their lives after the New Testament, living in rhythm with the seasons. Gently colorful paintings reminiscent of folk art fill the pages of this book with warmth and delight.

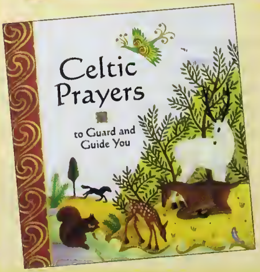
$4.95, hardcover with dustjacket

Prayers
for a
Treasured
Child

Prayers for a Treasured Child

This collection of prayers is itself a treasure, filled with whimsical illustrations of happy children, busy at life. A selection of 12 prayers are spread through the pages, of particular appeal to both boys and girls ages four to nine.

$5.95, hardcover with dustjacket



Celtic Prayers to Guard and Guide You

The brief prayers in this collection are both bold and poetic. Their Christian language is refreshing and without pretense, so basic and yet so profound.

The painterly illustrations gleam in sun-stoked golds, blues, and reds. Together, the colorful text and drawings make this a comforting companion.

$4.95, hardcover with dustjacket

Good Books®

At local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and AmEx accepted. Shipping/Handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com (check our weekly specials—35% off!)

CALENDAR

AMBS workshop, "Christian Witness in a Multi-faith Environment: Inspiration from the Early Church," March 21-22 at Associated Mennonite Biblical Seminary, Elkhart, Ind. To register, contact the AMBS Church Leadership Center, 574-296-6207. Additional information available at www.ambs.edu; enter "Early Church" in the search box.

Conference on enhancing singing in worship, "Singing God's Songs: Enhancing Singing in Worship," March 21-23 at Hesston (Kan.) College. Contact Elaine Schmidt, 620-327-8290, or elaines@hesston.edu, to register or for information.

24th Annual Lancaster Family History Conference, March 28-29 at Lancaster Mennonite High School and Lancaster Mennonite Historical Society, Lancaster, Pa.

BIRTHS & ADOPTIONS

Bauman, Joshua Steven, Feb. 8, to Steven and Andrea (Landes) Bauman, Sellersville, Pa.

Beidler-Shenk, Tobias Aaron, Jan. 23, to Ken Beidler and Elaine Shenk, Iowa City, Iowa.

Bezditny, Renae Danielle, Jan. 29, to Russ and Michelle Bezditny, Steinbach, Man.

Buller, Jakob Bryant, Feb. 6, to Jess and Andrea (Brown) Buller, Meade, Kan.

Chupp, Caleb JeeHoon Hockman, Aug. 8, 2002, in South Korea, received for adoption Jan. 29 by Kevin and Cynthia Hockman-Chupp, Canby, Ore.

Goering, Jacob Christian, Jan. 14, to Kevin and Tara Amstutz Goering, Cambridge, Iowa.

Johnson, Derick Lynn, Feb. 10, to Eric and Jeri (Thiesen) Johnson, Hesston, Kan.

Krupp, Josiah Kenneth, Dec. 27, 2002, to Brian and Brenda Miller Krupp, Perkiomenville, Pa.

Newcomer, Kayden Jay, Feb. 5, to Kevin and Shelly (Richmond) Newcomer, Wakarusa, Ind.

Phillips, Isaac Benjamin, Feb. 1, to Tim and Alee (Martens) Phillips, Lawrence Kan.

Phillips, Sophie Elizabeth, Feb. 1, to Matt and Heidi (Riegsecker) Phillips, Lansing, Mich.

Ressler Horst, Jal Jakob Daniel, Feb. 3, to Nathan Horst and Lara Ressler, Harrisonburg, Va.

Wyse, ZoeWei Xiaozhang Swartzentruber, received for adoption Dec. 11, 2002, in Nanning, China, by Tim Wyse and Elaine Swartzentruber, Winston-Salem, N.C.

Yoder, Kyra Grace, Jan. 29, to Tim and Rebecca (Porter) Yoder, South Euclid, Ohio.

MARRIAGES

Doerr/Trowbridge: Heather Lyn Doerr, Highspire, Pa., and John Dana Trowbridge, Highspire, Feb. 1, at Cedar Hill Community Church, Elizabethtown, Pa.

Erb/Friesen: Arlyce (Peters) Erb, Henderson, Neb., and Myron Friesen, Henderson, Feb. 15 at Bethesda Mennonite Church, Henderson.

Lind/Pond: Rosa Lind, Newberg, Ore., and Nathan Pond, Dallas, Texas, Jan. 4 at Newberg.

Sutherland/Thompson: Jennifer Sutherland, Timberville, Va., and Christopher Thompson, Harrisonburg, Va., Feb. 1, at Park View Mennonite Church, Harrisonburg, Va.

• travel with a purpose •

Mennonite Your Way

ALASKA
CRUISE & TOUR
July 10-24, 2003

"Travel with a Purpose" and enjoy the 49th state by air, rail, motorcoach, then cruise the 1,000-mile Inside Passage on the ms Maasdam.

- Fellowship with the Prince of Peace Mennonite members
- Visit farming region
- See Mt. McKinley and Denali National Park wildlife
- Cruise Yukon R; pan for gold
- 26 Glacier Cruise on Prince William Sound
- Yukon Gold Rush story
- Fairbanks riverboat ride and dogsled demonstration
- Ride the White Pass RR

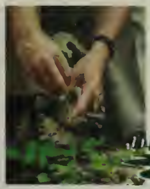
(fares available from your home departure city)

MYW Tours• Box 425• Landisville, PA 17538 717/653-9288 • 800/296-1991
Email: myw1525@aol.com web: www.mywtours.com

"Our mission is helping you grow yours ..."

SPRUCE LAKE RETREAT

800-822-7505
sprucelake.org
RR #1, Box 605
Canadensis, PA 18325



Christ ✝ Centered

- Bring your GROUP of 8 or more persons.
- Make your reservations for SUNDAY through FRIDAY and between LABOR DAY and MEMORIAL DAY.
- Embrace the natural peacefulness breathed by forest, mountain streams and waterfalls.
- Rejoice in freedom from financial burdens, as your group will receive an initial DISCOUNT of 40% off the regular weekend rates.
- When you RETURN for a second booking within 12 months, your discount increases to 50%!
- Prepare yourselves to hear, discern and move toward God's purposes for the missional church.

PARTNERS IN MINISTRY

ENABLING MENNONITE CONGREGATIONS AND MINISTRIES TO GROW IN THE CALLING OF CHRIST

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

- TheMennonite@TheMennonite.org
- fax 574-535-6050
- 1700 S. Main St., Goshen, IN 46526-4794

DEATHS

Adrian, John, 81, Butterfield, Minn., died Feb. 4. Spouse: Margaret Harder Adrian. Parents: John J. and Nettie Penner Adrian. Other survivors: children Shirley Ratzlaff, Jean Thomas, Duane, Margaret Thomas, Glenn; 14 grandchildren; eight great-grandchildren. Funeral: Feb. 8 at First Mennonite Church, Mountain Lake.

Allison, A. Vernon, 81, Hesston, Kan., died Jan. 30. Spouse: Dorothy Allison. Parents: Martin D. and Elizabeth (Horst) Allison. Survivors: children Larry E., Gilbert G. and Ronald D. Funeral: Feb. 2 at Schowalter Villa Chapel, Hesston.

Barclay, Mary Emma Zook Shank, 82, Scottdale, Pa., died Jan. 25. Spouse: (1st) Chester Shank (deceased); (2nd) H.E. Barclay. Parents: Enoch and Mary Emma Spiker Zook. Other survivors: children Louise Reeser, Norma Oswald, Betty Hughes; stepchildren Rosalie Billheimer, Elaine Kaper, Herb Barclay, Paul Barclay, Wayne Barclay, Blaine Barclay; seven grandchildren; 15 stepgrandchildren; two great-grandchildren; 16 stepgreat-grandchildren. Funeral: Jan. 29 at Mennonite Church of Scottdale.

Becker, Eldon, 76, Aberdeen, Idaho, died Feb. 7. Parents: Peter J. and Anna Boese Becker. Survivors: siblings Kathryn Becker Isaak and Agnes Becker. Funeral: Feb. 11 at First Mennonite Church, Aberdeen.

Bender, Henrietta "June" Hochstetler, 73, Kalona, Iowa, died Jan. 24 of complications from flu. Spouse: Dwight Bender. Parents: Henry and Amy Marner Hochstetler. Other survivors: children Julia, Gloria Widmer, Donovan, Beth; four grandchildren. Funeral: Jan. 27 at West Union Mennonite Church, Parnell, Iowa.

Berger, Martha Ewy, 97, Halstead, Kan., died Jan. 19. Spouse: Walter Berger (deceased). Parents: Edward and Amalia Mueller Ewy. Funeral: Jan. 29 at Bethel College Mennonite Church, North Newton.

Boschman, Lawrence Dean, 49, Surrey, B.C., died Jan. 30 of Huntington's disease. Parents: Paul & LaVerne Boschman. Spouse: MaryAnne Boschman. Other survivors: stepsiblings Larry, Don, Rachel. Funeral at Evergreen Cottage Group Home, Surrey.

Burkholder, Niva Etta Miller, 92, Wellman, Iowa, died Jan. 26 of pneumonia with congestive heart failure. Spouse: Edward Burkholder (deceased). Parents: Levi and Magdalene Beechy Miller. Survivors: children Dorothy Schumann, Donald; 10 grandchildren; 18 great-grandchildren. Funeral: Jan. 30 at Wellman Mennonite Church.

Dengler, C. Harold, 74, Souderton, Pa., died Jan. 20. Spouse: Evelyn Moyer Dengler. Parents: Herbert and Laura Benner Dengler. Other survivors: children Lee, David, Debbie Hargreaves; four grandchildren; one great-grandchild. Funeral: Jan. 24 at Souderton Mennonite Church.

Epp, Anna Peters, 91, Henderson, Neb., died Feb. 10. Spouse: Robert D. Epp. Parents: D.D. and Elizabeth Klassen Peters. Other survivors: children Nola Rae, Jerry and Vernelle; two grandchildren. Funeral: Feb. 20 at Bethesda Mennonite Church, Henderson.

Funk, Doris Mills, 77, Aberdeen, Idaho, died Jan. 31. Spouse: Alvin Funk (deceased). Survivors: children Janice Edmunds, Myrtle Freeburne, Dean. Funeral: Feb. 4 at First Mennonite Church, Aberdeen.

Graber, Lena, 92, Goshen, Ind., died Jan. 18. Funeral: Jan. 21 at College Mennonite Church, Goshen.

Haueter, Edna, 85, Orrville, Ohio, died Jan. 22. Parents: Alfred and Lina Lehman Haueter. Funeral: Jan. 25 at Orrville Mennonite Church.

Hostetler, Alvin, 81, Goshen, Ind., died Jan. 29. Spouse: Goldie Hostetler. Parents: David and Mary Yoder Hostetler. Other survivors: children Gloria, Carol Beall, Mari Glick, Philip; seven grandchildren; three great-grandchildren. Funeral: Feb. 2 at Berkey Avenue Mennonite Fellowship, Goshen.

Kaufman, Richard, 96, Freeman, S.D., died Jan. 1. Spouse: Leona Herbst Kaufman. Parents: John D. and Sarah Schrag Kaufman. Other survivors: son Kenton. Funeral: Jan. 6 at Salem-Zion Mennonite Church, Freeman.

Disclaimers: We did not consult any Mennonite lawyers about the content of this book. We did not consult any Mennonite bishops about the content of this book. We did not consult any Mennonite psychiatrists about the content of this book. We did consult several Mennonite farmers, who were very helpful, but they wish to remain anonymous.

Mennonites Should Laugh Sometimes . . .

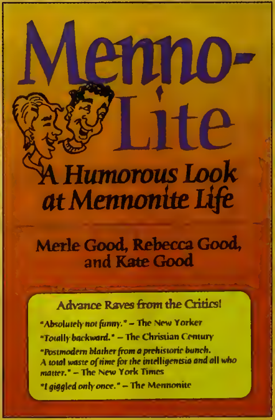
(Don't read this book, unless you're interested in the following:)

- How to be tight, but appear conscientious.
- "Life's Little Instruction Book for Mennonites."
- Checklist to ascertain whether or not you have an MCC-type personality.
- Cell phone etiquette guide for Mennonites.
- Good (or not so good) opening lines for a worship leader.
- "A Pacifist's Day Off" — several modest suggestions.
- Top 10 Ways to spot an ex-Mennonite.
- 18 politically correct put-downs.
- A quiz about Mennonite lawyers.
- What is the main reason it's hard to be a Mennonite mother?

96 pages • $6.95, paperback

At local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and AmEx accepted. Shipping/Handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com (check our weekly specials—35% off!)

Good Books


Menno-Lite
A Humorous Look at Mennonite Life
Merle Good, Rebecca Good, and Kate Good
Advance Raves from the Critics!
"Absolutely not funny." – The New Yorker
"Totally backward." – The Christian Century
"Postmodern blather from a prehistoric bunch. A total waste of time for the intelligentsia and all who matter." – The New York Times
"I giggled only once." – The Mennonite

Meyer, Paul Leland, 79, Goshen, Ind., died Nov. 11, 2002. Spouse: Irene Beck Meyer. Parents: Elmer and Sarah Liechty Meyer. Other survivors: children Karen Riegsecker, Linda Meyer Esh, Joyce Driver, Timothy; 10 grandchildren. Funeral: Nov. 15 at Central Mennonite Church, Archbold, Ohio.

Moore, Alverda Stoudt, 93, Sellersville, Pa. died Feb. 3. Spouse: H. Franklin Moore. Parents: Henry and Maggie Stoudt. Survivors: children Faye Ruth, Lois Wismer, J. Henry; 11 grandchildren; 28 great-grandchildren. Funeral: Feb. 7 at Blooming Glen (Pa.) Mennonite Church.

Moyer, Marie M., 80, Souderton, Pa., died Feb. 6. Parents: Walter and Mabel Moyer. Funeral: Feb. 9 at Blooming Glen (Pa.) Mennonite Church.

Neufeld, Anne Harder, 97, Mountain Lake, Minn., died Feb. 4. Spouse: Peter B. Neufeld (deceased). Parents: Abraham P. and Anna Kliewer Harder. Survivors: children Jean Van Gerpen, Barbara Waletzko; three grandchildren; four great-grandchildren. Funeral: Feb. 7 at First Mennonite Church, Mountain Lake.

Reimer, Harold W., 87, Beatrice, Neb., died Jan. 28. Spouse: Lillian Ruhl Reimer. Parents: Herman and Justine Penner Reimer. Other survivors: children G. Ross, Gordon D., June E. Christy; eight grandchildren. Funeral: Jan. 31 at First Mennonite Church, Beatrice.

Schmucker, Elden J., 87, Louisville, Ohio, died Jan. 18. Spouse: Mildred Sommers Schmucker. Parents: Elmer and Ada Maurer Schmucker. Other survivors: children Ruth Anne Bontreger, Marcia Miller, Eunice Miller, Elva Block; eight grandchildren; 15 great-grandchildren. Memorial service: Jan. 24 at Beech Mennonite Church, Louisville.

Short, Paul LaMar, 64, Phoenix, died Jan. 25 of cancer. Spouse: Joyce Kester Short. Parents: Dennis and Louella Baer Short. Other survivors: children Kelly, Teri Womack; two grandchildren. Funeral: Jan. 30 at Sunnyslope Mennonite Church, Phoenix.

Willems, Ruth Kuhns, 87, Goshen, Ind., died Jan. 29 of cancer. Spouse: Abe L. Willems. Other survivors: children Rhonda Swartzendruber, Arnold L. and Ken D. Funeral: Feb. 4 at College Mennonite Church, Goshen.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

- TheMennonite@TheMennonite.org
- fax 316-283-0454
- P.O. Box 347, Newton, KS 67114

Is God calling you to use your leadership and management skills and two years of cross-cultural experience to serve others through MCC?

LEADERS NEEDED

for MCC country programs and more

Positions open THIS YEAR:

Western Europe
West Africa
Angola
Congo
Rwanda/Burundi
Somalia
Sudan

Positions open IN 2004:

Nicaragua
Russia/Ukraine
Lebanon
Kenya
Uganda
Philippines
Washington, D.C.
Visitor Exchange Program

Plan ahead.
Apply now.

Application review begins immediately.
Direct inquiries to: Charmayne Brubaker,
Mennonite Central Committee,
Human Resources, PO Box 500, Akron, PA 17501
phone: 717-859-1151 email: cdb@mcc.org

TheMennonite

Want to use

TheMennonite

as curriculum for your Sunday school class or small group?

A discussion guide for each issue is available free from our Web site under "Discussion Resources."

Spread the faith and embrace yours.
Subscribe to *The Mennonite*.

www.TheMennonite.org

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Marla Cole, or email TheMennonite@TheMennonite.org.

Western Mennonite School is seeking qualified faculty who have energy and training to teach and nurture youth in a Christ-centered educational setting. Western (grades 6-12) is located in the beautiful Willamette Valley of the Northwest. Opening August 2003:

Spanish instructor: Teach Spanish, levels I-III, to grades 8-12; teaching certificate required; experience in Spanish speaking culture desired.

Life science instructor: Teach science at middle-school (6-8) and high-school levels, including general biology; teaching certificate required; coaching, advisory interest desired.

For more information, contact Eric Martin, principal; 9045 Wallace Road NW, Salem, OR, 97304; 503-363-2000; martines@teleport.com.

Freeport Mennonite Church, a rural church with close proximity to Madison, Wis., and Rockford and Chicago, Ill., is seeking a ***full-time lead pastor.*** Position available immediately. Average attendance approximately 90-110. Desire individual with strong preaching, teaching ministry, someone with a vision for growth.

If you feel God's leading to discuss this position with us or can recommend someone else, contact Mike Murray, Search Committee chair, 815-449-2354; jeanettemurray@juno.com.

Menno-Hof is accepting applications for ***volunteer host/hostess*** plus light housekeeping. Opportunity to share your faith in the Anabaptist tradition with people from around the world! Menno-Hof provides a lovely completely furnished apartment with all expenses paid plus a monthly stipend. Position available May 6, 2003.

Contact Joseph Yoder at Box 701, Shipshewana, IN 46565 or 260-768-4117 or e-mail mennohof@tln.net for more information.

A large (average attendance 500), rural, evangelical church, rooted in the Anabaptist tradition, seeks ***minister of worship and music.*** He must have a bachelor's degree (master's preferred) in ministry, music or related area; experience desired. Position involves planning and supervising worship services (multiple styles) and various music ministries of the church, along with shepherding and equipping the worship community.

Please send your resume, references and video and audio recordings (if available) to Dr. Mark Yoder, Search Committee chair, **St. John Mennonite Church**, 15988 Road 4, Pandora, OH 45877; email: myoder@thewavz.com; phone 419-384-3681; fax 419-384-3640.

Greencroft seeks a ***Director of Programs and Services***, a full-time position providing leadership for resident programs and services. This person will supervise Independent Housing personnel and oversee Older Adult Programs. Bachelor's degree required. Discover the rewards at Greencroft.

For information, contact Greencroft, 1225 Greencroft Dr., P.O. Box 819, Goshen, IN 46527-0819; 574-537-4000; www.greencroft.org, EOE.

Clinton Frame Mennonite Church in Goshen, Ind., a growing, vibrant congregation with membership of 600 in a rural setting, is currently seeking applicants for a full-time ***administrative assistant.*** This person will work closely with our lead pastor and an established leadership team. This person would be invited to become a full participant within the life of our community of faith.

Interested applicants should send their resume to or request further information by contacting Bob Shreiner, pastor, or Erv Bontrager, chair of Pastoral Staff Relations Committee, 63846 C.R. 35, Goshen, IN 46528 or cfmc@maplenet.net or 574-642-3165.

Adirondack Mennonite Camping Association is seeking a dynamic, effective leader to serve as its ***executive director.*** The camp is located on the western edge of the Adirondack Park in upstate New York and has been ministering for over 30 years. We believe we have a unique opportunity for ministry growth and outreach into the local community and beyond in new and exciting ways. A qualified individual must have a passion for seeing people come to know Jesus Christ and experience continued spiritual growth. The successful candidate must be a person of integrity, creativity and high energy. They must be a proven leader, with demonstrated people management abilities, capability to manage multiple projects, develop and administer budgets and have outstanding marketing and communications skills. For more information please visit our Web site at www.beavercamp.org or e-mail Howard Lucy at bhlucy@aol.com.

To apply, please send your resume, salary requirements and references with a cover letter to Beaver Camp, attention: H. W. Lucy, 8884 Buck Point Road, Lowville, NY 13367-9115.

Going to Atlanta 2003? Want to do some ***freelance reporting*** for **The Mennonite**? We are looking for writers to cover several aspects of this major event.

For more information or to apply, contact Everett Thomas at 574-535-6051 or email at Everett@themennonite.org.

Ocean City Mennonite Christian Fellowship, a small but dedicated Mennonite church in Ocean City, Md., is seeking a ***pastor.*** Position open immediately for a man (or a couple) who is committed to leading us through expository teaching/preaching. Must love God's Word, be an energetic shepherd who loves the flock and have a good sense of humor. We are radically hospitable and friendly. Our church operates a highly respected Christian preschool of 145 children. Ocean City is a vacation area on the Atlantic Ocean three hours from Baltimore/D.C./Philadelphia. Our community enjoys great schools, low crime and an affordable standard of living. Come grow with us. If you wish to discuss further please call Stephen Doherty at 410-641-1502 or email Stephen4JC@aol.com.

For sale: ***Franklin Park model trailer*** with Florida Room in Bradenton, Fla. In good condition. Located in trailer park. Call 941-753-3694.

x·plore

God's mission for your congregation

Lillian Haas, serving in Burkina Faso, has found her life's purpose in teaching the Saimou-speaking people to read the Bible in their own language for the first time. Long-term presence continues as a vital part of Mennonite Mission Network's ministry in more than 50 countries. To see how you or your congregation can direct support to mission workers like Lillian, contact Ministry Partners by phone or e-mail: MinistryPartners@MennoniteMission.net

Who knows where in the world it may lead

Mennonite Mission Network
The mission agency of Mennonite Church USA

www.MennoniteMission.net
Toll Free 1-866-866-2872

Ephrata Mennonite Church, a 300+ member congregation with a desire to extend God's kingdom in the Ephrata community, seeks a ***full-time lead pastor.*** Responsibilities include leading the pastoral team of two associate pastors and a deacon, a strong preaching/teaching ministry, overseeing nurture and pastoral care ministries, and facilitating the implementation of the congregation's vision to take the gospel message of Christ to its community.

Contact Keith Weaver, Pastoral Search Committee chair, 115 Swamp Church Road, Reinholds, PA 17569; 717-336-5253.

Open position at **Eastern Mennonite High School** for 2003-2004 school year: ***Natural science*** (full-time position). Includes Earth Science, 9th; Physical Science, 8th. Prefer applicants that are experienced and certified in teaching Earth Science. Applicants should be able to demonstrate effective teaching skills, integration of faith in classroom and commitment to Mennonite Church confession of faith.

Fax resume to J. David Yoder, principal, 540-432-4528, or call 540-432-4502 for more information.

Oaklawn Psychiatric Center in Goshen, Ind., seeks ***medical director:*** an experienced, board-certified psychiatrist (M.D./D.O.) for clinical oversight of its behavioral healthcare organization. In addition to clinical care skills, candidates will possess the ability to design and direct clinical programs and capability to assure continuing compliance with JCAHO/CARF accreditation standards.

Requirements include an Indiana medical license and five years of organizational leadership experience. As the area's community mental health center, Oaklawn provides a full continuum of services for adults, children, adolescents and seniors. Its primary site features a 40-bed in-patient and 54-bed residential facility. Other services are provided at various sites in the area. Oaklawn is sponsored by Mennonite Health Services.

Send resume via mail to Human Resources, Geminus Corporation, P.O. Box 1109, Goshen, IN 46527; or fax to 574-875-9629; or email martinezkjm@aol.com. Learn more about Oaklawn by visiting www.oaklawn.org. An equal opportunity employer.

Nampa Mennonite Church, an established church in Idaho with a 100-year history and about 100 in regular attendance, is prayerfully seeking a ***full-time pastor.*** The church is located in a fast-growing area with various outdoor recreational activities nearby. Applicants should have a calling to service in areas of preaching, teaching, evangelism, encouragement and discipleship.

Please contact: Everett Earnest, 14678 Woolsey Drive, Nampa, ID 83651; 208-466-7450; pastorsearch@nampamennonitechurch.com.

SEMILLA, the Latin American Anabaptist Seminary located in Guatemala City, seeks a ***director*** for its innovative intercultural program, CASAS. Applicants should be bilingual, have administrative experience and believe in education for transformation. Graduate degree preferred. Minimum 3-year commitment beginning August, 2003. Inquiries: casas@semilla.org.gt.

***Full-time director of children and youth ministries*-St. Paul's Episcopal Church,** Paterson, N.J., seeks a person with energy and vision to provide leadership for its ministry among children and youth. Solid programming and strong volunteer leadership is already in place. St. Paul's is a diverse, ecumenical, inner-city congregation in one of America's poorest small cities. For a position description and to apply, contact the Rev. David B. Wolf, Rector, St. Paul's Episcopal Church, 451 VanHouten Street, Paterson, NJ 70501. Phone: 973-278-7900, x12 or e-mail at rectorstpaul@aol.com. Application deadline is March 31, 2003.

Mennonite/Anabaptist Heritage Vacation with historian and storyteller ***John Sharp.*** 14 glorious days in Germany, Switzerland, Austria and France. First-class tour $2,689, June 12-25, 2003; 800-322-0788; www.Christian-tour.org.

Director of Brokered Products

Here's an opportunity to integrate your faith and work.

Mennonite Mutual Aid (MMA) is seeking a director to lead and manage a line of brokered products, including life insurance, long-term care insurance, and its broker-dealer branch. Responsibilities include coordinating with various insurance carriers, leading and training field staff, handling compliance concerns, and ensuring successful financial outcomes.

Qualified candidates must have leadership experience in the insurance or financial services industry, one or more professional credentials (CFP, CLU, ChFC, etc.), and possess or be willing to obtain securities licensing. Successful candidates will be self-confident and diplomatic, with excellent presentation and negotiation skills.

MMA is a church-affiliated, stewardship solutions company offering insurance and financial services. We offer a competitive salary, excellent benefits, and a non-smoking work environment. EOE.

Send cover letter and resume to:

MMA
P.O. Box 483
Goshen, IN 46527
Fax: (574) 537-6635
hr@mma-online.org

MMA

Dean Rhodes
Spanish

"To prepare for life, there is much more than academic preparation. I see so much value here and mentoring that takes place. Faith is not something you exhibit in some contexts and not in others."

At Goshen College, faculty members encourage the diverse gifts of our students and challenge them to respond to God's call in their lives. *There are many gifts, but the same spirit. There are many works but the same God. — I Corinthians 12*

goshen college

Admission office
800-348-7422 • admissions@goshen.edu • www.goshen.edu

What Christmas TV programming is this?

Rich Preheim

The admonition to put Christ back into Christmas is particularly appropriate for television, according to *NRB,* the magazine of National Religious Broadcasters. A survey of December 2002 programming found that Santa, Scrooge and even the children's entertainment troupe the Wiggles got more airtime than Jesus.

Of 1,156 hours devoted to Christmas shows on more than 100 networks from Dec. 1 to Dec. 25, 90 percent did not include a major spiritual theme and only 3 percent were devoted to Jesus.

The History Channel had the most shows, such as the eight-hour miniseries *Jesus of Nazareth, Who Wrote the Bible* and a special on the Shroud of Turin. There were traditional shows such as The Food Network's programs on holiday cooking, HGTV showing how to decorate and Country Music Television's holiday music specials.

Santa was the most popular subject of Christmas shows, airing 59 times during December. Scrooge was second with 32 broadcasts, followed by the Wiggles with 26. With 19 showings, Jesus tied for fourth with Ralphie, the boy hoping for a BB gun in the movie *A Christmas Story.*

Then things got weird. The Dec. 9 *Fear Factor* on NBC showed contestants forced to eat reindeer organs and rotten egg nog. Turner Classic Movies played *Fiddler on the Roof* on Christmas evening. Several networks broadcast shows such as *The Devil's Child, The Curse of the Poltergeist* and *Witch Hunt* during Christmas week.

"Other than late-night Christmas Eve services aired by some affiliates, major broadcasters attached no spiritual meaning to the holidays," *NRB* said.

TIDBITS

The first 10 Methodist pastors in Cambodia were ordained in January. —*Worldwide Faith News*

The salaries of urban and suburban Protestant pastors averaged $45,000 last year, compared with $33,000 for rural pastors.—*Leadership*

Only 21 percent of people in the former East Germany believe in heaven. —*Sightings*

The average congregation in the Evangelical Lutheran Church in America has $207,590 in savings, investments, endowments and memorial funds.—*The Lutheran*

With 45 students, Oakdale Christian High School in Jackson, Ky., is the smallest school accredited by the Association of Christian School International.—*Light & Life*

Big Brother gets religion

But in the Netherlands, a religious version of *Big Brother* is in the works and make TV a little less of a wasteland.

The show, tentatively called *The Abbey*, will bring 12 people of different religions to live in an old abbey for 13 weeks. The participants will have to get along with each other while accomplishing tasks such as fasting for a week and sacrificing a goat.

The Door said the program is intended to highlight the need for dialogue among religious groups. The program's planners also want to encourage people to be more spiritual.

A rift runs through them

Kosovo, that Balkans region synonymous with ethnic cleansing, is still a place of divisions, as relations between Albanian and Serbian Christians remain frosty.

Contact between the two groups is minimal, although they say they would be willing to cooperate under certain conditions. Albanians such as Pentecostal pastor Driton Krasniqi want Serbians to realize that the region will never again be part of Serbia. At the same time, Lazar Stojsic of the Serbian Evangelical Alliance insists that ethnic Albanians cease all talk of independence. "We have an open place for the Albanians in the alliance, but Kosovo has always been and will always be Serbian," Stojsic told *Christianity Today.*

Bekim Beka, an ethnic Albanian and Baptist pastor, admitted, "We don't have much in common, apart from Christ."

People in dialogue with both sides are rare. One such person is Serbian Zoran Grgovski, who spent five years evangelizing both Serbs and ethnic Albanians before fleeing Kosovo under the looming threat of NATO attacks four years ago. Now he finds it difficult to return to Kosovo.

"We lost the chance to be peacemakers in the field," Grgovski said. "We had Serbian and Albanian evangelicals, and it was a golden chance to prove the gospel."

Transparency update

There is nothing like a bad grade to make a student hit the books. Or open the books. The watchdog organization WallWatchers recently released its TransparencyWatch, listing 45 Christian ministries that had received Ds or Fs for failing to disclose appropriate financial information, as reported by Christian News Services (Takes on Faith, Feb. 4). While the grades were not necessarily an indictment of wrongdoing, not disclosing financial information is often an indicator of shady dealings.

Some organizations, such as Awana Clubs International, Gideons International and the Rutherford Institute, who were all cited on the TransparencyWatch list, have responded by finally providing WallWatchers with the requested financial information. Those three organizations—which all now receive As—are among 16 that have since been removed from the list.

But an A still doesn't indicate the quality of a ministry's work. Catholic Medical Mission Board got an F for not disclosing financial information but five stars (out of five) for "financial efficiency." Heifer Project International received an A but only one star. TM

MENNONITE CAMPING ASSOCIATION ...

SEEKING God's Face in Creation • RECEIVING God's Love in Christ • RADIATING God's Spirit in the World

CHOOSE SERVICE IN THE NAME OF CHRIST AT ONE OF OUR MENNONITE CAMPS!

- SUMMER STAFF
- YEAR-ROUND STAFF
- PART-TIME STAFF
- VOLUNTARY SERVICE

Amigo Centre
Sturgis, Michigan
269-651-2811
www.amigocentre.org

Beaver Camp
Lowville, New York
315-376-2640
www.beavercamp.org

Bethany Birches Camp
Plymouth, Vermont
802-672-5220
www.vtchildrenscamp.com

Bethel Mennonite Camp
Clayhole, Kentucky
606-666-4911
www.bethelcamp.org

Bible Memory Ministries
Goshen, Indiana
574-533-5388
www.bible-memory.org

Camp Andrews
Holtwood, Pennsylvania
717-284-2624
www.campandrews.org

Camp Buckeye Retreat Center
Beach City, Ohio
330-756-2380
www.campbuckeye.org

On the Web:
www.mennonitecamping.org

Camp Camrec
Leavenworth, Washington
509-548-7245
camrec.mennonite.net

Camp Deerpark, Inc.
Westbrookville, New York
845-754-8669

Camp Friedenswald
Cassopolis, Michigan
269-476-9744
www.friedenswald.org

Camp Hebron
Halifax, Pennsylvania
717-896-3441
www.camphebron.org

Camp Keola
Fresno, California
559-225-5220
www.campkeola.org

Camp Luz
Orrville, Ohio
330-683-1246
campluz.mennonite.net

Camp Men-O-Lan
Quakertown, Pennsylvania
215-679-5144
www.menolan.org

Camp Mennoscah
Murdock, Kansas
620-297-3290

Cove Valley Christian Youth Camp
Mercersburg, Pennsylvania
717-328-3055

Crooked Creek Christian Camp
Washington, Iowa
319-653-3611
www.crookedcreekcamp.org

Drift Creek Camp
Lincoln City, Oregon
541-996-3978
www.driftcreek.org

Harman Mt. Farm Campground
Harman, West Virginia
304-227-3647

Highland Retreat
Bergton,Virginia
540-852-3226
www.highlandretreat.org

Lakewood Retreat
Brooksville, Florida
352-796-4097
www.lakewoodretreat.org

Laurelville Mennonite Church Center
Mount Pleasant,
Pennsylvania
724-423-2056
www.laurelville.org

Little Eden Camp
Onekama, Michigan
231-889-4294

Menno Haven Camp and Retreat Center
Tiskilwa, Illinois
815-646-4344
www.mennohaven.com

Merry Lea Environmental Learning Center
Wolf Lake, Indiana
260-799-5869
www.goshen.edu/merrylea

Pine Lake Fellowship Camp
Meridian, Mississippi
601-483-2267
www.geocities.com/pinelc

Rocky Mountain Mennonite Camp
Divide, Colorado
719-687-9506
www.rmmcamp.org

Spruce Lake Retreat
Canadensis, Pennsylvania
570-595-7505
www.sprucelake.org

Swan Lake Christian Camp
Viborg, South Dakota
605-326-5690
www.members.tripod.com/
slcc

Wilderness Wind
Ely, Minnesota
218-365-5873

Williamsburg Christian Retreat Center
Toano,Virginia
866-566-9272
www.wcrc.info

Woodcrest Retreat
Ephrata, Pennsylvania
717-738-2233

... LIFE-CHANGING!

*************************CAR-RT LOT**C-025
<10532> 68
5100 12/03 205377 Q:1 259
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

Practice makes perfect

Be perfect, therefore, as your heavenly Father is perfect.—Matthew 5:48

Is there a scarier verse in the Bible than this one that demands perfection of us? It comes in the middle of the Sermon on Mount, just after Jesus tells us to love our enemies and just before warning us not to practice our piety in order to be seen by others. But since Lent begins March 5 (Ash Wednesday), the next seven weeks include the season to reflect on our imperfections.

A professor in one of my seminary classes once explained an important point about this perfection required by Jesus: It is not "destination perfection" that is expected of us. Rather it is "journey perfection." In other words, if our lives are on a path toward the perfection that only God knows, then we are being faithful. The problem is that we regularly drift off course. When we do, we are on a trajectory that will miss the mark, and that is sin (the Old Testament Hebrew word for sin literally means "to miss the mark").

Once again this year, many if us will practice Lenten disciplines that enable us to follow more faithfully that path toward the perfection Jesus commands. But the lectionary texts chosen for this year's Lenten season bring new meaning for Christians who have been faithful for many years and need inspiration. To extend the metaphor, these texts are for those of us who have come to a standstill on this path to perfection.

In our Feb. 18 issue, Marlene Kropf ("Spring Cleaning for the Soul," page 18) explains that the Lenten readings for 2003 focus on "those who have obediently followed Christ but who may have become weary of well-doing or have lost the fervency of their first love. As an antidote to our lethargy, the Scripture texts for the season call us to remember the story of salvation as a love story and to renew our covenant with a faithful God."

Why would Christians become weary of well-doing? Why do I regularly lose spiritual fervency? These maladies of the soul are symptoms of something wrong. The trajectory metaphor offers an explanation: Spiritual lethargy for mature Christians comes not from drifting off course into sin. It comes from coasting to a spiritual standstill.

This, too, is a temptation for longtime Christians. We have been walking in obedience long enough to recognize when we drift off course into sin. One way to avoid mistakes is to stop and make camp safely in the middle of the path. But the longer we remain in a safe spot, the more spiritually sedentary we become.

The perfection Jesus commands of us does not include inertia. Indeed, stopping in a safe place demonstrates a lack of faith. Obedience requires a growing, not an arrested, faith development. The 1869 hymn "Lead Us, O Father" calls us to walk on, led by God through good and bad:

Lead us, O Father, to thy heavenly rest,
however rough and steep the path may be,
through joy or sorrow, as thou deemest best,
until our lives are perfected in thee.
—Hymnal: A Worship Book, No. 359

Faithfulness means that we abandon ourselves to God, but stopping in a safe place means we no longer trust God's faithfulness. This Lenten season's texts were chosen for mature Christians. As we enter this period of preparation for Easter, these Scriptures call us to consider whether we are still practicing a faith that leads to perfection.—*ejt*

Thanks, Melanie

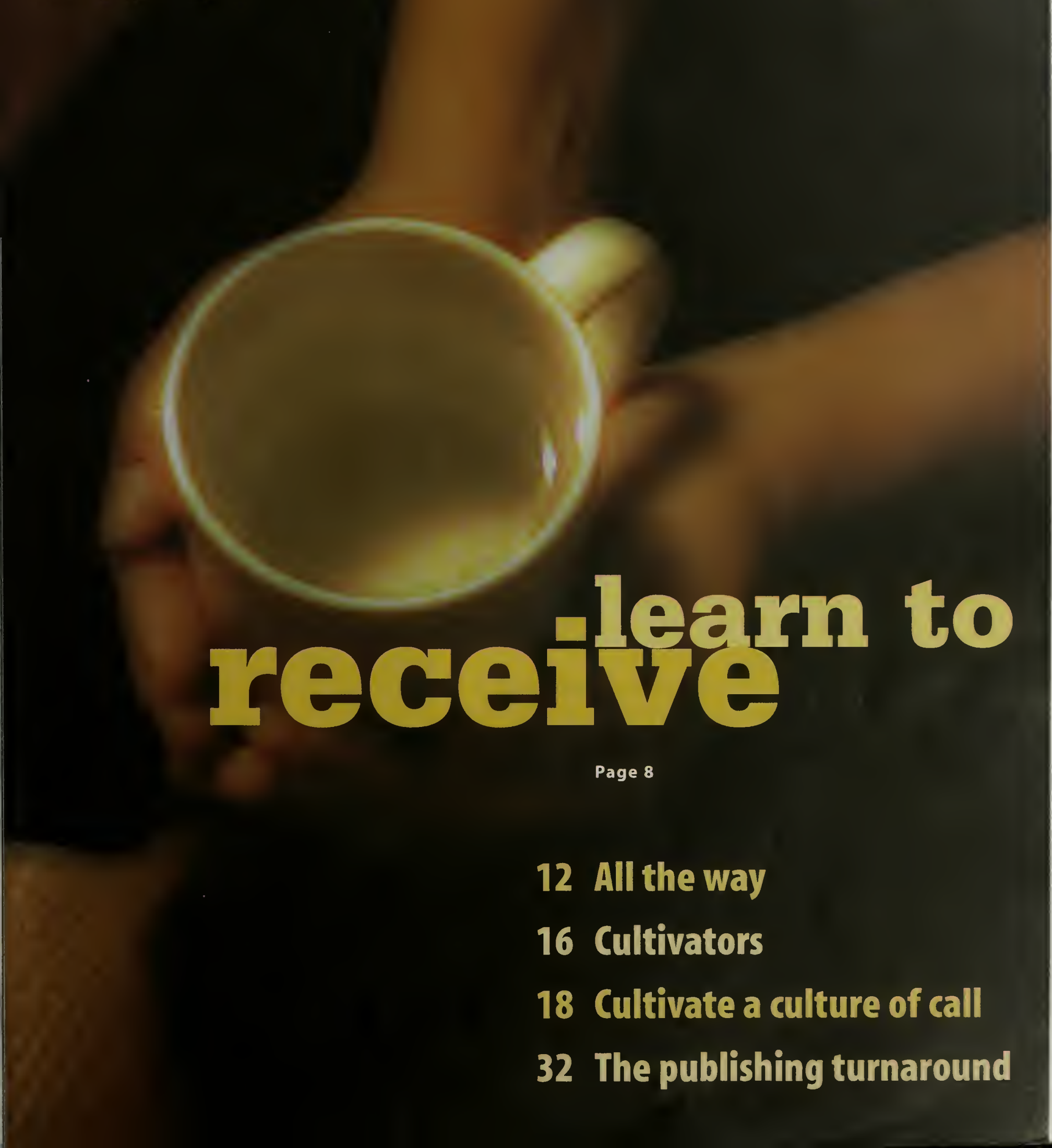
This issue is the last one on which Melanie Mueller, our director of advertising, worked. Melanie, who worked in our Newton, Kan., office, joined the staff of the former *The Mennonite* in 1992 and continued half-time with this magazine in 1998. Her other duties included copyediting, handling birth, marriage and death notices, coordinating the production of the cassette tape versions of each issue and paying authors and photographers.

Melanie brought intelligence, a close attention to detail and a sense of humor to her work. On March 3, she began a full-time job as administrative assistant for Bethel College Mennonite Church, North Newton, Kan. Thanks, Melanie, for a job well done. We will miss you but wish you God's blessings for this next chapter in your life.—*ejt*

The Mennonite

www.themennonite.org

March 18, 2003



learn to receive

Page 8

12 All the way

16 Cultivators

18 Cultivate a culture of call

32 The publishing turnaround

Keep on praying

Ron W. Adams is pastor at East Chestnut Street Mennonite Church in Lancaster, Pa.

One day a woman who used to attend our church tripped and fell, breaking some bones. She was admitted to the hospital, and I visited her several times during her stay. One time we talked about prayer.

We chatted for a while about what had happened to her. She joked with me, as she is prone to do. Then, out of the blue, she told me of her clear sense that God was with her. She pointed to a spot about 12 inches from her chest and said: "He's right here. I tell him not to move, to stay right there even if I move. And there he is, right there in front of me. Sometimes I can feel his arm around me, and he tells me not to worry too much. It's OK to worry a little, but not too much."

I often wonder about praying for healing. I have prayed for many people and have yet to witness an immediate, miraculous recovery. Perhaps my faith is too thin. I grew up in a tradition that places much of the burden for healing on the faith of the one doing the praying. Sometimes I think that if I had enough faith, my prayers would be more effective. Maybe God would do miracles if only I believed.

Praying is not like following a recipe. There are no guarantees we will get exactly what we want.

But then I remember that praying is not like following a recipe. There are no guarantees we will get exactly what we want. No three easy steps and then a perfect outcome. Prayer is more like casting bread on water and waiting to see what, if anything, comes back. God promised an abundant return on such acts of faith. But that return may not look much like bread.

In Luke, when Jesus teaches the disciples to pray, he tells them to be persistent. Keep asking, it says in the Greek, keep seeking, keep knocking. Requests will be met, lost things will be found, doors will be opened. Keep praying.

At first blush this seems a recipe for successful prayer, a promise that puts the burden on the one praying. Keep it up and you'll get what you want.

But if we read on, we see that Jesus is promising the Holy Spirit. Jesus promises that God will give the Holy Spirit to all who ask. Reading backward, could it be that those who keep on asking will receive the Holy Spirit? Those who keep on searching will find the Holy Spirit? Those who keep on knocking will find the way to the Holy Spirit open and waiting?

I prayed regularly for the woman in the hospital. I have prayed for her since. She finally healed slowly, naturally. She and I are grateful.

One could say that my prayers, hers and those of everyone else were ineffective. She did not leap out of bed and run home. She stayed in bed, in a cast, and waited for her broken bones to heal. She walked with a walker, moved slowly and waited for her body to recover. Once I would have said that nothing miraculous occurred.

But then I recall her words to me. Lying in a hospital bed, she told me God was with her. "Right here," she said. And sometimes God put an arm around her and told her not to worry too much.

I wonder, Could it be that all those persistent prayers for healing resulted in the Spirit of God whispering such words in her ears? If so, isn't that a miracle? Even as her body remained untouched, were her mind and spirit made especially sensitive to the Spirit's presence? If so, isn't that an answer to prayer?

I think so. God heard our prayers and touched her in an unmistakable, miraculous way. Perhaps not in the way I or anyone else expected, but an answer all the same. One I remember every time I pray. TM

TheMennonite

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing, Advertising: **Marla J. Cole**
Secretary: **Kristene Miller**
Editorial assistant: **Nora Miller**
Design: **Merrill R. Miller**
Editor Emeritus: **J. Lorne Peachey**

Cover and pages 8-11 photo
by Merrill R. Miller

Vol. 6, No. 6, March 18, 2003

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 316-283-0454

P.O. Box 1245, Elkhart, IN 46515
phone: 574-523-3046 fax: 574-293-1892

Web site:
www.themennonite.org

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for July when it is published on the first and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $38.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave.,
Scottdale, PA 15683-1999.

Mennonite
Church
USA

CONTENTS

6

7

12

16

8 Receiving the cup of cold water
Most of us know how to give but not to receive.
—*Kenneth L. Gibble*

12 All the way
God demands that we put all other loyalties beneath loyalty to him and his kingdom.—*Eve B. MacMaster*

16 Cultivators
A tribute to a gardening father—*Jeanne Torrence Finley*

19 MPN ends fiscal year year $488,000 in black
New bylaws and new board of directors are slated for this summer—*Everett J. Thomas*

20 Mission aroma wafts through Mongolia
Family started a farm and a congregation during four-year assignment.—*Lynda Hollinger-Janzen*

21 Two former missionaries die in Kansas

22 New team to cultivate a 'culture of call'
Denominational initiative prompted by lack of candidates for pastoral ministry.—*Laurie L. Oswald*

DEPARTMENTS

2 Grace and truth
Keep on praying—*Ron W. Adams*

4 Readers say

6 News digest

18 Leadership
Cultivate a culture of call.—*Keith Harder*

24 For the record

30 Mediaculture
The invisible war—*Gordon Houser*

32 Editorial
The publishing turnaround—*Everett J. Thomas*

MAR 20 '03

AMBS
LIBRARY
ELKHART, IN

Unconditional love from the church

Re Paul Leichty's excellent article on the inclusion of people with disabilities in the church ("From Exile to Inclusion," Feb. 18): It is sometimes important for the family to actively initiate support from the church. Emotional and mental disabilities may not be as evident as physical or developmental disabilities. If family members can get past the stigma and make their church community aware of their struggles, they will open themselves to additional support that can be found in the church. If the church is indeed aware of a family's situation and "exile" still exists, then members do need to examine the four bridges to which Leichty refers in order to help provide a nurturing community for people with disabilities. Next to the family, the church should be a place where disabled individuals receive unconditional love and acceptance. *—Gloria Miller Holub, Goshen, Ind.*

Reject blatant racism

In addition to automatically equating "lack of integrity, dysfunctional family life and lack of structure in daily life" with the African-American community, P. Melville Nafziger's letter (Readers Say, Feb. 18) assumes poverty is found only among people of color. Having spent more than six months examining Mennonite Church correspondence on race during the first 60 years of the last century and finding plenty of evidence of racism, I had hoped we were beyond such blatantly racist assumptions. I am saddened and angered to see them still present in our community of faith. Such assumptions not only wound people of color, they blind those of us who are white to the privileges and power we daily receive.*—Tobin Miller Shearer, Evanston, Ill.*

Church institutions not ending

John Roth ("On the Rise and Demise of Mennonite Institutions," Feb. 4) argues that during the last quarter century, Mennonite institutional strength has been coming to a slow and painful end. I don't read recent events as leading to this conclusion.

Roth attributes Mennonite Publishing House's problems to lack of denominational support. The record is fairly clear that while additional denominational use of MPH materials would have been helpful, the primary issue was poor financial management. Roth sees the current financial struggles of Mennonite Mission Network as a sign of decline. I see financial readjustment as inherent in any major organizational structural change. Roth sees Mennonite Mutual Aid's shifting programs as an indicator of weak constituency support. I see it as an indicator of a strong organization that is responsive to the changing needs of its constituency. Roth sees the decline in the percent of Mennonite young people who attend Mennonite colleges as a major concern. This is only one measure of the connections between churches and colleges. I see Mennonite colleges as effectively reaching out to and serving their church constituencies in a myriad of ways. Roth sees our difficulties with issues of membership and sexual orientation as challenging the existence of the institution of Mennonite Church USA. I see a number of regional conferences slowly working out acceptable and supportable practices in response to difficult issues.*—George Lehman, Bluffton, Ohio.*

Re Roth's article on institutions: I think Mennonite Church USA is a combination of several old wineskins, not a new one. One big old wineskin has little more relevance in our postmodern world than two small old ones. Could the "new wineskin" we need involve less Mennonite cultural identity and more imparting or sharing our vision for peace and discipleship with larger Christian circles? Perhaps God's intention now is to "ecumenize" the peace vision of the gospel among his people. Could we now coalesce around our vision of the gospel of peace instead of defining outer limits and boundaries?*—Maynard Shirk, Conestoga, Pa.*

I enjoyed Roth's reflection on the last 140-plus years of Mennonite institutions and paused for soul searching as I read of many tough economic and structural transitions happening in our church organizations. Roth also asked how we "create new wineskins"? In answer, I would point to the birth of Mennonite Church USA in 2002, which did not occur by adding one plus one (Mennonite Church + General Conference Mennonite Church) but by metamorphosis. I would also answer Roth by naming the Mennonite Church USA Executive Board as leading us toward "a transformation of heart as well as structure."*—Dennis Stoesz, Goshen, Ind.*

IN THIS ISSUE

Cultivation emerged as a theme in this issue as we anticipate the arrival of spring. Finley (page 16) describes her father's cultivation of the soil as a spiritual practice. Articles on page 18 and 22 invite congregations to cultivate a culture of call, suggesting specific ways that congregations can become intentional about calling people to pastoral ministry. Gibble (page 9) challenges us to cultivate an openness to receiving the cup of cold water Jesus describes in Matthew 10. As we cultivate, may God increase the harvest in us and among us.*—Editor*

Treasonous discipleship

Thanks to Rich Preheim for his powerful and appropriate editorial ("Terrorism and Treasonous Discipleship," Feb. 18). I am truly frightened by the messianic fervor of the Bush administration and its utter disregard and disrespect for civil liberties. I take seriously Preheim's warning that Mennonites could become a target of U.S. governmental pressure in response to our outspoken opposition to war and the concentration of government authority.

I once took solace that as Mennonites my sons would be able to resist military service as conscientious objectors. I now have zero confidence that their right to CO status will be respected and retained by this administration and the current tenor of our government. With a government that threatens my faith and my family, implicitly or directly, I can only seek God's direction, comfort, protection and ultimate justice.—*Todd Steele, Fort Wayne, Ind.*

Preheim's editorial says: "Yet our discipleship should make us treasonous. It's not that we wish to topple our government. But we cannot abide by earthly laws that override our heavenly mandate to, above all else, love God, in whom we find security, and love God's creation, including our real and perceived enemies." I find this an interesting statement regarding the USA PATRIOT Act vs. Mennonites, especially on the heels of all the hoopla regarding the Eastern Mennonite University board vs. faculty. Might the EMU faculty also be treasonous against the church?—*Gil Reed, Nappanee, Ind.*

Church beliefs vs. academic freedom

Everett Thomas' editorial on academic freedom ("Church Beliefs vs. Academic Freedom," Jan. 21) provoked a vigorous response, mainly from the academic community. However, I think the responses have been unhelpful on two counts.

First, it would be helpful if the debate were to start with a more fundamental question: Should there be any doctrinal or faith expectations or qualifications for faculty members in our colleges? Those inclined to answer in the negative need to defend that position, not the issue of some particular set of proposed qualifications. Those inclined to answer in the affirmative, as I am, should give a general account of what those expectations or qualifications should be.

Second, it is easy to slip from faith requirements to the notion that such requirements imply that debate must be stifled. There is no logical connection between holding a particular position on any issue and refusing to examine sympathetically the other possible positions and the evidence for them. We would be well served to guard against making this fatal logical leap.—*Marion Deckert, North Newton, Kan.*

Thank you for Thomas' forthright, strong, helpful and biblical stand on church beliefs vs. academic freedom. If Mennonite colleges are not guided by the faith and teachings of the Mennonite Church, it won't be long until they go from being church-owned to church-related. The distance from church-related to secular is very short.—*Lindsey Robinson, Harrisburg, Pa.*

Our church schools have the wonderful opportunity and responsibility to challenge and equip our youth to grow in passionate Christian faith, prepared to join in God's mission in the world. It is imperative that our church schools are clear in identity with the Mennonite Church, firm in a biblical theology that is Christ-centered and Anabaptist, and unapologetic in vision and mission.—*Franconia (Pa.) Mennonite Church pastoral team (John Ehst, Steve Landis, Jeff Leaman, Eric Musser)*

When Mennonite Church USA was forming, many of us wondered what the faith structure of this new venture would be. The appearance of the Confession of Faith in a Mennonite Perspective gave us real confidence that the church is supporting the truth. Some Readers Say letters claiming that we can bypass our faith structure in the name of academic freedom is disappointing. As we support our church schools, we expect our schools to benefit the church.

Quoting from the confession of faith: "May these articles of faith encourage us to hold fast to the confession of our hope without wavering, for the One who has promised is faithful (Hebrews 10:23)." —*Dan Witmer, Orrville, Ohio*

Discontinue letters to the editor

I strongly recommend the Readers Say portion of *The Mennonite* be discontinued. If factual information is required, an article can be written. However, opinions, disagreements and controversies would no longer be printed. Many Mennonites are already so critical. Readers Say gives opportunity to stir the criticism and negative reactions.

During the past year I prayed for God to reveal to me why I possessed some critical and negative attitudes concerning the Mennonite church and Mennonites. He revealed to me that I was listening to the voices and words from others more than his voice and his word. Maybe we can all learn something from this revelation.—*Janice K. Litwiller, Hopedale, Ill.*

Clear witness

As we move into our 2003 world, let's not mumble the cause of Jesus Christ.—*Joe Richards, Goshen, Ind.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. *—Editors*

MWC adopts contingency plan for assembly

STRASBOURG, France—Mennonite World Conference is proceeding with original plans to hold this summer's assembly in troubled Zimbabwe. But at the recommendation of the country's Christian community, MWC officials are also developing a contingency plan to hold the global gathering in neighboring South Africa, should conditions worsen.

Larry Miller, MWC executive secretary, and Ray Brubacher, MWC associate secretary for events and administration, together with MTS Travel staff, visited southern Africa last month to assess the situation for Africa 2003, the MWC assembly scheduled to be held Aug. 11-17 in the city of Bulawayo.

"The Africa 2003 theme calls us to 'share gifts in suffering and in joy.' Reasons to think that Bulawayo is the most appropriate place to do precisely that are increasing, not diminishing," Miller and Brubacher said in a report following their return.

While the political, economic and humanitarian crisis in Zimbabwe is deepening, Miller and Brubacher said they found Bulawayo's daily life has changed little since the MWC Executive Committee met there six months ago.

Nevertheless, MWC also has reserved several facilities in Johannesburg as back-up sites. The location would permit the Zimbabwe's Brethren in Christ to continue to host the assembly. MWC officials said the facilities can be retained for some time without significant cost, and MTS Travel has identified hotels in the area.—*MWC News Service*

this date in Mennonite history

March 18, 1945—The first Mennonite meetinghouse in Puerto Rico is dedicated at La Plata.

March 16 declared day of prayer for peace

NEWTON, Kan.—Calling on church members to "believe now in the power of God's Spirit" as clouds of war gather over Iraq, the Mennonite Church USA Executive Board designated March 16 as a day to pray for peace.

"Whether we do this as a congregation or as a Sunday school class, as a family or as an individual, for five minutes or for one meal or an entire day, I invite you to bring yourself before God in repentance and supplication. … ," wrote executive director Jim Schrag in a letter to congregations. "It's time to get on our knees together as believers in Christ, to sharpen our spiritual awareness and to increase our own hunger for peace."

The denominational Peace and Justice Support Network developed a resource called "By the Rivers of Babylon: A Service of Lament" for congregations and individuals to use during this time.

"It's not what we do that will stop a war; that's up to God," says Susan Mark Landis, peace advocate for the Executive Board. "Our job is to listen to God's voice. … Actions, of course, are very important, but they must come from the core of our spiritual being."—*Mennonite Church USA News Service*

MCC photo by Ryan Beiler

Hand in hand

Janna Bowman (left to right), Jason Myers-Benner, Melissa Hochstetler, Father Alfonso and Harold Penner join hands at a Catholic center in Mocoa, Colombia. Myers-Benner, Hochstetler and Penner were members of a Mennonite Central Committee learning tour to Colombia Feb. 1-12. Myers-Benner is from Harrisonburg, Va., Hochstetler is from Monterey, Mass., and Penner is from Akron, Pa. Bowman is an MCC worker in Colombia, and Alfonso is a local priest.

MCC responding to Philippine unrest

AKRON, Pa.—While the U.S. government is considering sending 1,700 troops to Mindanao in the southern Philippines, Mennonite Central Committee (MCC) has already sent humanitarian assistance.

Recent fighting between the Philippine military and the separatist Moro Islamic Liberation Front has displaced 80,000 civilians. MCC is providing $15,000 for emergency food for displaced families. Four MCC partner organizations have purchased and are distributing local food. MCC workers Andrea Beck and Luke Schrock-Hurst are assisting with the distribution.

Schrock-Hurst says residents of the Cotabato area have been displaced by war four times in the last six years. "The reality of war is that civilians get caught in the middle," he says.

The United States is considering sending 1,700 troops to Mindanao to help Philippine soldiers fight rebels from another separatist group, Abu Sayyaf. Last year 1,300 U.S. troops were sent to Mindanao to help train the Philippine military.—*MCC News Service*

Bethel recognizes alumni award recipients

NORTH NEWTON, Kan.—A third-generation editor of a Mennonite newspaper and a national social worker have been honored by the Bethel College Alumni Association as this year's Young Alumni Award recipients. Paul and Wendy Funk Schrag of Newton, Kan. received the award in a March 3 ceremony on the Bethel campus in North Newton.

Paul is editor of *Mennonite Weekly Review,* succeeding his grandfather and father. Wendy is a dialysis social worker and patient services manager with Renal Care Group and president of the National Kidney Foundation Council for Nephrology Social Workers. Both are 1986 Bethel graduates.

At a campus convocation, the Schrags spoke on "Vocation as a Calling." "Perhaps caring deeply about one's work is a sign that your vocation is a calling," Paul said. "All vocations need people of faith who have found the place where their work connects with God's activity in the world."

For Wendy, that has been in secular employment. "We are drawn to where we should be," she said. "Every day I am able to offer joy to someone in a time of need or sorrow."

EMM contributions drop 1.5 percent

SALUNGA, Pa.—After years of increases, giving to Eastern Mennonite Missions (EMM) was down 1.5 percent last year. Receipts in 2002 were $6.7 million, compared with $6.8 million in 2001. In the seven preceding years, giving had gone up an average of 2.5 percent annually.

Giving for much of the year ran 3 percent ahead of 2001, reported finance director Millard Garrett. But December 2002 contributions were down $303,000 from the previous December.

At its February meeting, the EMM Leadership Team acted to reduce 2003 spending by 6 percent. Garrett said the impending war with Iraq, sluggish economy and rising fuel prices are causing many people to spend their money more conservatively. *—EMM News Service*

Awards given to radio and video projects

HARRISONBURG, Va.—Two productions from Mennonite Media, *Parenting on the Edge* radio spots and the *Don't Sit on Your Stuff* youth video, have been awarded Crystal Awards of Excellence in the Communicator Awards 2002.

The international competition received 3,242 video entries and 1,249 audio entries. Thirteen percent of video entries and 14 percent of audio entries received Crystal Awards of Merit.

The 11 *Parenting on the Edge* radio spots were produced by Melodie Davis, with engineering provided by Reg Sawatzky of Faith & Life Communications, a ministry of Mennonite Church Manitoba. *Don't Sit on Your Stuff* was produced by Wayne Gehman and features the comedy duo Ted & Lee. *—Mennonite Mission Network*

Life chapter closes for Choice Books founder

Garber

HARRISONBURG, Va.—Eugene Garber, one of the four founders of Choice Books, died Jan. 31 in Sweet Home, Ore. He was 77.

In the 1950s, Garber, then a teacher at Iowa Mennonite School in Kalona, started placing racks of tracts in Iowa City. He became literature secretary for the Iowa-Nebraska Conference mission board in 1959 and encouraged every congregation to adopt a city in which to begin tract ministries. That idea eventually expanded from tracts to paperback Christian books.

In 1962, Garber joined with three other U.S. Mennonites with a passion for bookrack evangelism—Mark Martin of Harrisonburg, Orrin Eichelberger of Canton, Mo., and Norman Martin of Chambersburg, Pa.—to begin what became known as Choice Books.

Today, Choice Books has 6,300 displays across the country, selling 4 million books annually. The ministry's central office is in Harrisonburg, Va.

Garber also pastored congregations in Kalona; International Falls, Minn.; Mount Pleasant, Iowa; and Sweet Home, Ore.

Mary E. Klassen

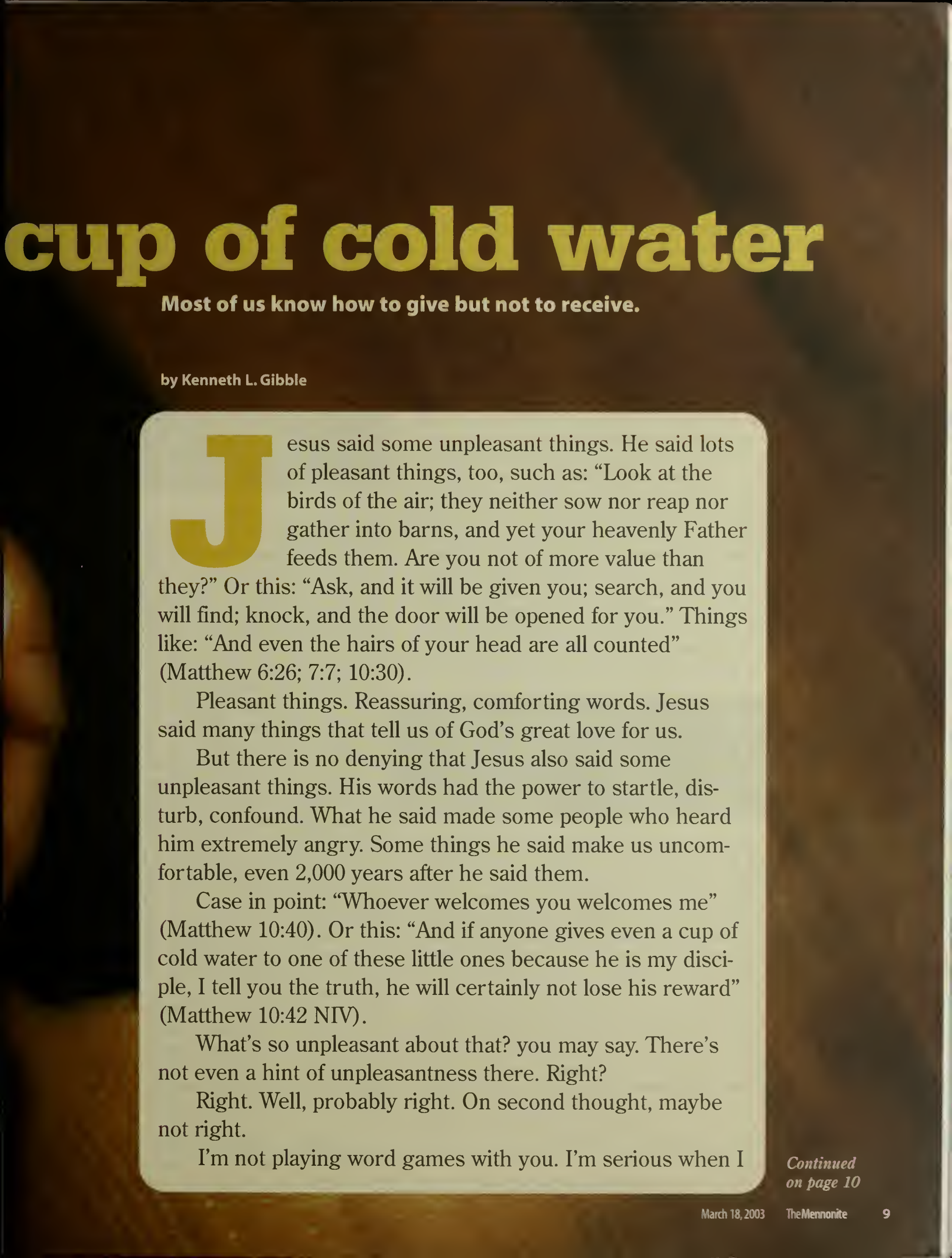
Talking points

David Augsburger (right) visits with Robert Peters of Goshen, Ind., following one of Augsburger's presentations as part of this year's Theological Lectureship at Associated Mennonite Biblical Seminary, Elkhart, Ind., Feb. 19-20. Augsburger is a former AMBS faculty member and now teaches at Fuller Theological Seminary in Pasadena, Calif. Peters is an AMBS board member. Augsburger spoke on "The Pain and Pleasure of Hate: From Antipathy to Empathy."

Corrections: A photo caption in the Feb. 18 issue contained several errors: Yuai Church in Sapporo, Japan, is not a new congregation. Toshi Aratani's name was incorrect, and she is a former congregational leader. The photo was taken outside the home of congregational leader Minoru Murano and not where the congregation meets.

Receiving the

What Jesus said made some people who heard him extremely angry. Some things he said make us uncomfortable even 2,000 years after he said them.



cup of cold water

Most of us know how to give but not to receive.

by Kenneth L. Gibble

Jesus said some unpleasant things. He said lots of pleasant things, too, such as: "Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?" Or this: "Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you." Things like: "And even the hairs of your head are all counted" (Matthew 6:26; 7:7; 10:30).

Pleasant things. Reassuring, comforting words. Jesus said many things that tell us of God's great love for us.

But there is no denying that Jesus also said some unpleasant things. His words had the power to startle, disturb, confound. What he said made some people who heard him extremely angry. Some things he said make us uncomfortable, even 2,000 years after he said them.

Case in point: "Whoever welcomes you welcomes me" (Matthew 10:40). Or this: "And if anyone gives even a cup of cold water to one of these little ones because he is my disciple, I tell you the truth, he will certainly not lose his reward" (Matthew 10:42 NIV).

What's so unpleasant about that? you may say. There's not even a hint of unpleasantness there. Right?

Right. Well, probably right. On second thought, maybe not right.

I'm not playing word games with you. I'm serious when I

Continued on page 10

Continued from page 9

tell you that what Jesus said about a cup of cold water raises some troubling issues.

Instructions: We need to examine the context of these words from Matthew. Jesus' words about a cup of cold water come at the end of what Matthew calls his instructions to his disciples. On the eve of sending out the disciples on a preaching and healing mission to nearby towns and villages, Jesus tells them what he wants them to do, what he does not want them to do and what difficulties they are going to encounter.

Jesus does not minimize those difficulties. He tells his disciples that they will encounter indifference, suspicion and even hostility. He tells them he's sending them out "like sheep into the midst of wolves." If they encounter resistance or persecution, they are to flee. He warns them that being his disciple has implications even for families. Loyalty to Jesus and his way may well mean that brother will be set against brother, parents against children. Finally, he says his disciples must be willing to carry a cross if they want to be his true followers.

This is some job description, isn't it? Would hearing those words make you eager to sign up? Probably not. And I'm sure some of the disciples began to wonder if following this Jesus might have gotten them in over their heads.

> **Giving to somebody in need is a good thing, but it carries with it the danger of making us feel superior, self-righteous, proud of our generosity.**

Oddly enough, though, the first readers of Matthew's Gospel would have found those words of Jesus to be of great comfort and encouragement. Remember that what we call the book of Matthew did not appear in written form until about 40 years after Jesus was no longer living on earth. At that time Christians were experiencing the very resistance and persecution Jesus had warned about. In their suffering they found consolation in knowing that their Lord had foreseen their plight. They treasured his words, "Do not fear those who kill the body but cannot kill the soul" (Matthew 10:28).

By now you may be wondering what connection all this has with those words about giving a cup of cold water.

Here is the connection. For a long time, I thought Jesus meant that when you and I do even such a simple thing as give a cup of cold water in his name to someone who is thirsty, we will have the reward of knowing we are doing his work. I thought Jesus was encouraging us to reach out to "these little ones," specifically to suffering children, but beyond that to anyone who is hungry or thirsty or lonely. I thought Jesus was telling us in these verses to serve others in his name.

I was wrong. Not wrong in thinking that Jesus wants us to serve others. His call to service is unmistakable throughout the Gospels. But I was wrong in misreading this passage about the cup of cold water because the cup of cold water Jesus talks about is given to his disciples, not by his disciples. As Rick Gardner notes on his commentary on Matthew, "little ones" refers to "the least of Jesus' followers" (*Matthew*, Believers Church Bible Commentary Series, Herald Press, 1991).

What difference does it make that here Jesus is instructing his followers about receiving rather than giving?

The difference it makes is that you and I usually find it much easier to give than to receive. One of the great blessings of being a pastor is the great number of wonderful people you get to know. I can't think of another vocation that provides such an opportunity to meet, work, play and live with such folks. Church people are good people. True, occasionally they are stubborn and picky and controlling and whiny and self-centered and sometimes downright nasty, but all those things are the exceptions, not the rule.

Good people: A pastor is fortunate in being surrounded by good people. And right there is the problem. You see, good people, especially church

people, are giving people. They are generous people—generous with their time, energy, abilities and financial resources. Mennonites are especially generous, with a reputation as people who specialize in service, in giving of ourselves.

Most of us know how to give. We enjoy giving. Most of us do not enjoy receiving. Most of us do not know how to receive.

Why? Maybe because when you and I are the givers, we are in the up position. Giving to somebody in need is a good thing, but it carries with it the danger of making us feel superior, self-righteous, proud of our generosity. This is a spiritual danger Jesus recognized.

For instance, consider the parable of the Good Samaritan. Most people think this parable is about giving, about how we should help someone who needs help. But most people are wrong about this parable. It's about receiving, not giving.

Remember that the people listening to Jesus tell this parable were Jews. Jews hated Samaritans. How do you think they reacted when Jesus told them that a Samaritan saved the life of a Jew? Could they imagine themselves in the place of the victim being cared for by someone they despised? Can you and I imagine ourselves in such a circumstance?

One of the ways we Anabaptists have learned about the importance of humility and service is through the washing of feet. Of all the worship rituals of our church, footwashing is my favorite. I love its simplicity. I love the togetherness we feel as we participate in it. It's a beautiful ritual.

What was Simon Peter's reaction when Jesus knelt to wash his feet? "Lord," Peter said, "You will never wash my feet." Jesus answered, "If I do not wash your feet, you have no part of me." Peter needed to learn how to receive.

When we wash feet, we are learning about the importance of serving. But not just me serving you. Also, just as importantly, about you serving me. I need to learn how to receive.

Receiving can make us feel dependent. And most of us prefer to feel independent.

False pride: Lately I've been reading the letters Dietrich Bonhoeffer wrote and received during his imprisonment. Bonhoeffer was a pastor in Germany during the last years Hitler was in power. Arrested for his resistance to the Nazi regime, eventually he was sent to a concentration camp where he was executed. While in prison and suffering from his loss of freedom, he wrote these words: "The wish to be independent in everything is false pride. … It's through what he himself is, plus what he receives, that a [person] becomes a complete entity."

I've had people in the congregations I've served say to me, "I'm going to the hospital next week." So I ask, "Would you like me to share that during Sunday worship and include prayers for you?" And sometimes they answer, "No, I really don't want anyone to know about this."

When we wash feet we are learning about the importance of serving. But not just me serving you. Also, just as importantly, about you serving me. I need to learn how to receive.

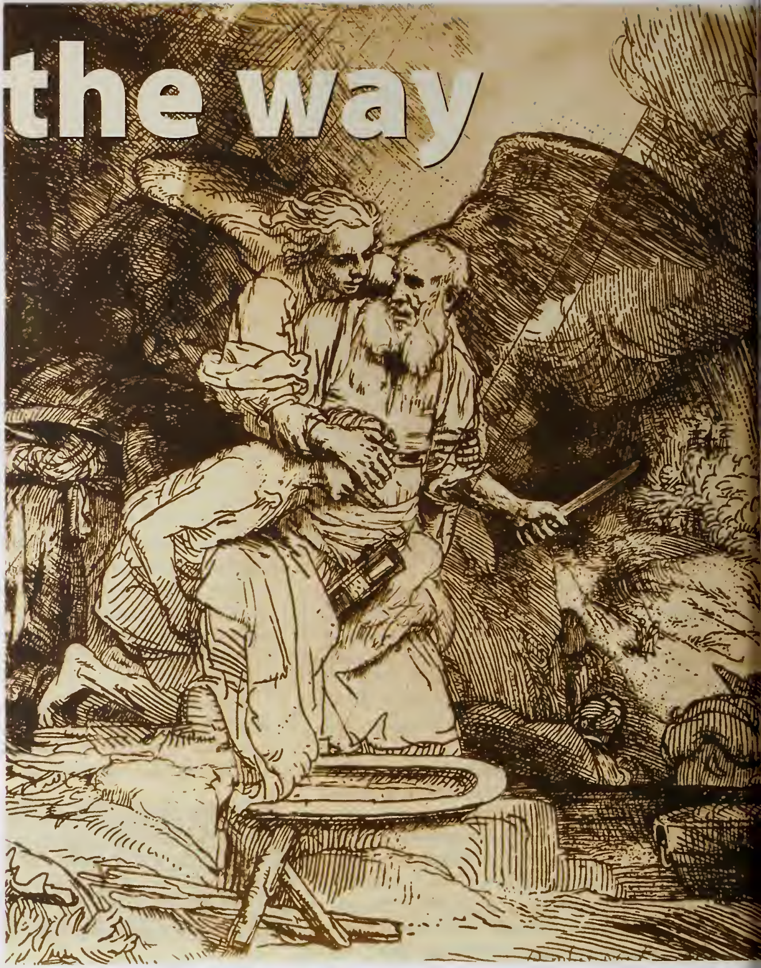
That answer always makes me sad. The people who give that answer are saying no to cups of cold water that could be given to them. Thoughts, prayers, cards or visits they might have been blessed by will not come to them. All because they have not learned how to receive.

One of the characters in the novel *The Conversion of Chaplain Cohen* by Herbert Tarr (Bernard Geis Associates, 1963) says, "A parent's love isn't to be paid back, it can only be passed on." The same is true of God's love for us, love that comes in countless ways—from family, friends, church. We receive it, knowing we can never repay it. But we receive it gladly, joyfully.

And then, by God's grace, we may pass it on.

Kenneth L. Gibble lives in Greencastle, Pa.

All the way



God demands that we put all other loyalties beneath loyalty to him and his kingdom.

by Eve B. MacMaster

If somebody loves you,
it's no good unless she loves you,
all the way.
Through the good and lean years,
and for all the in-between years,
come what may.
—"All the Way" by Frank Sinatra

My mother loved this song. She was not a Frank Sinatra fan, but she was a romantic. When she and my father were dating, she often recalled, it was the same year that King Edward of England shocked his country and the world by renouncing his throne, giving up all his privilege for the woman he loved—giving up his kingship in order to marry Wallis Simpson, the American divorcee.

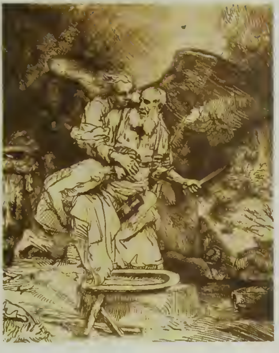
My mother was thrilled that my father—like many men that year, I suppose—told her he would give up his throne,

The God in whom the nation trusts—is not the wild, uncontrollable, mysterious, awesome God of the Bible, the Lord God who gives and takes away, whose ways are beyond human understanding and in whose presence we cannot stand without fear and trembling.

if he had one, to marry her, the woman he loved. He would go all the way with romantic love.

That's what God proposes to Abraham in the mysterious story in Genesis 22 (called, in Jewish tradition, "The Binding of Isaac"). God asks Abraham to give up everything for the sake of the one he loves.

We may not be entirely comfortable with the comparison of God's love for humans with the passionate love of a man and a woman, but the Bible makes that comparison many times. God is compared by the Hebrew prophets with a husband and God's people with a beloved wife. In the New Testament, Jesus is presented as the bridegroom and the church as the bride.



The God who calls Abraham, and who calls us, is passionate and wants a response in kind. Do you love me? he wants to know.

When God first called Abraham to leave his family and home and go to a land he had never seen, God was asking Abraham to give up his past. Abraham responded by turning from his old way of life to the way of God, a way he did not understand. He went in faith, not knowing what he was getting into but trusting the God who called him.

Over the next 25 years, the relationship between God and Abraham deepened. They became friends. Their relationship was tested through the trials of famine, war and, most of all, through the delay of the fulfillment of God's promise that Sarah, Abraham's wife, would give birth to a son. That promise seemed ridiculous because Abraham was 100 years old and Sarah was 90. The promise was so ridiculous that Abraham and Sarah laughed. They laughed with disbelief at the promise and with joy when their son Isaac was born.

After Isaac has been with them long enough for an attachment to form, God tests Abraham in a way that we cannot fully understand, puts him in a terrible situation, exposes the fragility of the future and of faith. There's a mystery at the heart of this story, probably the most dramatic scene in Genesis and one of the most difficult in the Bible.

It simply says, God said, Take, go forth, offer up. Abraham took Isaac and went (Genesis 22:2-3).

There's no physical or psychological description, but the words create a scene in our imagination of unbearable tension and raw emotional power. The two of them go on together.

Isaac says, "Where is the lamb for a burnt offering?" Abraham says, "God himself will provide the lamb for a burnt offering" (vv. 7b-8).

Abraham trusts God. He responds to Isaac's question in faith, even though he doesn't know what will happen. He trusts, because over the years he has participated in a relationship, has come to know God, knows that God can be trusted. Over and over, when Abraham has gone out into the unknown, God has kept his promises. God has proven to be trustworthy.

But the trustworthy God who has provided the promised son, who has fulfilled the promise of blessing, is asking Abraham to kill that same son. It makes no sense, and the story does not attempt to explain what neither Abraham nor we can understand. But when we enter the world of this story, we, like Abraham, are called to acknowledge that God is God. God is faithful. God is free. And we are invited to respond, to say, in faith, Yes, I will go. Yes, I will offer. Yes, I will yield my whole self to God.

What kind of God makes such a request? Not the popular God of watered-down, American civil religion, the God invoked in the pledge "one nation under God." That God—the God in whom the nation trusts—is not the wild, uncontrollable, mysterious, awesome God of the Bible, the Lord God who gives and takes away, whose ways are beyond human understanding and in whose presence we cannot stand without fear and trembling.

God tests to determine if his people trust only him or look to other gods.

Do we trust in the Lord our God but hedge our bets, trusting in our stock portfolios, retirement accounts, military power, education, social and economic status, intelligence, cleverness, good looks, charm or luck?

Our God is, after all, a jealous God who insists on undivided loyalty—and that's not what we find in our nation's popular, civil religion, where the flag is

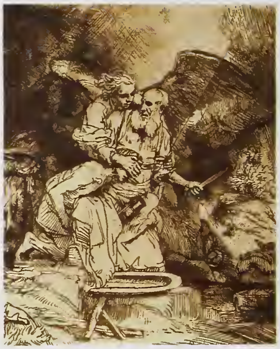
Continued on page 14

The choices we face are tests: choices about whether to pollute the environment or care for God's creation, spend money on personal luxuries or share our wealth with the poor, remain silent or speak up against injustice in our community and nation.

Continued from page 13

displayed in churches in the place of honor.

Our God reserves the place of honor for himself. Our God demands that we put all other loyalties beneath loyalty to him and his kingdom. Our God is a passionate lover who wants to know what Abraham will do. Is Abraham trustworthy? The story says that God did not know, that the test of Abraham is also a test for God. Abraham, who was once called to give up his past, and did, is now asked to give up his future. And that future is also God's future.



God is invested in what Abraham chooses to do. God, in his freedom, has made himself vulnerable to Abraham's freedom. That is love.

When God says to Abraham, Take your son, whom you love, it's the first mention of the word love in the Bible. This is a love story: the love of God for Abraham, Abraham's love for Isaac and Abraham's love for God.

It is that love that God is testing: Do you love me for what I can do for you, what I gave you, or do you love me for my own sake?

When Abraham says to Isaac, God will see for himself to the lamb for the offering-up, he is expressing his love, his complete trust in God. He does not know where God is leading him, but he trusts. The possibility of the death of his hopes, his dreams, his future, his beloved son, is real, but he trusts the one he loves to act in love.

As Old Testament scholar Walter Brueggemann has written, faith is trust in the power of the resurrection against every deathly circumstance, trust that the power of life is the greatest power in the universe, that justice will triumph, that righteousness will be established, that God's purpose will prevail.

Abraham knows, beyond any human understanding, that God will find a way to bring life into this situation of death. That is the core of his faith and ours. God provides a substitute.

Nearly 2,000 years after the time of Abraham, another man is tested. Another beloved son is taken to a hill to be sacrificed. The crucifixion is both Jesus' test and God's ultimate provision of a substitute. The restoration to life of the beloved son reveals, in both stories, God's love, bringing life into a situation of death.

God continues to test and provide for his people. God's people in Daniel, God's people in the early church and the early Anabaptists went through tests and trials that cost them their lives.

Our testing is usually less dramatic, but we are tested. Testing is part of faith, but like much in real life, those tests can be subtle. We may not realize we're being tested when we are presented with opportunities to stay in our comfort zones or help our neighbors in need, but the choices we face are tests: choices about whether to pollute the environment or care for God's creation, spend money on personal luxuries or share our wealth with the poor, remain silent or speak up against injustice in our community and nation.

It is when we are tested that we discover who we really are, what we really believe, what is important, who we love and how much.

When Jesus teaches his followers about the cost of discipleship, he speaks of sacrifice: "Those who find their life will lose it, and those who lose their life for my sake will find it" (Matthew 10: 39).

His words are a warning and a promise, a promise of life—the life of freedom and joy that God wants to give.

Serving the living God is costly, because the living God is beyond our understanding and control. Yet something inside us—something put there by our Creator—wants us to give our whole selves to God. It is like a person in love who yearns to give his or her whole self to the beloved, to give up the throne for the beloved.

God wants to be our ultimate beloved. And you and I know, under all our contradictory desires, all our preoccupation with things that don't really matter or last, that if we give God our whole heart, if we place our life and all that we love in his hands, he will provide what God alone can provide—life in all its fullness—because God, only God, is the source of life.

Eve B. MacMaster is pastor at Emmanuel Mennonite Church, Gainesville, Fla.

come and see

"Antique Amish Crib Quilts *from the Midwest* – AND – Antique Mennonite Quilt *Masterpieces*"

15th Anniversary Exhibit

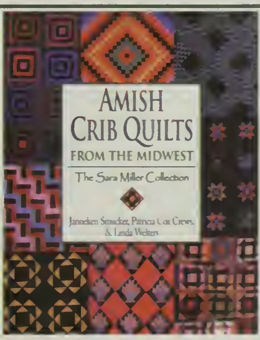
March 21 through October 31, 2003

Stunning Midwestern Amish crib quilts from the Sara Miller Collection will be exhibited by special arrangement with the International Quilt Study Center at the University of Nebraska-Lincoln. Also an exhibit of selected antique Mennonite quilt masterpieces.

The People's Place QUILT MUSEUM

Route 340, Intercourse, PA • (In the heart of the Old Amish settlement)
Open Mon.-Sat. 9-5 • Group rates on request • 800/828-8218 • 717/768-7101 • www.ppquiltmuseum.com
Explore the exquisite treasures in our Museum Shoppe.

NEW BOOK!



AMISH CRIB QUILTS
FROM THE MIDWEST
The Sara Miller Collection
Janneken Smucker, Patricia Cox Crews, & Linda Welters

The 90 antique Amish crib quilts in the Sara Miller Collection are showcased in this brilliantly colorful volume.

Includes interpretive commentary, documentation, and essays by three experts – Janneken Smucker (who descends from a line of quilters in the Amish-Mennonite community of Goshen, Indiana); Dr. Patricia Cox Crews (Director of the International Quilt Study Center at the University of Nebraska-Lincoln); and Dr. Linda Welters (Professor of Textiles at the University of Rhode Island).

Amish Crib Quilts from the Midwest: The Sara Miller Collection is an unusual feast.

At local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and AmEx accepted. • Shipping/Handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com • (check our weekly specials—35% off!)

Good Books™

Cultivators

A tribute to a gardening father

by Jeanne Torrence Finley

Dynamic Graphics

For now the winter is past,
the rain is over and gone.
The flowers appear on the earth;
the time of singing has come,
and the voice of the turtledove
is heard in our land.
The fig tree puts forth its figs,
and the vines are in blossom;
they give forth fragrance.
—Song of Solomon 2:11-13a

It's March in the Virginia mountains. As daffodils and Bradford pears begin to bloom, gardeners are eager for good planting weather. Though I'm grateful for the promise each spring holds of flowers, turtledoves and fragrant vines, it's also a time of special memory of a particular gardener, my father.

Dad loved spring. A man of few words, he spoke of the joy of spring by planting trees and flowers. Not too many years ago I counted over 1,000 plants he had put in the earth. I'm sure he never counted them, but having nurtured them was a source of great satisfaction. A visitor to my parents' home in any season except winter would be shown the gardens—vegetables, roses, grapes, blueberries.

I grew up thinking that shovels, rakes, hoes, trowels, wheelbarrows and garden tractors were as indispensable to a household as kitchen tables and bathtubs. When I was about 5, I asked for my very own hoe. My parents' responded by finding me a child-sized garden hoe. Dad bought good-quality tools and kept them clean and dry. He taught my brother and me to respect tools, never to throw a rake or hoe on the ground with the blade or prongs turned upward.

He was also careful about the use of pesticides, herbicides and fertilizers. He read labels and heeded warnings. His ethic was to do no harm to the soil, the vegetation, animals or human beings. His attitude toward gardening was never of control but of reverence. Appreciating a simple lifestyle long before the '60s back-to-the-earth movement, he never wished to own things but rather wanted simply to care for a plot of land.

Dad often talked of his gardening as cultivation,

I grew up thinking that shovels, rakes, hoes, trowels, wheelbarrows and garden tractors were as indispensable to a household as kitchen tables and bathtubs.

Cultivating the soil can shape our stance toward earth, work, family and God. It can be a guide toward our vocation as stewards of God's earth.

a familiar word for generations in my parents' families. When my mother was growing up on a farm, her family used a cultivator hitched to a mule. It had a wide blade to cut out unwanted grass growing between rows of beans, corn and okra. They attached other implements for making rows before planting. When Mom and Dad started their own garden, having neither horses nor mules, they used a cultivator they pushed themselves. I remember talk of "using the cultivator." Later they bought motorized garden tractors and tillers, but they continued to call the process of gardening cultivation.

I am not the gardener my father was. My family and I live in a townhouse with a small, fenced backyard. We plant every inch of soil with flowers and do not mow grass. We've kept a five-foot by two-foot strip of grass in case we long for it, but we cut it with scissors. It's a haphazard garden, not carefully planned. Only the hardy and self-sufficient survive: daylilies, iris, mint, sage, parsley, catnip, pampas grass and rue. I doubt I'll ever enjoy the act of gardening as Dad did, but his legacy for me is a reverence for plants and for the season "when flowers appear on the earth."

Dad would have agreed with the Victorian poet A. E. Housman about seeing spring happen:

Loveliest of trees the cherry now
Is hung with bloom along the bough,
And stands about the woodland ride
Wearing white for Eastertide.
...
And since to look at things in bloom
Fifty springs are little room,
About the woodlands I will go
To see the cherry hung with snow.

Even 88 springs were too few to attend to all there is to see about spring, hear the voice of the turtledove and behold the vines in blossom.

The seize-the-day theme of Housman's poem is even more pressing in our era than in the Victorian age. Housman's reasons for being attentive to spring centered in the passing of his life. Our individual lives pass quickly, too. However, our reasons to seize the day need to expand beyond our personal well-being and enjoyment to the life of the larger community and communities to come.

Seventh-generation outlook: My parents' house has been sold to business interests that do not care for their roses, camellias, blueberries, grapes, corn, beans, peanuts, morning glories, pines, pyracantha, ligustrum, maples, azaleas, forsythia, redbud, rhododendron, crape myrtle, Burford holly, nandina and strawberries. The two acres have been cleared to make space for a business. Their great-grandchildren will not see many of the trees Dad planted.

Jim Nollman in *Why We Garden* tells of the seventh-generation context in which the Iroquois tribal government operated. When the six nations of the Iroquois confederacy met for tribal council, they began with an invocation of the presence of the seventh future generation. Then, whenever they voted on an issue, the living council members took into consideration the interest and well-being of their descendants seven generations hence. Nollman muses how different attitudes about the earth might be if Thomas Jefferson, influenced as he was by the structure of the Iroquois democracy, had included in the U.S. Bill of Rights this Native American concern for the seventh generation.

An artist who has worked with the local chamber of commerce to encourage the growth of this area, which has now become part of the urban sprawl, commented that a friend had told him, "It's time to quit. You've done enough." If we don't have intentional concern for the seventh and eighth generation, we won't know when it's time to quit land development. We won't know when we've done enough economic expansion.

For illustration only

Dad was one who made the earth green. He would not have spoken of sustainable community, planetary agenda or even of the well-being of future generations, but his care for his garden was a form of contemplation that resulted in good stewardship and practiced concern for the seventh generation. As a cultivator, he loved the portion of the earth that was in his care.

Gardening as spiritual practice: Gardening was Dad's spiritual practice, a discipline. It was a contemplation that resulted in good work on behalf of God's world. Cultivating the soil can shape our stance toward earth, work, family and God. It can be a guide toward our vocation as stewards of God's earth, now a more formidable task than even before, but somewhat less daunting if we see our role as nurturers, partners with God, keepers of the earth. If we are shaped by gardening into a relationship of nurture with our plot of land, then we begin to see ourselves as called to help creation thrive. In other words, we become cultivators of much more than our garden plots.

Jeanne Torrence Finley lives in Blacksburg, Va.

Cultivate a culture of call

The Mennonite Church is blessed with hundreds of gifted, dedicated pastors. Women and men, called by God, are faithfully leading, serving and proclaiming the good news of Jesus Christ.

In many cases, God's call to ministry has been life changing. The call ignited a passion for the gospel and the church, and pastoral ministry became the avenue to express it. In some cases the call to ministry culminated a long gestation, especially for women. Called to pastoral ministry from an early age, many wondered—and still wonder—if the church will receive what they have to offer.

The call was nurtured, tested and encouraged by friends and mentors. In some cases, would-be pastors awoke to their call when others affirmed their gifts and planted seeds for using those gifts in pastoral ministry. Congregations provided financial and emotional support as people embarked on a risky journey of further testing and training.

Keith Harder is co-director of the Mennonite Church USA Executive Board Office of Ministerial Leadership.

Mystery and encouragement: A pastor is made when someone responds to God's call while others pray and encourage. The process is filled with mystery and encouragement, grace and hard work, promise and risk.

In spite of the assurance that God is still calling people to ministry, there is no guarantee people will respond. Some indicators suggest we may be facing a shortage of pastors with Anabaptist values and training. In the Samuel Research Project, many Mennonite young people said they did not feel they were being encouraged to consider pastoral ministry. We know that many current pastors will be retiring over the next 10 years. Who will take their place?

"Cultivating a Culture of Call" is the theme of a new churchwide initiative to enhance the call, support and training of men and women for pastoral ministry. This initiative grows out of the awareness that we cannot assume enough people are responding to the call to pastoral ministry in order for our congregations to thrive and fulfill their missional calling.

Gifts for pastoral ministry often become evident at an early age. There are many opportunities in a variety of settings to encourage people to consider a call to pastoral ministry. We can tap them on the shoulder and pray for those who have potential for pastoral leadership.

Various settings provide opportunities where ministry gifts are identified and developed. Working together, these settings—congregations, schools, camps, voluntary service, conferences—become a culture of call. They provide opportunities to identify, encourage, test, prepare and support future pastors and other ministries the church needs to fulfill its mission. It is vital that we cultivate and strengthen this culture of call throughout the church.

The local congregation is an especially fertile setting to identify and test ministry gifts. Congregations provide multiple opportunities for people to discover their God-given gifts and to exercise those gifts for building up the body of Christ.

Some congregations have made the calling of people to pastoral ministry a high priority. These congregations have provided and nurtured many of the pastors currently serving our church.

Other congregations are awakening to their responsibility to call people to ministry. They are more alert to who in their midst may have the gifts for pastoral ministry and are actively encouraging them to test their gifts and discern their possible call. They are making resources available to assist with additional training and education. Congregations are seeing the importance of cultivating a culture of call.

Embrace responsibility: Here are ways our congregations can cultivate a culture of call and embrace our responsibility of calling people to pastoral ministry:

1. Recognize that everyone in the church has gifts for ministry and service.
2. Encourage more preaching on ministry and the calling to pastoral ministry.
3. Honor the role of pastor; help make the pastoral ministry a calling to which people will aspire.
4. Provide opportunities for people to exercise and test their gifts and call to ministry.
5. Provide support and discernment to people with a sense of call.

Pray that God will call pastors from our congregations. Pray for those serving as pastors, those weighing a call to pastoral ministry and those in training for ministry.

May God lead and bless these efforts to cultivate a culture of call throughout the church. TM

IN THE NEXT ISSUE

- **An April Fool's council meeting**—Bob Hoffman
- **Holy Fools**—Tripp York
- **Lessons from the book of Daniel**—Jane Yoder-Short and David Alleman

MPN ends fiscal year $488,000 in black

New bylaws and a new board of directors are slated for this summer.

A "barnraising" campaign to begin paying off debt at Mennonite Publishing House—now called Mennonite Publishing Network—has been more successful than MPN leaders expected when they launched the fund-raising effort last October. Unaudited figures from MPN's Jan. 31 fiscal year-end show that the radically restructured organization has already begun to pay off a debt load that reached nearly $5 million one year ago.

At the MPN board meeting in Kansas City, Mo., on March 1, interim executive director Phil Bontrager announced that after a year of restructuring and transformation, net assets increased from a negative $68,000 a year ago to $420,000. Net revenue improved to $488,000 on consolidated sales of about $17.1 million for the 12 months. Included in the net revenue of $488,000 are one-time charges of $362,000, primarily associated with closing the printing operation. During the comparable period last year, net revenue was at a deficit of $1,703,729 on consolidated sales of $17,083,354. Final financial results will be released following the audit, which is scheduled to begin March 17.

"The improved financial condition at MPN comes as the result of significant cost reductions while maintaining an historical level of sales," Bontrager said. "The many changes in the organization have enabled us to stop the financial hemorrhaging that challenged us a year ago."

Donations received in response to the "barnraising" campaign initiated last fall contributed to the financial turnaround. Donations of $678,600 were received by Jan. 31, with more than $410,000 of that amount contributed by congregations and individuals across North America since September 2002. MPN leaders had expected to receive $300,000 from the first phase of the campaign.

The good financial results were attributed to more than contributions, however. The board learned that its Provident Bookstore chain generated nearly $1 million of net revenue.

"Everything else is losing $400,000-$500,000 a year," Bontrager said, "and half of that is facility costs." Those facility costs are attributed to maintaining the large office building and warehouse in Scottdale, Pa.

The improved performance has permitted MPN to begin paying back the indebtedness taken on a year ago when the organization faced a financial crisis. Since October 2002, MPN has reduced from $2.3 million to $1.67 million a loan received to retire debenture notes issued over a period of several decades. Repayment of an additional $2.7 million guaranteed by Mennonite Church Canada and Mennonite Church USA is scheduled to begin in early 2004.

Bontrager also said that the board is considering moving some operations to a location other than Scottdale, Pa., and that such a decision could mean further severance costs this year for employees who might choose not to relocate.

The MPN board also approved a new set of bylaws that will be proposed for adoptions by delegates in this summer's assemblies for Mennonite Church Canada and Mennonite Church USA. The bylaws, which retain the name Mennonite Publishing House—to avoid costly legal expenses that would be incurred in the rewriting of documents and contracts—will also stipulate that MPH does business as "Mennonite Publishing Network." Board size will be reduced to eight from the maximum of 11 now allowed by MPH bylaws. The Joint Executive Committee will designate the MPN board chair and vice chair and all MPN board actions will continue to be subject to JEC approval. With delegate approval this summer, a new MPN board of directors could be in place by Aug. 1. —*Everett J. Thomas and Mennonite Church USA News Service*

MPN names new interim head

Ben E. Sprunger, recently retired president of Mennonite Economic Development Associates, has been appointed interim executive director of Mennonite Publishing Network (MPN). He assumed the position earlier this month, succeeding Phil Bontrager, who has held the position since July 2002 but must move on to other obligations.

The MPN board anticipates Sprunger will lead the restructured denominational publishing organization for several months until an ongoing search for a permanent executive director is concluded.

Sprunger

"Ben's primary tasks will be to solidify the newly emerging organizational culture at MPN and to take the next steps in strengthening MPN's ties with our churches, area conferences and publishing partners in the United States and Canada," says Ron Sawatsky, chair of the interim MPN board.

In addition to leading Mennonite Economic Development Associates, Sprunger was president of Bluffton (Ohio) College from 1972 to 1977 and later headed Life Skills International, Quest International and the Ohio Foundation of Independent Colleges and Universities. He also served on the former General Conference Mennonite Church's General Board and Commission on Education.

Sprunger is available to MPN under contract from MRN Ministry Resources (formerly Mennonite Resources Network), a consulting and resourcing ministry.—*Jim Harder for Mennonite Church USA News Service*

Mission aroma wafts through Mongolia

Family started a farm and a congregation during four-year assignment.

Mennonite Mission Network worker Bill Yoder and a Mongolian traveling companion were making the two-hour drive home after a visit to Ulaanbaatar, the capital of Mongolia. Yoder had purchased a bag of chili-flavored potato chips to eat on the way, and he offered some to his companion.

"After eating a few chips, he said, 'This tastes just like you smell,' " Yoder recalls. "That makes me think of how we carry with us, wherever we go, a spiritual aroma. When people get close to us, do they smell the aroma of Jesus or something less gracious and merciful and kind and true?"

Yoder and his eight-member family will conclude their assignment in Mongolia at the end of the month. But in less than four years, they have spread the aroma of dairy cattle and chickens—and of Christ.

Since God gave us a clear vision and a specific time frame to carry out that vision, we think it would be presumptuous to think that we can just go somewhere else and do a similar work and expect his blessing.
—Bill Yoder

After a year of language study in Ulaanbaatar, the Yoders built a farm near the village of Burgaltai. They found farming in Mongolia much different from farming in their native Meyersdale, Pa. The Mongolian climate ranges from hot, dry summers to winters so cold that the cows wear blankets and socks on their horns.

In early 2001, a Mongolian television station aired a documentary on the Yoder farm. Visitors began to arrive, sometimes as many as 120 each month, many of them unannounced and often needing to be fed and, occasionally, lodged. A large delegation from the Mongolian Ministry of Agriculture was impressed, and the Mongolian Dairy Farmers Association adopted the Yoder pattern to remodel 30 barns. Neighbors quickly imitated the Yoder's greenhouse and a chicken farm pilot project.

All the while, on guided farm tours, while pounding homemade nails into a new chicken coop or by including the village children in their home school, the Yoders found ways to share the love of Jesus. They also began to tell the gospel story through children's Sunday school and an English class that included proverbs from around the world. Biblical proverbs led into discussions about faith.

Of equal importance to the verbal witness was the Yoders' living example. When wood was stolen, the Yoders heaped the thieves' "ger"—the traditional round home of felt stretched over a wooden frame—with groceries and bags of coal. This act of generosity in the face of being wronged greatly impressed the mayor of the village.

Several adults, intrigued by what they heard from the Yoders and how they saw them living, asked "to do church."

By May 2002, the Yoders were leading study groups in four locations. Within a few months, all the regular attenders indicated their desire to follow Jesus. The Yoders began to pray that their 20-member Word of the Heart Church might establish connections with other Christians before the time their mission term came to an end.

Mennonite Mission Network photo by Marietta Sawatzky

A Mongolian church lay leader (left) baptizes a new Christian into the fellowship of the Word of the Heart Church as Bill Yoder of Mennonite Mission Network prays. Yoder and his family, who are concluding their time in Mongolia at the end of this month, helped start the congregation, which meets in the family's living room. The Yoders also began a successful agricultural project.

Soon a Mongolian pastor from Tunkhal, an hour away by train, asked to bring his congregation to the Yoder farm for a retreat with the new believers. For three days, 60 people camped in the Yoders' yard and experienced Christian fellowship and renewal.

On Dec. 31, 2002, the Yoders officially turned the dairy farm project over to its new owners, a Mongolian couple who worked with the Yoders from the beginning of the project and acted as managers for the year before they took ownership.

The Yoders also prepared leadership for the young congregation.

As the time for the family's return to the United States drew near, many people begged them to extend their stay. People from other areas of Mongolia asked them to come start projects.

"Since God gave us a clear vision and a specific time frame to carry out that vision, we think it would be presumptuous to think that we can just go somewhere else and do a similar work and expect his blessing," Bill says.

But he adds, "We do plan to return occasionally to encourage and help the people in this community. We are waiting to see how and when the Lord will make that happen."—*Lynda Hollinger-Janzen of Mennonite Mission Network*

Two former missionaries die in Kansas

Malcolm Wenger, a General Conference Mennonite Church (GC) mission worker who ministered to Native peoples for more than 40 years, died Feb. 23 at the age of 83.

Wenger, a native of Aberdeen, Idaho, served on the Northern Cheyenne reservation in Montana from 1943 to 1966, He became skilled in the Cheyenne language and encouraged the translation of the Bible into Cheyenne. From 1966 to 1979, he worked for the GC Commission on Home Ministries in Newton, Kan. From 1979 to 1985, Wenger pastored a Native congregation in Selkirk, Man., and also was interim executive secretary for Mennonite Native Ministries in Winnipeg from 1979 to 1982.

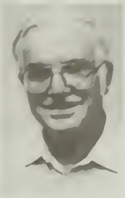
On retirement, Wenger and his wife, Esther, settled in Newton but continued to travel to Native gatherings and lead extension Bible courses.

"Malcolm was a German Mennonite farm boy who really became a cross-cultural servant-leader," says Willis Busenitz, pastor of White River Cheyenne Mennonite Church in Busby, Mont. "The past 30 to 40 years have been a slow process of moving from a missionary-run church to a church that calls its own pastors, and Malcolm Wenger had a lot to do with that. He had a vision. He realized that the church needed to give local people more responsibility."

Harold Graber, a former Africa Inter-Mennonite Mission worker and pastor, died of cancer Feb. 22 in Newton. He was 79. Graber, from Pretty Prairie, Kan., and his wife, Gladys, were in Congo with AIMM from 1951 until that country's civil unrest forced them out in 1964.

In 1959 in the village of Ndjoko Punda, two tribes faced off with bows and arrows and muskets to kill each other. Graber walked between the two lines and encouraged them to put their weapons away and go home. "Had we arrived five minutes later, we would have been too late to stop them," Graber later wrote. "Through our pleading and God's intervention, the men accepted to go back to their respective villages."

Following his return to the United States, he spent the next 20 years as a pastor in Kansas, leading Zion Mennonite Church in Elbing, Central Heights Mennonite Church in Durham and Hebron Mennonite Church in Buhler.—*Mennonite Mission Network and AIMM News Service*



Wenger

Graber

Saskatchewan project to focus on rural churches

Mennonite Church Saskatchewan has hired two people to direct a new venture focusing on rural congregations. The Vibrant Rural Churches Project will gather and share information and encourage connections between rural and urban congregations.

"God still has something for rural churches to do. Even if they're small, they can still shine for Christ," says Naomi Unger.

Unger and Eric Olfert will manage the project for one year. Unger has been a member of a rural church for 20 years, and her husband pastors three small congregations. Olfert is missional formation and partnership facilitator for Mennonite Church Saskatchewan, an area conference of Mennonite Church Canada.

Florence Driedger, chair of the conference's Ministries Commission, said the project will focus on "vibrancy, awareness and support of people."
—*Canadian Mennonite*

Mennonite World Conference Tour Groups

MTS > TRAVEL
mtstravel.com

the official agency of
Mennonite World Conference

africa
2003

mwcinfo@mtstravel.com
124 E. Main St., 4th Fl.
Ephrata, PA 17522
(800) 874-9330

AMBS Study Tour on Peace & Mission Issues
July 30-Aug. 19
Hosts: Walter Sawatsky & Ted Koontz

South Africa: Struggle and Reconciliation
Aug. 7-27
Hosts: Bob Herr & Judy Zimmerman-Herr

MEDA Church & Business Southeast Africa Tour
July 30-Aug. 19
Hosts: Ben Sprunger & MEDA Africa Staff

Southern Africa and the MWC Assembly
Aug. 2-19
Host: Robert Kauffman

MWC African Adventure / Cape Town Extension
Aug. 2-19 (22)
Hosts: Pastor John Denlinger & Nancy Stoltzfus

Visiting Today's Church in Zambia & Zimbabwe
Aug. 3-20
Host: Harriet Bicksler

South Africa and Zimbabwe
Aug. 3-21
Hosts: Orval and Cleta Gingerich

Safari to Zimbabwe, Botswana & South Africa
Aug. 8-Sep. 1
Hosts: Kermit & Sharon Yoder

To view all itineraries, visit mtstravel.com

New team to cultivate a 'culture of call'

Denominational initiative prompted by lack of candidates for pastoral ministry.

As a 27-year-old part-time youth pastor at Bahia Vista Mennonite Church in Sarasota, Fla., Nan Kanagy has felt much affirmation from others for God's call in her life. Now she wants to seek out others who are gifted for pastoral ministry.

Kanagy is one of the members of the Lead-It team, convened by the Mennonite Church USA Executive Board's Office of Ministerial Leadership to "cultivate a culture of call." Statistics report five openings for pastors for each candidate. So Lead-It wants to tap shoulders, develop resources and create networks.

In the past generation, we haven't done so well in calling out new leaders.
—Sara Wenger Shenk

"Our main emphasis is looking at our current strengths and weaknesses in leadership development across the church and looking at how we can encourage young people and others to consider pastoral ministry as a vocation," says Kanagy, who plans to enroll in seminary this fall. "We hope to encourage each congregation to go through a leadership development process and get at the root of this issue. We want to help our church look at who makes a good leader, how we call them out, how we encourage pastors and parents to spur them on."

Keith Harder and Dale Stoltzfus, co-directors of the Office of Ministerial Leadership, say the idea for the team grew out of a churchwide leadership consultation in 2001. About 35 people—including pastors, area conference leaders, youth ministers and representatives of constituency groups—discussed the reasons for a decline in available pastors.

Findings from the Samuel Project showed that Mennonite Church USA has an absence of encouragement. The project, conducted in the late 1990s with Mennonite youth between the ages of 15 and 25, asked them their attitudes about pastoral ministry and their openness to pursuing the ministry as a vocation.

Consultation participants asked the Office of Ministerial Leadership to convene a smaller group—which became Lead-It—to focus more deeply on the issues raised by the Samuel Project. In two meetings held since last April, the team has discussed how to prepare delegates at this summer's denominational convention in Atlanta to educate and inspire their home congregations.

"We want to challenge congregations to make calling out pastors a primary responsibility of their community," Harder says. "We hope to show the delegates the reality of our situation. A lot of our pastors are getting older and approaching retirement, and there aren't enough younger pastors to take their place."

But filling those openings is not only the job of the congregations, say team members. Each part of the denomination needs to work together to help build the church's calling system, which has eroded in the past couple of decades, says Sara Wenger Shenk, associate dean at Eastern Mennonite Seminary (EMS) in Harrisonburg, Va.

"In the past generation, we haven't done so well in calling out new leaders, and there seems to be a system-wide breakdown in helping people consider pastoral ministry as a viable vocational option," she says. "There are a lot of factors contributing to that, including societal changes and pushing our young toward other careers.

"But some of that has also been a change in our congregations. [In some of the congregations of the former Mennonite Church] we used to call out our pastors through the lot system. … For the most

A community of learning, faith, respect

Explore your interests • Build your skills • Nurture your faith • Prepare for life

An ethic of service in a Mennonite peace church tradition

Bluffton College
The Truth Makes Free

Bluffton, Ohio
Call today to arrange a campus visit:
1-888-214-7744
admissions@bluffton.edu
www.bluffton.edu

part, congregations have discontinued this practice, but they haven't found anything to replace it. Ever since then, we've had a hit-and-miss kind of attitude about identifying leaders."

EMS, Associated Mennonite Biblical Seminary in Elkhart, Ind., Eastern Mennonite University in Harrisonburg, Va., Goshen (Ind.) College and Bluffton (Ohio) College have received a total of about $10 million in grants from the Lilly Foundation to help develop a culture of call. EMS is using $300,000 to form a partnership with Franconia, Lancaster, Ohio and Virginia conferences to help congregations identify and encourage new leaders.

"Congregations need to learn how to change behaviors that restrict and discourage leaders from emerging," says Phil Bergey, Lead-It team member and Franconia's conference executive. "We need to find new ways of encouraging creative men and women to pastor the many small congregations. We need new models for bivocational ministry for churches of all sizes. We need a much deeper commitment to developing resources for pastors and other leaders of color. And we must intentionally prioritize more of our collective resources—people, time and money—in order to encourage and support those with affirmed gifts so they can receive the appropriate training for their next phase of ministry."

Leadership development is a critical issue among people of color, says Steve Cheramie Risingsun, pastor of Poarch Community Church on the Creek Indian Reservation in Alabama and Native Christian Fellowship in New Orleans.

"There are less than a handful of Native pastors for about 30 Native congregations," he says. "Several congregations have gone almost 10 years without pastors. And a couple of other Native churches have closed their doors because they had no pastors. Other congregations [have] non-Native pastors or people who are ready to retire."

In Gulf States Conference, Risingsun is working with Gilberto Flores, denominational minister for the Office of Ministerial Leadership and director of leadership development for Mennonite Mission Network, to begin a leadership development program tailored for the Native context, he says.

—Laurie L. Oswald of Mennonite Church USA News Service

Merrill Krabill
Art

"The integration of the spiritual and vocational just makes a lot of sense to me. It changes the way relationships happen...there is an understanding that this is a Christian community that provides a rich context for understanding the interconnectedness of other areas and other people."

At Goshen College, faculty members encourage the diverse gifts of our students and challenge them to respond to God's call in their lives. *There are many gifts, but the same spirit. There are many works but the same God. — 1 Corinthians 12*

goshen college
Admission office
800-348-7422 • admissions@goshen.edu • www.goshen.edu

TOURMAGINATION INVITES YOU TO VISIT MENNONITES ALL OVER THE GLOBE

2003 TOURS

RUSSIA and UKRAINE (May 23 - June 6) From PENNSYLVANIA to ONTARIO (May 28 - June 2)
In the FOOTSTEPS of the APOSTLE PAUL (May 30 - June 15)
EUROPEAN HERITAGE (June 9-25) ALASKA CRUISE TOUR (June 11-23)
CHINA (June 15 - July 1) MAJESTIC CANADIAN ROCKIES (July 7-20)
EUROPEAN TOUR for GRANDPARENTS and GRANDCHILDREN (July 15-22)
SMALL TOWN THEATRES and COUNTRY GARDENS (July 29 - August 4)

MENNONITE WORLD CONFERENCE TOURS:
#1 - SOUTH AFRICA and BOTSWANA (July 29 - August 19)
#2 - IVORY COAST, GHANA and BENIN (July 29 - August 19)
#3 - ETHIOPIA and ZIMBABWE (July 31 - August 19)
#4 - TANZANIA and KENYA (August 1-19)
#5 - ZIMBABWE (August 1-19)
#6 - ZAMBIA and ZIMBABWE (July 31 - August 19)
#7 - KENYA and TANZANIA (August 1-19)
#8 - ZIMBABWE (August 8-27)
#9 - CONGO and ZIMBABWE (July 31 - August 19)

FALL FOILAGE TOUR in NEW ENGLAND (October 7-13) GERMANY and SWITZERLAND (October 9-23)

2004 TOURS

AUSTRALIA and NEW ZEALAND (February 6-26) PARAGUAY, BOLIVIA and PERU (March 23 - April 8)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

CALL 1-800-565-0451
FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street, Waterloo, ON N2J 1V6 Canada
Reg. #1567624

1011 Cathill Road
Sellersville, PA 18960-1315 USA

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

•TheMennonite@TheMennonite.org

•fax 574-535-6050

•1700 S. Main St., Goshen, IN 46526-4794

CALENDAR

Council on Church and Media 19th annual conference, "Rekindling the Spirit: Sustenance for Communicators," April 22-24, Indianapolis. Go to www.churchandmedia.org for more information.

WORKERS

Allgire, Jason, Camden, Mich., has begun a three-year Mennonite Central Committee (MCC) assignment in Egypt as an English as a Foreign Language teacher.

Blosser Yoder, Holly and John, Wellman, Iowa, have begun a four-year MCC assignment in Ethiopia as country representatives.

Diaz Keeler, Yvonne, Goshen, Ind., has begun a three-year MCC assignment in Goshen as MCC Great Lakes regional director.

Epp, Mark and Wismer, Cathy, Henderson, Neb., have begun a three-year MCC assignment in Santa Cruz, Bolivia, as country representatives.

Jantzi, Lowel and Ruth, Bronx, N.Y., have begun a five-year MCC assignment in Vietnam as country representatives.

Kauffman, Susan, Bloomington, Ill., has begun a one-year MCC assignment in Cambodia as program coordinator.

Litwiller, Rita A., Harrisonburg, Va., has begun a three-year MCC assignment in Thailand as a grant manager.

McGhee, Pamela, Cantonment, Fla., has begun a two-year MCC assignment in Poarch, Ala., as a local service volunteer.

Steele, Rachel, of Seattle has begun a three-year MCC assignment in the Philippines.

Sydney, Dawn and Roger, Long Beach, Calif., have begun a three-year MCC assignment in Bangladesh. Dawn will work as an English as a Foreign Language teacher. Roger will work as an environmental scientist.

BIRTHS & ADOPTIONS

Alger, Adrianne Beth, Jan. 25, to Jon and Melanie Sommers Alger, Dalton, Ohio.

Burgeson, Brady Michael, Feb. 8, to Michael and Stephanie Hofer Burgeson, Yankton, S.D.

Butterworth III, Richard Reynoldson, Feb. 4, to Rich and Janelle Seitz Butterworth, Falls Church, Va.

Conrad, Chad Jeremiah, received for adoption Jan. 22 by Paul and Rhonda (Rodak) Conrad, Gulfport, Miss.

Fetterman, Emily Joy, Jan. 28, to Jim and Krista Wenger Fetterman, Harrisonburg, Va.

Funke, Grady Walker, Feb. 10, to Patrick and Jennifer Cross Funke, Phoenix, Ariz.

Groff, Samuel Moyer, Feb. 13, to Jamey and Gen Moyer Groff, Harrisonburg, Va.

Hitt, Julia Klassen, Dec. 31, 2002, to Steve and Suzanne Fransen Hitt, Cincinnati, Ohio.

Hostetler, Austin Quinn, received for adoption Feb. 13 by Merle and Mary Yoder Hostetler, Goshen, Ind.

Longenecker, Paige Elizabeth, Jan. 22, to Joe and Kelly Miller Longenecker, Indianapolis.

Medina, Jason, Jan. 21, to Miguel and Laura Medina, Meridian, Miss.

Morton Ninomiya, Aidan, Jan. 25, to Scott and Melody (Ninomiya) Morton Ninomiya, St. Johns, Newfoundland.

Musselman, Larissa Diana, Feb. 4, to Paul Musselman and Bianca Giurgiu, Kitchener, Ont.

Richer, Teresa Ross, Dec. 12, 2002, to Jerrell and Jane Ross Richer, San Anselmo, Calif.

Schmidt, Luke Franz, Feb. 7, to Matthew and Amy Franz Schmidt, Newton, Kan.

Seiler, Jared Curtis, Feb. 10, to Ronald and Michelle Freese Seiler, Spencerville, Ind.

Shank Zehr, Sophia Elisabeth, Feb. 1, to Kirk and Kristin Shank Zehr, Harrisonburg, Va.

Steiner, Cameron Todd, Dec. 28, 2002, to Todd and Angela Mast Steiner, Canton, Ohio.

Thiessen, Amber Pearl Martha, Dec. 13, 2002, to Wally and Karla Dueck Thiessen, Altona, Man.

Tieszen, Anna Hershey, Feb. 4, to Jonathan and Julie Hershey Tieszen, Harrisonburg, Va.

Weaver, Evelyn Abigail, Jan. 28 to Murray and Abigail Whitton Weaver, South Bend, Ind.

Weaver, Jonathan William Gingrich, Dec. 25, 2002, to Curtis and Karin Gingrich Weaver, Lancaster, Pa.

Wedel, Anna Marie, Dec. 18, 2002, to David and Denise Russell Wedel, Aberdeen, Idaho.

Young, Jaiden Thomas, Dec. 12, 2002, received for adoption Dec. 13, 2002 by Shawn and Tammi Bailey Young, Elizabethtown, Pa.

Zehr, Kyle Dustin, Jan. 24, to Brian and Melissa Merry Zehr, Glenfield, N.Y.

MARRIAGES

Driver/Eichelberger: Ann Kornhaus Driver, Sarasota, Fla., and Cal Eichelberger, Sarasota, March 1 at Bahia Vista Mennonite Church, Sarasota.

Kroeker/Norsworthy: Karl Kroeker, Chouteau, Okla., and Cheryl Norsworthy, Peace Valley, Mo., Feb. 8 at Peace Valley Church of the Brethren.

Landis/Souder: Eric Landis, Harleysville, Pa., and Bethany Souder, Telford, Pa., Feb. 1 at Franconia (Pa.) Mennonite Church.

Mininger/Pleasants: Jeff Mininger, Stuarts Draft, Va., and Christina Pleasants, Crimora, Va., Jan. 25 at Blue Ridge Church of Christ, Fishersville, Va.

Plank/Watson: Sandra Plank, Elkhart, Ind., and Scott Watson, Elkhart, Feb. 16 at Belmont Mennonite Church, Elkhart.

Shoup/Zuercher: Audrey Shoup, Dalton, Ohio, and Jordan Zuercher, Dalton, Dec. 27, 2002, at Kidron (Ohio) Mennonite Church.

DEATHS

Androes, Joe Ellen, 72, Wichita, Kan., died Dec. 22, 2002. Spouse: Walter Androes. Parents: Charles and Elizabeth Bales. Other survivors: children Mark, Shelly; three grandchildren.

Carpenter Jr., Joseph, 82, Shipshewana, Ind., died Jan. 29. Spouse: Vera Franks Carpenter (deceased). Parents: Joseph and Fannie Eicher Carpenter. Survivors: children Russell, Roger, Evelyn Yoder, Nadine Finck; seven grandchildren; one great-grandchild. Funeral: Feb. 1 at Locust Grove Mennonite Church, Burr Oak, Mich.

~ ~ travel with a purpose ~

Mennonite Your Way

CANADIAN ROCKIES
and Northern Parks
June 12 - July 3, 2003

"Travel with a Purpose" and be inspired by the grandeur of the Canadian Rockies; the lakes, waterfalls and scenic beauty of the natural wonders

- Yellowstone, Tetons & Glacier Parks
- Icefields Parkway
- Hutterites & Mennos of SD
- Badlands & Mt. Rushmore
- Passion Play
- Lake Louise & Chateau
- Banff Springs Hotel
- Glacier Snowcoach ride
- Smoke Jumper school
- Plains & ranch country
- Sulphur Mt. Gondola

(pick-up along tour route & west fly-in option)

MYW Tours• Box 425• Landisville, PA 17538 717/653-9288• 800/296-1991
Email: myw1525@aol.com web: www.mywtours.com

Chupp, Carrie E. Sommer, 90, Goshen, Ind., died Feb. 15. Spouse: John E. Chupp (deceased). Survivors: children Virginia, Pauline Diggins, James, Richard, John, Kenneth, Arthur; 10 grandchildren; 11 great-grandchildren. Funeral: Feb. 18 at Belmont Mennonite Church, Elkhart, Ind.

Clemmer, Martha D., 97, Souderton, Pa., died Feb. 15. Spouse: Lester Clemmer (deceased). Parents: Irwin and Magdelena Moyer Derstine. Survivors: children James D., Susan Steiner; five grandchildren; 12 great-grandchildren. Funeral: Feb. 18 at Rockhill Mennonite Community, Sellersville, Pa.

Dyck, Margaret, 92, Altona, Man., died Dec. 16, 2002. Parents: Jacob and Helena Klassen Dyck. Funeral: Dec. 19 at Altona Bergthaler Mennonite Church.

Erb, Melvin, 85, New Hamburg, Ont., died Jan. 2. Funeral: Jan. 6 in New Hamburg.

Fielitz, Vieanna Zaerr, 83, Archbold, Ohio, died Jan. 23. Spouse: Dale Fielitz. Parents: William Raymond and Inez Zaerr. Other survivors: children Sandra Nofziger, Jo Anne Rupp, Jon; nine grandchildren; seven great-grandchildren. Funeral: Jan. 26 at Zion Mennonite Church, Archbold.

Giffen, Robert Everett, 88, Bailey Island, Maine, died Jan. 1. Spouse: Mary Giffen. Parents: Everett and Grace Giffen. Other survivors: children Anne Fry, Mary Ellen Bogue, Marcia, Jim, Ruth Matthews; 10 grandchildren. Funeral: Jan. 4 at Zion Mennonite Church, Archbold, Ohio.

Gross, Ruth, 71, Mitchell, S.D., died Feb. 3 of cancer. Parents: Andrew J.C. and Mary Tschetter Gross. Funeral: Feb. 6 at Hutterthal Mennonite Church, Freeman, S.D.

Guth, Fern Sharp, 96, Morton, Ill., died Feb. 21. Spouse: Chester Guth (deceased). Parents: Benjamin and Lavina Augsburger Sharp. Survivors: children Merle, Marilyn Quinn, Jean Chapman; nine grandchildren; 16 great-grandchildren. Funeral: Feb. 25 at Calvary Mennonite Church, Washington, Ill.

Hackman, Floyd M., 86, Souderton, Pa., died Jan. 27. Spouse: Naomi Souder Hackman. Parents: Tyson and Alice Moyer Hackman. Other survivors: children Mary Jane Souder, Earl Derstine; two grandchildren; two great-grandchildren. Funeral: Jan. 31 at Souderton (Pa.) Mennonite Homes Chapel.

Haury, Orville I., 93, Halstead, Kan., died Jan. 15 due to stroke. Spouse: Lucretia Haury. Parents: Edwin and Susanna Haury. Other survivors: children Kent, Janelle Karras; four grandchildren; six great-grandchildren. Funeral: Jan. 20 at First Mennonite Church, Halstead.

Hershberger, Norma S., 78, Benton, Ohio, died Feb. 9. Parents: Lawrence and Olive Miller Hershberger. Survivors: siblings Merv, Paul, Jean Spurlock, Linda Wengerd. Funeral: Feb. 12 at Martins Creek Mennonite Church, Millersburg, Ohio.

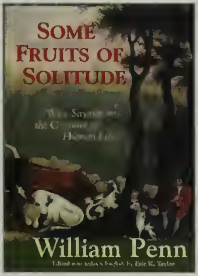
Jackson, Etta B. Carroll, 77, Markham, Ill., died Jan. 21. Spouse: S.J. Jackson (deceased). Parents: Walter and Lizzie Carroll. Survivors: children Lizzie, Ora, Brenda, Holly, Betty, Phyllis, Judy, Connie, Gloria, Valarie, Allen, S.J., Phillip, Larry, stepson Isaiah, step-daughter Patricia; 55 grandchildren; 38 great-grandchildren. Funeral: Jan. 28 at Progressive Full Gospel Baptist Church, Ford Heights, Ill.

Kenagy, Kathleen Marian Erb, 78, Lebanon, Ore., died Feb. 12 of non-Hodgkin's lymphoma. Spouse: Benjamin E. Kenagy. Parents: Truman and Anna Brenneman Erb. Other survivors: daughter Carol Zancanella; four grandchildren, three great-grandchildren. Funeral: Feb. 18 at Lebanon (Ore.) Mennonite Church.

Keeler, William M., 79, Souderton, Pa., died Feb. 19. Parents: Henry and Florence C. Keeler. Funeral: Feb. 23 at Souderton (Pa.) Mennonite Homes.

Kreashko, Brian Scott, 37, Hummelstown, Pa., died Feb. 10. Spouse: Sherri Ann Moslander Kreashko. Parents: Norman M. Sr. and Sandra L. Evans Kreashko. Other survivors: son Brian Jr. Funeral: Feb. 14 at Matinchek Funeral Home, Middletown, Pa.

"Using time well is the greatest wisdom and work of life."—William Penn



Some Fruits of Solitude

Wise Sayings on the Conduct of Human Life by William Penn

In *Some Fruits of Solitude,* William Penn distills the essence of his spiritual idealism, combining it with practicality and common sense. Translated into today's English by **Eric K. Taylor**, Penn's wisdom is even more accessible to the contemporary reader. Penn's voice can once again be heard in its simplicity and timelessness—sharing his fruits of solitude.
Paper, 168 pages, $8.99; in Canada $14.29

The Amish
Why They Enchant Us
DONALD B. KRAYBILL

The Amish: Why They Enchant Us

This concise and authoritative overview describes both the diversity and common practices of the Amish of North America as well as some of the changes underway in their communities. In a lively text, **Donald B. Kraybill** explains many of their puzzling practices and shows how the Amish flourish in the midst of modern society.
Paper, 48 pages, $7.99; in Canada $12.49

Herald Press

1 800 245-7894 • www.heraldpress.com

Litwiller, Glenn Edward, 71, Delavan, Ill., died Jan. 31. Spouse: Dorthea Kauffman Litwiller. Parents: Joe and Alma Good Litwiller. Other survivors: children Joe, Ron, Brenda Steele, Myrna Swartz, Diane Kuhns, Deb Miller, Karla Litwiller; 17 grandchildren. Funeral: Feb. 6 at Hopedale (Ill.) Mennonite Church.

McGinley, James, 72, Iowa City, Iowa, died Dec. 24, 2002, of pancreatic cancer. Spouse: Betty McGinley. Parents: Charles and Regina McGinley. Other survivors: daughter Ann Marie. Funeral: Dec. 28, 2002, at Lower Deer Creek Church, Kalona, Iowa.

Meyer, Herman A., 95, Fort Wayne, Ind., died Jan. 24. Spouse: Helen G. Meyer. Other survivors: children Stanley D., Paul H., William A., Lenora Sheppa and Ruth M. Szymczak; 11 grandchildren; 10 great-grandchildren. Funeral: Jan. 28 at Maplewood Mennonite Church, Fort Wayne.

Nice, Katie M., 87, Harleysville, Pa., died Feb. 8. Spouse: William Nice (deceased). Parents: John and Mary Nyce Moyer. Survivors: children Arlin, Joan Dechant, Carolyn Geissinger; 16 grandchildren; 34 great-grandchildren, one great-great grandchild. Funeral: Feb. 13 at Souderton (Pa.) Mennonite Church.

Regier, Ardiena Voth, 74, Abilene, Kan., died Feb. 2. Parents: David and Katie Voth. Survivors: children Wayne, Kathryn Bise; six grandchildren. Funeral: Feb. 6 at Buhler (Kan.) Mennonite Church.

Reil, Delmer, 85, Colorado Springs, Colo., died Jan. 25 of heart failure. Spouse: Martha Roth Reil. Parents: Ben and Katherine Reil. Survivors: children Gene, Ruth Ballentine, Wanda Misbeth, Keith, nine grandchildren; eight great-grandchildren. Funeral: Jan. 29 at Beth-El Mennonite Church, Colorado Springs.

Rempel, Paul L., 78, Manhattan, Kan., died Dec. 14 of heart failure. Spouse: Nellie Schmidt Rempel. Parents: Jacob and Leise Balzer Rempel. Other survivors: children Don, Laura Klocke, Terry, Trudy, Lisa, Audrey Hunter; seven grandchildren. Funeral: March 3 at Manhattan (Kan.) Mennonite Church.

Sawatzky, Benjamin, 80, North Newton, Kan., died Feb. 16. Spouse: Leona Friesen Sawatzky. Parents: Jacob F. and Cornelia Sawatzky. Other survivors: children Steven, Monroe, Margaret, Rosemary Kuehl; six grandchildren; four great-grandchildren. Funeral: Feb. 19 at Bethel College Mennonite Church, North Newton.

Schmidt, Frieda Anna, 91, Clearwater, Kan., died Jan. 11. Spouse: Herman R. Schmidt. Other survivors: children Harold Schmidt, Wyanna Hastings, two grandchildren, five great-grandchildren. Funeral: Jan. 14 at Lorraine Avenue Mennonite Church, Wichita, Kan.

x·plore
God's mission for your life

Holy Land Summer Internship*
May - August 2003

Travel, live and learn in the Middle East. Walk alongside Mennonite workers, Muslim and Christian Palestinians and Israeli Jews. Gain knowledge and personal experience of the region and its people. College credit options may be available. For details call toll free 1-866-866-2872 or e-mail: DianaC@MennoniteMission.net for details.

Mennonite Mission Network
The mission agency of Mennonite Church USA
www.MennoniteMission.net

*In cooperation with Mennonite Church Canada Witness

FAITH ▪ LEARNING ▪ LEADERSHIP

Bethel College

Birthplace of the Ministry Inquiry Program
Educating leaders through faith and learning

www.bethelks.edu

300 East 27th Street
North Newton, Kansas
67117-0531
admissions@bethelks.edu
1-800-522-1887

Smelser, Gerald V., 90, Kidron, Ohio, died Feb. 8 due to accident at home. Spouse: Ruth Smelser. Parents: Roy and Effie Smelser. Other survivors: children Barbara Francis, Ruth Boalt, Gerald T.; eight grandchildren; 16 great-grandchildren. Funeral: Feb. 14 at Kidron (Ohio) Mennonite Church.

Steiner, Kathryn, 77, Kidron, Ohio, died Jan. 30. Spouse: Leo Steiner. Parents: Reuben and Minnie Horst. Other survivors: children Carol Plaster, Joyce Miller, Sharon Miller, Diane Nay, Virgil, Jan Rhodes; 10 grandchildren; three great-grandchildren. Funeral: Feb. 4 at Kidron (Ohio) Mennonite Church.

Stuckey, Frances Gerig, 94, Archbold, Ohio, died Jan. 9. Spouse: Denver N. Stuckey. Parents: Benjamin and Lydia Gerig. Other survivors: children Burdette, Max E., David N., Charlene Beck, Sara McFarland; 11 grandchildren; 10 great-grandchildren. Funeral: Jan. 13 at Zion Mennonite Church, Archbold.

Stutzman, Edna Kennel, 76, Wellman, Iowa, died Dec. 26, 2002. Spouse: Omar Stutzman (deceased). Parents: Joseph and Freida Kennel. Survivors: children Gary, JoAnn Miller; five grandchildren; eight great-grandchildren. Funeral: Dec. 30, 2002, at Lower Deer Creek Mennonite Church, Kalona, Iowa.

Van Arsdale, Alta A., 91, Goshen, Ind., died Jan. 30. Spouse: Curtis L. Van Arsdale (deceased). Parents: Dan and Ida Jane McKibbin. Survivors: children Linda, Phillip, Ronald; 10 grandchildren, nine great-grandchildren. Funeral: Feb. 2 at Silverwood Mennonite Church, Goshen.

Weber, Lovina Eby, 83, Conestoga, Ont., died Jan. 30. Spouse: Nelson Weber. Parents: Menno R. and Melinda Gingrich Eby, stepmother Angeline Hoffman. Other survivors: children Marcella Ninomiya, Clare, Robert, Brenda Calder, Donna, Susan Schmitz; 15 grandchildren; six great-grandchildren. Funeral: Feb. 3 at St. Jacobs (Ont.) Mennonite Church.

Yoder, Lucille Eicher, 87, Archbold, Ohio, died Feb. 8. Spouse: Timothy Yoder (deceased). Survivors: children Peggy Frey, Tom, Max, Mary Birkey, Jean, Barb Zamora, Linda Szilagya, Joyce; 16 grandchildren; 12 great-grandchildren. Funeral: Feb. 12 at Zion Mennonite Church, Archbold.

Zuercher, Alice, 70, Orrville, Ohio, died Jan. 30. Spouse: Clayton Zuercher. Parents: Moses G. and Helen P. Miller. Other survivors: children Darrel, Sue Schloneger, Rita Richard; 10 grandchildren. Funeral: Feb. 3 at Kidron (Ohio) Mennonite Church.

Is God calling you to use your leadership and management skills and two years of cross-cultural experience to serve others through MCC?

LEADERS NEEDED

for MCC country programs and more

Positions open THIS YEAR:	Positions open IN 2004:
Western Europe	Nicaragua
West Africa	Russia/Ukraine
Angola	Lebanon
Congo	Kenya
Rwanda/Burundi	Uganda
Somalia	Philippines
Sudan	Washington, D.C.
	Visitor Exchange Program

Plan ahead.
Apply now.

Application review begins immediately.
Direct inquiries to: Charmayne Brubaker,
Mennonite Central Committee,
Human Resources, PO Box 500, Akron, PA 17501
phone: 717-859-1151 email: cdb@mcc.org

Quakertown Christian School

www.quakertownchristian.org

A Mennonite School (Preschool Thru grade 8) in southeastern PA, Seeks Development Officer with Anabaptist perspective and Passion for promoting a growing Christian school.

Candidate will have
- Bachelor's degree
- Related experience
- Commitment to education as ministry

Submit resume to
Alma J. Geosits, Administrator
Quakertown Christian School
50 East Paletown Road
Quakertown, PA 18951
qcsajgeosits@netcarrier.com

Director of Brokered Products

Here's an opportunity to integrate your faith and work.

Mennonite Mutual Aid (MMA) is seeking a director to lead and manage a line of brokered products, including life insurance, long-term care insurance, and its broker-dealer branch. Responsibilities include coordinating with various insurance carriers, leading and training field staff, handling compliance concerns, and ensuring successful financial outcomes.

Qualified candidates must have leadership experience in the insurance or financial services industry, one or more professional credentials (CFP, CLU, ChFC, etc.), and possess or be willing to obtain securities licensing. Successful candidates will be self-confident and diplomatic, with excellent presentation and negotiation skills.

MMA is a church-affiliated, stewardship solutions company offering insurance and financial services. We offer a competitive salary, excellent benefits, and a non-smoking work environment. EOE.

Send cover letter and resume to:

MMA

MMA
P.O. Box 483
Goshen, IN 46527
Fax: (574) 537-6635
hr@mma-online.org

Souderton Mennonite Church, Souderton, Pa. seeks a ***full-time administrative pastor*** to give creative leadership in the areas of finance, facilities and operations in the church. The person should display skill with managing and working with people. The individual should have a financial background, proven administrative abilities, a commitment to Anabaptist beliefs, along with the ability to work as part of a pastoral ministry team.

Resume and inquiries should be directed to Gerry Clemmer, 105 W. Chestnut St., Souderton, PA 18964; 215-723-3088.

Ephrata Mennonite Church, a 300+ member congregation with a desire to extend God's Kingdom in the Ephrata community, seeks a ***full-time lead pastor.*** Responsibilities include leading the pastoral team of two associate pastors and a deacon, a strong preaching/teaching ministry, overseeing nurture and pastoral care ministries, and facilitating the implementation of the congregation's vision to take the gospel message of Christ to its community.

Contact Keith Weaver, Pastoral Search Committee Chair, 115 Swamp Church Road, Reinholds, PA 17569; 717-336-5253.

Nampa Mennonite Church, an established church in Idaho with a 100-year history and about 100 in regular attendance, is prayerfully seeking a ***full-time pastor.*** The church is located in a fast growing area with various outdoor recreational activities nearby. Applicants should have a calling to service in areas of preaching, teaching, evangelism, encouragement and discipleship.

Please contact: Everett Earnest, 14678 Woolsey Drive, Nampa, Idaho 83651; 208-466-7450; pastorsearch@nampamennonitechurch.com.

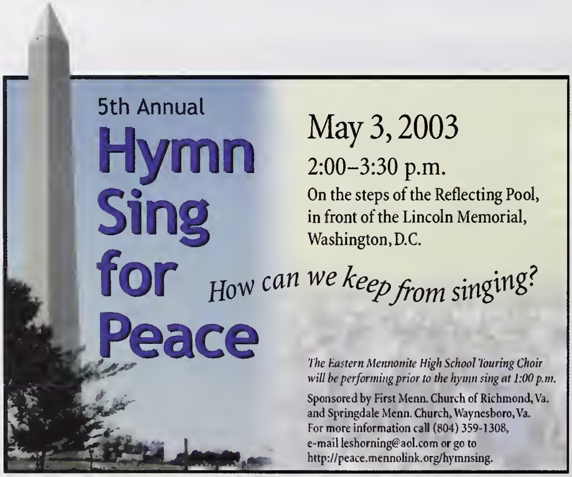
Bridge of Hope, Coatesville, Pa., seeks ***Director of Marketing and Development*** to direct fundraising and marketing initiatives by sharing nationally our mission to end homelessness by engaging churches in a mentoring ministry with homeless women and children. www.bridgeofhopeinc.org or 866-670-HOPE.

Our pastor is retiring. **Northern Michigan Mennonite churches (Brutus/Petoskey)** searching for ***pastor*** with diverse vocation to provide biblical, spiritual leadership to both churches.

Email: hilltopfellowship@yahoo.com.

Full-time **Director of Children and Youth Ministries—*St. Paul's Episcopal Church,*** Paterson, N.J., seeks a person with energy and vision to provide leadership for its ministry among children and youth. Solid programming and strong volunteer leadership is already in place. St. Paul's is a diverse, ecumenical, inner-city congregation in one of America's poorest small cities.

For a position description and to apply, contact the Rev. David B. Wolf, Rector, St. Paul's Episcopal Church, 451 VanHouten Street, Paterson, NJ 70501. Phone: 973-278-7900 x12 or e-mail at rectorstpaul @aol.com. Application deadline is March 31, 2003.



5th Annual

Hymn Sing for Peace

May 3, 2003

2:00–3:30 p.m.

On the steps of the Reflecting Pool,
in front of the Lincoln Memorial,
Washington, D.C.

The Eastern Mennonite High School Touring Choir will be performing prior to the hymn sing at 1:00 p.m.

Sponsored by First Menn. Church of Richmond, Va.
and Springdale Menn. Church, Waynesboro, Va.
For more information call (804) 359-1308,
e-mail leshorning@aol.com or go to
http://peace.mennolink.org/hymnsing.

A large (average attendance 500), rural, evangelical church, rooted in the Anabaptist tradition, seeks ***Minister of Worship and Music.*** He must have a bachelor's degree (master's preferred) in ministry, music or related area; experience desired. Position involves planning and supervising worship services (multiple styles) and various music ministries of the church, along with shepherding and equipping the worship community.

Please send your resume, references, and video and audio recordings (if available) to Dr. Mark Yoder, Search Committee Chair, **St. John Mennonite Church,** 15988 Road 4, Pandora, OH 45877; email: myoder@thewavz.com; phone 419-384-3681; fax 419-384-3640.

"Open Up a New Window" at **Spruce Lake Retreat's** spring ***Spirituality Retreat*** April 25-26, 2003. Through guided reflections led by Trina Stutzman (Perkasie, Pa.), learn how prayer is like a window through which we open ourselves to God. Enjoy plenty of personal space for your own reading, prayer, etc.

To reserve these days apart, call 800-822-7505.

Mennonite/Anabaptist Heritage Vacation with historian and storyteller John Sharp. 14 glorious days in Germany, Switzerland, Austria and France. First-class tour $2,689, June 12-25, 2003; 800-322-0788; www.Christian-tour.org.

Adirondack Mennonite Camping Association is seeking a dynamic, effective leader to serve as its ***Executive Director.*** The camp is located on the western edge of the Adirondack Park in upstate New York and has been ministering for over 30 years. We believe we have a unique opportunity for ministry growth and outreach into the local community and beyond in new and exciting ways. A qualified individual must have a passion for seeing people come to know Jesus Christ and experience continued spiritual growth. The successful candidate must be a person of integrity, creativity and high energy. They must be a proven leader with demonstrated people-management abilities, capability to manage multiple projects, develop and administer budgets and have outstanding marketing and communications skills. For more information please visit our Web site @ http://www.beavercamp.org or e-mail Howard Lucy at bhlucy@aol.com.

To apply please send your resume, salary requirements and references with a cover letter to Beaver Camp, Attention: H. W. Lucy 8884 Buck Point Road, Lowville, NY 13367-9115.

Mennonite Central Committee (MCC) is seeking qualified applicants for the full-time position of ***Director of Computer Services*** in Akron, Pa. Qualifications include solid skills in Netware, Windows, Linux, information systems analysis, design and computer programming; the ability to supervise and determine priorities for computer services staff and budget, in consultation with pertinent departments; and the ability to work with people in scattered MCC offices to develop coherent plans for open sharing of data. As all MCC personnel, this person also needs to be a Christian, active church member and committed to nonviolent peacemaking.

Contact Charmayne Brubaker, MCC, 717-859-1151, cdb@mcc.org or your nearest MCC office for a copy of the job description and application form. Application review begins April 7.

Landis Homes, a Continuing Care Retirement Community located in a rural setting southeast of Lititz, Pa., is seeking a ***Vice President of Resident Services*** providing administrative supervision and guidance to resident programs and services in Healthcare, Assisted Living, Independent Living and Adult Day Services. Qualifications include a college degree in health administration or related management field and RN licensure in the Commonwealth of Pa. A Nursing Home Administrator license and supervisory experience in long-term care are preferred.

Submit resume to Human Resources, Landis Homes, 1001 E. Oregon Road, Lititz, PA 17543, fax 717-581-3899 or email aheinly@landishomes.org. For more information about Landis Homes, visit our website www.landishomes.org.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Marla Cole, or email TheMennonite@TheMennonite.org.

Menno-Hof is accepting applications for ***Volunteer Host/Hostess*** plus light housekeeping. Opportunity to share your faith in the Anabaptist tradition with people from around the world! Menno-Hof provides a lovely, completely furnished apartment, with all expenses paid plus a monthly stipend. Position available May 6, 2003.

Contact Joseph Yoder at Box 701, Shipshewana, IN 46565 or 260-768-4117 or e-mail mennohof@tln.net for more information.

Eastern Mennonite High School for 2003-2004 school year. ***Natural Science***--(full-time position) includes Earth Science 9th, Physical Science 8th. Prefer applicants that are experienced and certified in teaching Earth Science. Applicants should be able to demonstrate effective teaching skills, integration of faith in classroom, and commitment to Mennonite Church Confession of Faith.

Fax resume to J. David Yoder, Principal, 540-432-4538, or call 540-432-4502 for more information.

For sale: *Franklin Park model trailer* with Florida Room in Bradenton, Fla. In good condition. Located in trailer park. Call 941-753-3694.

Western Mennonite School is seeking qualified faculty who have energy and training to teach and nurture youth in a Christ-centered educational setting. Western (grades 6-12) is located in the beautiful Willamette Valley of the Northwest. Opening August 2003:

Life science instructor: Teach science at middle-school (6-8) and high-school levels, including general biology; teaching certificate required; coaching, advisory interest desired.

For more information, contact Eric Martin, principal; 9045 Wallace Road NW, Salem, OR, 97304; 503-363-2000; martines @teleport.com.

Going to Atlanta 2003? Want to do some **freelance reporting** for ***The Mennonite***? We are looking for writers to cover several aspects of this major event.

For more information or to apply, contact Everett Thomas at 574-535-6051 or email at Everett@themennonite.org.

Building relationships. Advancing your mission.

Supporting denominationally related nonprofit organizations with advancement consultation services, including:

Strategic visioning
Fundraising
Campaigns
Constituency relations
Communications

Principals Jerry S. Kennell and Richard L. Gerig welcome Associate J. Daniel Hess, Ph.D.

3816 La Mesa Drive
Fort Collins, CO 80524-9529
866-777-1606 toll free
info@advanassociates.com
www.advanassociates.com

ADVANCEMENTAssociates

Our vision... EMU envisions a learning community marked by academic excellence, creative process, professional competence, and passionate Christian faith, offering healing and hope in our diverse world.

To this end, we commit ourselves to: do justice, love mercy, and walk humbly with God.

Come visit our beautiful campus!

March 22, 2003
April 10-11, 2003

Please call to schedule a visit.

800-368-2665 • www.emu.edu

EASTERN MENNONITE UNIVERSITY
Harrisonburg, VA

The invisible war

Gordon Houser

While the media focus on the looming war in Iraq, another war is being waged on our environment. Unfortunately, that battle is not receiving much attention.

In an editorial titled "Tree Mugger," *The Christian Century* (Feb. 22) lists a number of steps taken by the Bush administration that favor what I call short-term business interests over environmental protection. These include

- lifting limits on logging in the Tsongass National Forest in Alaska;
- clearing the way for BNP Petroleum Corporation to set up a 150-foot derrick at Padre Island National Seashore in Texas and begin drilling for natural gas;
- overriding the recommendations of the Environmental Protection Agency (EPA) and the National Park Service by lifting a ban on snowmobile traffic in Yellowstone National Park designed to cut down on pollution and noise;
- laying the groundwork for dismantling protections for some 20 percent of the country's wetlands.

None of these has made headlines in our major newspapers or TV news programs. You don't hear these issues debated in many public forums. Yet if we continue to destroy the earth God created, there will be no business interests or democracy to protect.

The *Century* goes on to report that "Knight Ridder Newspapers asked 36 experts in both the environmental and business communities to assess the administration's environmental record at midterm." They concluded that Bush has quietly but significantly undercut environmental policy.

Even more brash has been Bush's rejection of the Kyoto Protocol on climate change and his response to an EPA report issued last spring that agreed with the consensus position of scientific research: that "greenhouse gases produced by humans are causing a process of global warming that very likely will dramatically alter environmental conditions in the [United States] and around the world over the next century." Bush dismissed the report as "put out by the bureaucracy."

We U.S. citizens cannot merely sit back and blame our government for destroying our planet's ecosystem, not while we drive our cars and consume resources at the rate we do.

Barbara Kingsolver in her book *Small Wonder* (quoted in *The Marketplace*, November-December 2002), points out that it's not just our driving habits that consume fossil fuels. "Even if you walk or bike to the store," she writes, "if you come home with bananas from Ecuador, tomatoes from Holland, cheese from France and artichokes from California, you have guzzled some serious gas."

She gets specific: "Transporting five calories' worth of strawberries from California to New York costs 435 calories of fossil fuel." She adds up the numbers: "The average food item set before a U.S. consumer traveled 1,300 miles to get there. If Mr. Average eats 10 or so items a day (and most of us eat more), in a year's time his food will have conquered 5 million miles by land, sea and air."

The earth becomes a silent victim of our appetites. We don't hear its protests unless we pay attention to its "groaning" (Romans 8:22) and notice the signs of its dying, which portend our own dying.

Most of us are fairly hidden from the natural world, spending much of our time in buildings or cars. Being in the midst of trees, birds and other creatures can awaken our senses to God's delight in the creation.

One writer who spent much time observing nature and reflecting on it was Thomas Merton, a Trappist monk in Kentucky. A new book, *When the Trees Say Nothing*, edited by Kathleen Deignan,with drawings by John Giuliani (Sorin Books, 2003, $15.95), puts together Merton's writings on nature, many of which come from the many journals he kept.

Thomas Berry remarks in the book's Foreword, "An absence of the sense of the sacred is the basic flaw in many of our efforts at ecologically or environmentally adjusting our human presence to the natural world." Unless we gain some sense of nature as God's sacred creation, we will continue to let it suffer from a mostly invisible war.

FILMS

Chicago (PG-13) will likely win big at the Oscars, but it is overrated. While it is well-acted, and the musical numbers are engaging, it is a simplistic tale that overplays its point about the fickleness of stardom.

Talk to Her (R) is a Spanish film about two men who are drawn together by the fact that the women they love are in comas. Director Pedro Almodovar deftly leads us through their growth in compassion.

Rabbit-Proof Fence (PG) is the inspiring true story of three Aboriginal children in Australia in 1931 who, after being taken from their mothers by a racist government, escape and walk 1,200 miles back home.

BOOKS

Journeys of Simplicity: Traveling Light With Thomas Merton, Bashō, Edward Abbey, Annie Dillard and Others by Philip Harnden (Skylight Paths, 2003, $16.95) uses an ingenious concept and is, appropriately, simple. Harnden has chosen an array of characters (mostly real; Bilbo Baggins is one exception) who exemplify living with few possessions. On one page of each spread is a short bio of a character and a description of a trip that person took or where one lived. On the other page is a list of what was taken on the trip or found in the residence. Harnden writes, "We take delight in things; we take delight in being loosed from things. Between these two delights, we must dance our lives."

From this day forward

Photo courtesy of Mennonite [illegible]

MMA, PO Box 483, Goshen, IN 46527

A simple vow – 'for better, for worse' – seems an understatement of life's most complex calling. Everyday chaos that never appears in wedding-day dreams. Responsibilities that grow faster than a toddler's shoe size.

But there's help. Your MMA counselor has **health, life,** and **disability insurance plans** to protect your family – in sickness and in health. MMA's many **investing** services provide secure footing toward your future. MMA supports young families in other ways, too. It funds **educational resources** such as Stewardship University courses on budgeting, fitness, faith, and more.

To locate your nearby **MMA counselor** – another life-long partner – call **(800) 348-7468**. Because that 'for richer, for poorer' promise *will* be put to the test.

MMA®

Stewardship Solutions

*************************CAR-RT LOT**C-025
<10487> 63
5100 12/03 205377 Q:1 247
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

The publishing turnaround

After a year-long winter of financial crisis, springtime is finally emerging for Mennonite Publishing House (MPH), which is now called Mennonite Publishing Network (MPN). The turnaround is complete. The painful process of reducing staff—by nearly two-thirds of the workforce—is now finished. Long-term debt has been structured in a way that complies with securities laws. A new corporate culture and structure is emerging that has a chance to be both self-sustaining and pay off debt. However, all this is contingent upon raising $1.6 million in additional donations this year.

With significant help from donors—especially those who are able to make large contributions—Mennonites in Canada and the United States will have a viable publishing entity into the future. Several leaders deserve recognition from the church for managing this turnaround.

About a year ago, the board directing MPH at the time was dismissed by the Joint Executive Committee, and the JEC essentially named itself the MPH board. Three men were given specific responsibility to address a situation careening out of control: Ron Sawatzsy, then moderator of Mennonite Church Canada, Ervin Stutzman, moderator of Mennonite Church USA, and JEC member James Harder, who was named the new board's secretary-treasurer. At a recent, and last in-person, meeting of the current MPN board (see story on page 19), Sawatsky counted 42 meetings during the last year, most by conference call. Sawatsky and Harder also debunked some myths about MPH's history.

The church now has a chance to have the necessary print resources to nurture faith and life in our congregations.

For example, for years the leaders at MPH claimed that their problems were caused, in part, because the church expected them to pay their own way and wouldn't allow MPH to solicit contributions from the church. Apparently that is not true.

"Part of the mythology on the Mennonite Church side is that there was no subsidy from the church," said Sawatsky, who was a member of the former Mennonite Church's conference in eastern Canada. "But $100,000 to $200,000 was donated each year. Realistically, that kind of money should continue."

Another fact offered by the leaders focused on the huge indebtedness still carried by MPH. Apparently the building of a warehouse in 1978 sparked that indebtedness, which did not grow by more than 20 percent—when adjusted for inflation—since then.

"The strategic decision to build a warehouse clobbered everything," said Sawatsky. "It became a place to park product rather than selling it."

Harder, an economist by training, researched the level of MPH's indebtedness over the past two decades and noted that as long as sales were strong, the debt could be paid. Harder also calculated that 1978 was the peak year with earnings gradually declining since then, and he noted that the past seven years have been especially difficult.

"Real sales volume, adjusted for inflation, has gone down, so sales couldn't handle the debt [by 2001]," Harder said.

This kind of analysis and transparency may be easier for leaders who were not responsible for decisions made prior to 2002. However, they also know that when they approach individuals with requests for large donations, straight answers about the past will nurture trust about the future.

The current MPN board needed to make some difficult decisions this past year. It reduced the workforce by 65 full-time jobs and created an organization that will be expected to maintain the same level of productivity with 35 employees. And the challenges are not over: The board is still faced with the matter of maintaining the half-empty building in Scottdale, Pa., which requires $225,000 each year to heat and light.

Nevertheless, we now see the first signs of spring in our publishing program. This year's growing (fundraising) season will be critical to efforts at revitalizing a publishing enterprise that can serve Mennonite Church Canada and Mennonite Church USA. Clearly we now have a chance to reap a meaningful harvest so that the church will have the necessary print resources to nurture faith and life in our congregations in the future.—*ejt*

The Mennonite

www.themennonite.org

April 1, 2003

AMBS
LIBRARY
ELKHART, IN
APR

'Blessed are the peacemakers,
for they will be called children
of God. Page 20

8 An April Fool's meeting

12 Daniel and the wisdom prophet

18 Define community by source, not boundaries

32 Fools in a foreign land

War is a fraud against life

Gilberto Flores serves as director of leadership development and denominational minister for Mennonite Church USA. He served 25 years as a pastor and church planter in Guatemala, Honduras and Texas.

War is sold to us wrapped with the rags of our fears, prejudice and indolence, decorated with the bright colors of our selfish interests. No one is innocent in war if usufruct (unjust profit) benefits the winner.

War is instigated by the centers of power. Second Samuel 11:1 reads, "In the spring of the year, the time when kings go out to battle." War is a custom of those in power. It is not done by the weak, the poor or the helpless. War is an industry of the powerful. Ancient kings personified power; only they could decide arbitrarily the means to make war. This explains why war is glorified; it proves who has power and control.

War starts with the propaganda. War does not start when cannons fire or planes drop bombs, when the terrible alarm announces that death is coming to destroy God's creation. War starts much earlier, with the intelligent use of the media to justify action and condition citizens to believe there is no alternative, that the enemies can only be eradicated by killing people and destroying nations. This propaganda uses the religion the people practice and respect, the fear of losing what we have, as if others might steal it. This propaganda exploits prejudice, ignorance and fear. It tells half truths and converts ridiculous lies into absolute truths. It seeks to persuade, seduce, enchant and condition its hearers.

Suffering is not a sin; provoking suffering is.

War contradicts the basic: life. To express the importance of life, the Bible uses many beautiful images: paradise, Eden, shalom, rivers of living waters and, according to Jesus' message, God's kingdom. God's kingdom describes well God's intention to honor life and make it whole. Life is a gift from God and is redeemed through the saving grace of the Bearer of Life. With Jesus' resurrection, we discover that the new humanity is made of a new material and that the priority of this new human being is to affirm the essence of God's gift, which is abundance of life. War, on the other hand, is an invitation to life's annihilation. It is a glorification of cruelty, hatred and death. The intention of war is not to change, much less transform, anything. Its intention is to preserve the lifestyle and possessions of the winner. It brings temporal life for those who win and total death for those who lose. The winners remain until fear and distrust return to motivate them toward war. They live as slaves to the fear of losing what they have won. War is a mirage. When the tears of the fallen touch the ground, no flowers sprout but nettles of hatred.

How can the church express God's will in this matter? If we suffer because somebody hurt us, can we approve retaliation? Suffering is not a sin; provoking suffering is.

The phrase "I have observed the misery" (Exodus 3:7a) reminds me of God's attitude to human suffering. God wants to show that he is among those suffering and not with those who incite suffering. God hears the clamor of those who raise their voices to heaven asking for help. The church is an expression of the solidarity of God toward people. The church has been called to express God's intentions and show God's deeds. The church is the instrument God wants to use to build a new world. This means the church has to be able to see the misery of the oppressed, hear the cry of the one who suffers and be prophetic, warning those in power that they do not have to aggravate evil over the oppressed.

Moses told God, "I can't do this." But God told him, "Even so, you have to do it." In this time of war the church has to be loyal to its mission as salt and light and to scandalize and annoy the wicked. At the same time, it has to be the hand that offers anointing for healing among the nations. TM

TheMennonite

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing, Advertising: **Marla J. Cole**
Secretary: **Kristene Miller**
Editorial assistant: **Nora Miller**
Design: **Merrill R. Miller**
Editor Emeritus: **J. Lorne Peachey**

Cover design by Merrill R. Miller

Vol. 6, No. 7, April 1, 2003

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 316-283-0454

P.O. Box 1245, Elkhart, IN 46515
phone: 574-523-3046 fax: 574-293-1892

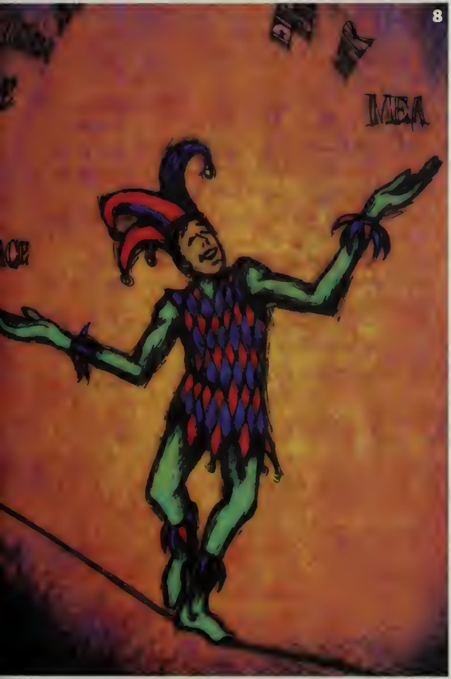
Web site:
www.themennonite.org

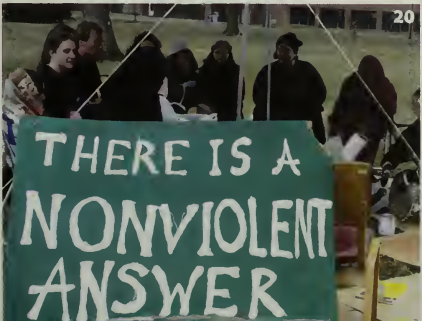
The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for July when it is published on the first and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $38.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave.,
Scottdale, PA 15683-1999.

Mennonite Church USA

CONTENTS





8 **Council meeting April 1, 2002**
A tongue-in-cheek account—*Bob Hoffman*

11 **Holy fools**
Our actions should show the world who we are.—*Tripp York*

12 **Daniel and the wisdom prophet**
Heroes for a post-9-11 world—*David Alleman*

16 **The table is set**
Will we follow Daniel's example?—*Jane Yoder-Short*

19 **Central District deals with financial crisis**
Conference will wait to take action on Atlanta congregation's membership request.—*Everett J. Thomas*

20 **Workers remain in Baghdad, elsewhere in Middle East as war begins**—*Rich Preheim*

21 **Rice campaign feeds Iraqi war opposition**
An estimated 45,000 Mennonites have sent pacifist packages to the White House.—*Kathryn Kingsbury*

22 **Canada slashes budget by nearly a third**

DEPARTMENTS

2 **Grace and truth**
War is a fraud against life.—*Gilberto Flores*

4 **Readers say**

6 **News digest**

18 **Speaking out**
Define community by source, not boundaries.—*Howard Zehr*

24 **For the record**

30 **Takes on faith**
Unrest fuels mission efforts in Venezuela.—*Rich Preheim*

32 **Editorial**
Fools in a foreign land—*Everett J. Thomas*

God is our only security
I was deeply moved by "Lenten Reflections," the short inspirational articles in the March 4 issue. The prose often had a poetic quality. In these troubled times, it was soul-filling to be reminded that God, our High Tower, is our only true source of security. I was nourished by a strong message of our common humanity with all people. That issue will be beside my chair for repeated reading. *—Suzanne Roth, Canby, Ore.*

Living in the bull's-eye
Thank you for printing the poem by Cliff Kindy ("Living in the Bull's-Eye," Jan. 21). Kindy and others with the Christian Peacemaker Teams delegation in Iraq are preparing emergency supplies, writing final letters to family and making arrangements for how their bodies would be dealt with if they become casualties as they stand with millions of innocent Iraqi citizens.

Cliff ended a recent communication to friends and church in the United States with, "Don't be silent now." So I ask the question, How is God calling each of us in Mennonite Church USA to be faithful? If God's Spirit is urging us to be more active and radical in our peace witness, there has never been a more important time to act than now. *—Dennis Zehr, Tiskilwa, Ill.*

Kindy writes, "Where the U.S. dumped 500 tons of depleted uranium (DU), sowing death on the earth for 4.5 million years." Depleted uranium, dug out of the unguarded ground, is depleted of its most radioactive isotopes. Natural uranium, not depleted, is a noticeable part of the clay under our houses, producing the radon in our basements. If we say this is not important, then why is it important for Kindy to include it? This widespread myth should have been omitted to purify the argument. We can still point out that war, as well as dictators, hurts children and other living things.*—Ronald Rich, Bluffton, Ohio*

Community for everyone
As a member of the ADNet (Anabaptist Disabilities Network) executive committee, I was pleased to see "From Exile to Inclusion" and "The Lord Is My Strength" in the Feb. 18 issue. I also appreciate that you included a brief news item, "New Disabilities Organization Formed." I was disappointed that you neglected to mention that Paul Leichty, the author of "From Exile to Inclusion" is a member of the ADNet executive committee and that you left contact information out of the news digest story. Since we are a resource organization, it is important that individuals, families and churches are able to reach us. Here's how to contact ADNet: Call toll-free at 877-214-9838, find us online at www.adnetonline.org, email us at adnet@adnetonline.org, or write to ADNet, 10065 CR 24, Middlebury, IN 46540.*—Cindy Warner Baker, Goshen, Ind.*

I would like to thank Erick Sawatzky ("The Lord Is My Strength") for sharing his Parkinson's story. I was diagnosed with Parkinson's nine years ago and learned quickly how fast life can change, not only in how I function in my daily activities but also how fast I can become a second-class citizen. I challenge all churches and church-sponsored colleges to evaluate their facilities by having their leaders spend a day in a wheelchair or walk with a walker and experience firsthand what it really means to be handicapped.*—Gladys Esau, Walton, Kan.*

MWC meeting in Zimbabwe
To suggest that Mennonite World Conference is simply a Mugabe public relations coup (Readers Say, March 4) is to ignore the purpose of MWC. The purpose is to be strong enough to support our brothers and sisters in their time of struggle. While it is important to boycott governments that we feel are deserving of such, this case is more complex than simply saying we should not go to Zimbabwe. If we were to be consistent with such a policy, many of us would not be able to visit, much less live, in the United States, particularly in a time when our government is advocating preemptive war.*—Karina Derksen, Lancaster, Pa.*

I understand that people have serious questions about the wisdom of having the MWC assembly in Bulawayo this summer. Nevertheless, I am dismayed by the lack of confidence expressed in regard both to MWC decision-making processes and the lack of support the decision makers have received from Mennonite Church USA. These are difficult decisions and they have not been made in haste or without serious consultation and examination of all possible options.

IN THIS ISSUE

April Fool's Day and our publication date coincide once every 14 years, so we elected to connect to this light-hearted day in several ways. Bob Hoffman's humorous piece pokes fun of our church council meetings (page 8). But there are serious sides to this business of being a fool in today's world. Tripp York (page 11) describes what it means to be a holy fool; the editorial calls us to be fools in our own land, which has become increasingly foreign and strange (page 32). The story of Daniel utlimately demonstates how foolish true wisdom appears (pages 12 and 16). May each of us be a fool for God's kingdom during this war-torn April.*—Editor*

Mennonite churches outside North America and Europe are strongly in favor of meeting in Zimbabwe. This is not because of a lack of discernment or political awareness. Most of those churches have a much better feel than we do for what it means to live in a context of political or economic oppression and of what it means not to have enough to eat.

If the Mennonite churches of Colombia, Congo or Zimbabwe would say, "Don't come," then we should listen seriously. That is not the case, and the assembly is a test of our Western sense of being a part of a worldwide body of Christ and allowing that body to inform our own political judgment. This is not a public relations coup for a dictatorship but solidarity with the international Mennonite family.—*Neal Blough, Paris, France*

What message will be conveyed when Mennonite World Conference meets in Zimbabwe? I read a rationale that the plan to go to Zimbabwe expresses solidarity with the church. Expressing such solidarity is an appropriate statement, but will meeting there under the repression of Mugabe's regime also be considered an expression of accommodation to Mugabe's policies? Mugabe is apparently a tyrant. Tyrants have no need to respond to silence or accommodation. Zimbabwean pastor Ray Motzi recently said, "By and large, the church in Zimbabwe is fearful, docile and selfish." Will the MWC conference be a cloistered activity of the church blessing itself?—*Douglas Franks, Souderton, Pa.*

Church beliefs vs. academic freedom

I am one of many who are grateful to the administration, board of trustees, many faculty members, a large number of students at Eastern Mennonite University (EMU) and the editor of *The Mennonite* for their strong voices affirming the obvious: Our schools are an important ministry of our church, and those employed should respect the convictions of the Mennonite Church. It's simply sad that it needed to be stated.

There is clearly a need for our schools. With the popular media and our political powers teaching a theology of one sort or another, certainly we can rally around our common confession of faith and allow trust to grow with each other. The life-giving inspiration of this magazine, the leadership of our schools and the strong affirmation of our confession of faith as articulated by the trustees at EMU are just a few of the reasons I am optimistic about the future of this church I have chosen to be part of.—*Jonathon Charles, Lancaster, Pa.*

It is obvious that the EMU board touched a nerve when they addressed the loyalty of their faculty. This is the question that has no clear answer from those who object to the action: Are learning institutions an entity unto themselves or are they ultimately accountable to their boards and their supporting constituencies?

College-age students have many honest questions. The EMU board's action need not discourage honest, intellectual inquiry, but teachers should not be in theological or philosophical disharmony with the people who entrust their young people to their classroom influence. Ideally, life's basic questions should be settled in the minds of those who teach others. Otherwise there is no solid foundation from which to reach sound conclusions. Academic freedom without such a point of reference is a formula for spiritual tragedy.—*David L. Miller, Partridge, Kan.*

The recent brouhaha on the EMU campus over the statement from the trustees with the issue of "academic freedom" ("EMU Adopts Denominational Positions," Jan. 7) resulted in a letter and a petition signed by 200 students being published in *The Mennonite*. This scenario reminds me of church politics at the congregational level, where 10 loud, boisterous, influential no's can carry the day when 90 yes's would like to take the church in a different direction. According to fall enrollment figures there are about 1,500 students at EMU. So we've heard from the loud 200. What about the other 1,300? —*Jacob Leichty, West Liberty, Ohio*

Faith at the heart of learning

Re Wynn Goering's Speaking Out ("Faith at the Heart of Learning," March 4): The problem with Goering's model comes when those within the church—educators, pastors, lay persons—disagree over the definitions and manifestation of faith. Growing up Mennonite, I was encouraged to attend a non-Mennonite college out of concern that the faith being espoused in Mennonite schools was defined by educators who had moved far away from the faith taught and lived in my community. This perception has led to the loss of significant support for our Mennonite colleges and other Mennonite institutions over the last few decades.

Anyone who cannot support the Eastern Mennonite University board's action sends a message back to the Mennonite hinterlands that their original perception was right all along: Our educators have moved far afield from faith at the core of learning. The result of such affirmation will only be greater erosion of support for our Mennonite colleges and universities in the years ahead.—*Conrad L. Kanagy, Elizabethtown, Pa.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. —*Editors*

Donations save Bible school curriculum

SCOTTDALE, Pa.—Mennonite Church USA and Mennonite Church Canada congregations have responded to the threat of losing denominational Bible school curriculum by donating more than $30,000 to keep it alive. As a result, the latest unit in the "Bible Then and Now" series, published by Mennonite Publishing Network (MPN, formerly Mennonite Publishing House) will be available this summer.

"We have been using 'Then and Now' materials since they were first available, and we appreciate them very much," says Ron Blough of Beech Mennonite Church in Louisville, Ohio. "In our opinion, they are consistently the best resources on the market. The units are relevant, inspirational and adaptable."

God's Nomads: Stars and Promises is the fifth unit in the series, which will conclude next year with *Jesus Christ: Mission Accomplished.*

MPN, the publishing agency for Mennonite Church USA and Mennonite Church Canada, had cut Bible school curriculum as part of its financial reorganization.—*Mennonite Church USA News Service*

this date in Mennonite history

April 1, 1908— Kansas Mennonite leader and businessman Bernard Warketin dies from an accidental gunshot wound while traveling in Beirut, Lebanon.

International travel woes plague CPT work

CHICAGO—Crossing borders has become increasingly difficult for members of Christian Peacemaker Teams. In the past month, one CPT member was initially denied re-entry to the United States, while Colombia has rejected visa applications for three members.

Matthew Bailey-Dick was returning to the United States following a speaking engagement in Ontario when U.S. immigration officials at Port Huron, Mich., found CPT literature in his trunk. The materials were deemed anti-American.

Bailey-Dick

Bailey-Dick is a Canadian studying at Associated Mennonite Biblical Seminary in Elkhart, Ind. He had traveled to Waterloo, Ont., to speak about his recent CPT trip to Iraq.

At the border, Bailey-Dick's student visa was confiscated and he was fingerprinted and photographed. His visa was later returned, but he had to appear for an interview in Detroit with FBI and immigration officials.

On March 6, CPT received word from the Colombian consolate in Chicago that the visa applications of Scott Kerr and Erin Kindy had been denied. That brings to five the number of CPT members' visa applications that have been rejected by Colombia since last fall. CPT's presence in that country has shrunk from eight members to three. —*CPT News Service*

EMM photo by Anna Mary Burkholder

Eating up down under

Leonard Burkholder (right), a church-planting coach for Eastern Mennonite Missions, and Stephen Tanuwijaya visit over meat pies during a February visit to Sydney, Australia. Tanuwijaya pastors a 200-member Sydney congregation affiliated with the JKI, an Indonesian Mennonite synod. The JKI invited Burkholder to Indonesia and Australia for consultation and training.

South Koreans call for prayer support

GANGWON DO, South Korea—With tensions heightened on the Korean peninsula, a group of South Korean Christians who have identified themselves with Anabaptism are calling on Mennonites around the world to pray for peace.

"As an Anabaptist church, living in the midst of this Korean tension, we are appealing to Anabaptist-Mennonite churches to join us in prayer for peace and reconciliation," wrote members of the Jesus Village Church of Gangwon Do in a letter to Mennonite Church USA, Mennonite Church Canada and Mennonite World Conference.

The letter was signed by Anh Dong-kyu, Cha Sung-do and Nahm Sang-unk, plus mission workers Erwin and Marian Wiens. They serve with Mennonite Mission Network and Witness, the mission agency of Mennonite Church Canada.

The letter invited prayer for the presidents of South and North Korea, for "other world leaders who may influence this situation" and for Korean Christians "that God would use us to help bring about his will in a highly militarized context."

North Korea has threatened to ramp up production of nuclear weapons, and South Korea has responded by putting its military on alert.—*Mennonite Mission Network*

Hesston College names interim president

HESSTON, Kan.—While pastor of Hesston Mennonite Church from 1959 to 1972, Peter B. Wiebe often served as Hesston College's campus pastor. He will return to the school this summer, this time as its interim president.

Wiebe

The Hesston board of overseers and Mennonite Education Agency have appointed Wiebe to succeed current president Loren Swartzendruber for one year, starting July 1. Swartzendruber will leave Hesston June 30 to become president of Eastern Mennonite University, Harrisonburg, Va.

Wiebe, of Phoenix, has worked in membership services and church relations of Mennonite Economic Development Associates since 1996. He has pastored congregations in Indiana, Ohio and Arizona and served on the boards of MEDA, Goshen (Ind.) Biblical Seminary, Mennonite Board of Education and Mennonite Board of Congregational Ministries.

Wiebe holds degrees from Goshen (Ind.) College, Goshen Biblical Seminary and Associated Mennonite Biblical Seminary, Elkhart, Ind.

A new president is expected to be named by January 2004. Hesston is also searching for a new dean of students to succeed Char Hochstetler. She has resigned after eight years due to her husband's job relocation.

Ukrainians promoting restorative justice

ZAPORIZHYE, Ukraine—Outside a Moscow movie theater last year, a 15-year-old boy was bullied into surrendering his cell phone to a 17-year-old. But the incident did not wind up in court. Rather, it went to the Moscow Public Centre for Legal and Judicial Reform (PCLJR) for mediation.

That experience was one of many that was told and discussed at a Mennonite Central Committee-sponsored seminar on restorative justice held in Zaporizhye Feb. 27-March 1. PCLJR representatives were among the participants. MCC has worked with PCLJR since 1997 to develop restorative justice in Russia.

The seminar focused on introducing new practices into Ukraine's strictly regimented criminal justice system. "Key people in this area came together to think and to give words to these thoughts," said seminar organizer Andrei Zolotarev. "We now have some ideas about the future—not big steps but joint ones."

They include organizing a conference of legal professionals to bring restorative justice to the attention of the legal community. Owners of the publishing house of legal materials expressed their intention to publish restorative justice materials. There will be information-sharing via the Internet, staff training and other efforts among nongovernmental organizations.

MCC will continue to support coordinated restorative justice efforts in the former Soviet Union.—*MCC News Service*

Mennonite Foundation has record year

GOSHEN, Ind.—Despite the economic downturn, Mennonite Foundation reported a record $42.6 million in contributions in 2002, eclipsing the old record of $42.4 million set four years earlier. Last year was the fifth consecutive year that giving topped $40 million.

Last year was also a record for Mennonite Foundation distributions to charities, $28.8 million, $3.3 million more than in 2000.

"Many congregations and institutions are benefiting from the generosity of foundation donors," says foundation vice president Rod D. Diller. "The current economic environment hasn't dampened the desire of many church members to give."

He says Mennonite Foundation last year received more contributions of real estate, and in some areas of the country, land values have skyrocketed.

Mennonite Foundation is part of Mennonite Mutual Aid.—*MMA News Service*

MEDA

Land of milk and money

Ryan Quigley is surrounded by dairy-processing equipment in Uganda that will be refurbished and upgraded by Mennonite Economic Development Associates. Quigley is the son of Jerry Quigley, director of MEDA's Trade Company division, which is directing the project to provide safer milk for Ugandans. The project will use ultra-high-temperature processing, which, along with specialized packaging, makes milk safe for as long as 26 weeks. MEDA will help dairy processors improve their equipment and quality-control programs and promote the product.

Council meeting

LOVE
PEACE
MEA

April 1, 2002

A tongue-in-cheek account

by Bob Hoffman

Members present: Kay, Moe, Larry, Connie, Melvin, Pastor T.

Opening and reports

Opening: Melvin began the meeting with an inspiring silent meditation, reminding members that it may be the only moment of silence they will experience for the next 3½ hours. Pastor T. sang a stirring rendition of "Stout Hearted Mennos," and members were seated.

Pastoral report: See attached. Also, Pastor T. has requested a leave of absence for the months of June, July and August of 2003 because there are so many conferences to attend. She promised to put 11 sermons on tape to help get the congregation through that time.

Financial report: Due to the volume of congregational giving this past month, the treasurer is still in his counting house, counting all the money. He will attempt to combine the March and April financial reports into one volume, have it bound and, if able to borrow a lift truck, make it available to the council for the next meeting.

Pastor T. has requested a leave of absence for the months of June, July and August of 2003 because there are so many conferences to attend.

Old business

1997 congregational retreat: Council discussed at length the 1997 congregational retreat. Actually, only one member, Kay, spoke of it, since she was the only current council member who was actually there, but she discussed it at great length. Other council members agreed at great length that the 1997 retreat should probably be repeated at the 2002 retreat at Serendipity Springs, with the possible exception of the food-poisoning incident.

Church signs: There has been nothing done on this. None of the current council members remembers if anything ever has been done. However, the council agreed to keep the church signs a perpetual old business item for the sake of tradition.

Continued on page 10

Informal gatherings: Council recommends, informally of course, that members meet informally more frequently.

Continued from page 9

April Fool's Day may be traced to France in 1582. Prior to that year, the new year was celebrated for eight days, beginning on March 25 and culminating on April 1. With the reform of the calendar under Charles IX, the Gregorian calendar moved New Year's Day to Jan. 1.

New business

Proposed church merger: Discussion continued on the proposed merger of Sunset Mennonite Church (membership: 17) with Mall 205 Community Church (membership: 2,546). Major points of contention centered on (1) whether the new church will need to be painted to match our current curtains; (2) where we will meet on the other Sundays, since the agreement we hammered out gives us full use of the sanctuary only on Super Bowl Sundays (during the Super Bowl) and on alternate Feb. 29s; (3) how we will hide or camouflage the 25- by 50-foot American flag that hangs in the sanctuary; (4) whether Mall 205 Community Church will agree to our use of the baptistry for footwashing services; (5) and whether we can actually merge Venture Club with Mall's Awana Club and still faithfully retain our curriculum.

Positive points made included (1) Mall 205 Community Church has the initials MCC. (2) Our new Ten Thousand Villages ministry can move out of its current three-person tent into the church basement. (3) Our part of the utilities, though higher than our pastor's annual salary, will be partially offset by our share of Mall's Oil Change While You Worship Ministry. (4) Even if members get lost in this new facility, we will probably be able to find more members to replace them. (5) The gymnasium will be a great place for our Christian Peacemaker Teams to practice.

Stuffway/Sunset Invitational Horseshoe Tournament: A proposed new fund-raiser is a horseshoe tournament to be co-sponsored by our church, Stuffway Stores and a local horseshoe pro yet to be named. Although Lea Nare, spokesperson from Stuffway Stores and a Sunset member, was unavailable for comment, she sent a memo to council that rumors that the event would be moved away from Sunday to allow pro horseshoers the opportunity to attend our church services were merely that—rumors. Final rounds always take place on Sundays, she said. The event committee representatives from our church include Lea Nare and A.B. Ringer.

There's a Wideness in God's Mercy: The proposed new Sunset Weight Reduction Small Group will begin meeting at the church three times per week beginning next month. A potluck is planned for the initial meeting, to take place on May 3. Those with last names beginning with the letters A-M, please bring a salad. Those with the letters N-Z, please bring a salad.

Church Goals: Council recommends to the congregation the following goals for 2003: (1) Prayer: Mandatory prayer retreats will be scheduled at least quarterly for members. (2) Informal gatherings: Council recommends, informally of course, that members meet informally more frequently. (3) Villages: A minimum of 1,000 villages should be added to our current Ten Thousand Villages store ministry. (4) MWC: Our church should lobby now to host the next Mennonite World Conference assembly in 2006, provided, of course, that enough church families volunteer to host visitors.

Calendar

April 14: Fellowship of the Wing: Our church's monthly chicken potluck will begin one hour after the morning service. Please note the change from previous fellowship meal startup times.

May 3-5: Serendipity Springs 2002: Don't forget our annual church retreat at Serendipity Springs Campgrounds. The discount rates apply for this retreat because we have agreed to share space with the Northwest Yodelers annual meeting. Remind congregation members to bring ear protection.

June 23: Last worship service for the summer: Our cancellation of Sunday school has become so popular that we have decided to also cancel worship services for the summer months.

June 27-30: Shipmates Around the World Cruise: Permission slip from parent required. Please bring a lunch and beverage.

July 15-21: MMNPNWMCCMMMAAMBSMEAMEDACCMCCOMCOEMPHMCUSA: Integration of Mennonite Church Agency Abreviations Conference. RSVP ASAP.

Sept. 1: Church in the Dark: Mark your calendars now. This traditional service, which starts the new Sunday school year, commemorates the time in 1995 when we forgot to pay the utility bill and had to have Sunday services by flashlight. It is repeated annually, by popular request. Be sure to get plenty of sleep the night before.

Oct. 31: Sixth Sunday Offering: It only happens once in a blue moon, but our first annual Sixth Sunday Offering will go toward our Adopt an Alien Family project, as recommended by the Shipmates. TM

Bob Hoffman attends Portland (Ore.) Mennonite Church. This account is not based on that or any other church council.

Holy fools

Our actions should show the world who we are.

by Tripp York

When I am tempted to see works of charity and obedience to Christ as ineffectual, I think of Dorothy Day and Anneken Heyndricks.

Dorothy Day—with Peter Maurin and a host of other radical Christians—started the Catholic Worker movement. Catholic Worker houses shelter and feed the destitute while evangelizing the lost. These Christians feed the hungry and clothe the cold, and visitors understand that it is because God exists that such a movement exists. These are examples of taking the gospel seriously—or what the well-known theologian Karl Barth called expressing gratitude toward God.

On one particularly busy morning at a Worker house, an FBI agent visited Day and asked about her activities. (For some reason the FBI was alarmed by this small cell of Christians.) The agent wanted to know why the Worker did what it did.

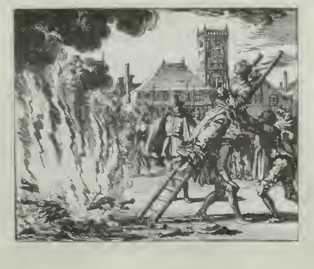
In characteristic fashion Day turned the conversation on the agent. She explained who their God was and asked him why their existence was so threatening.

The agent said the pistol in his holster was all he needed in this life.

Day asked, with genuine bafflement, why a grown man would need protection against a bunch of skinny children and old women.

Martyrs' Mirror tells the story of Anneken Heyndricks: a frail 53-year-old woman "who could neither read nor write" and was arrested by the local church-state authorities for being an Anabaptist. Though she was tortured, she neither cursed nor renounced her radically reformed faith. One of the bailiffs, fed up with Anneken, said, "Sir Albert, our chaplain, is such a holy fellow that he ought to be mounted in fine gold; and you will not hear him but make sport of him; hence you must die in your sins, so far are you strayed from God." They suspended Anneken by her hands and, even after long periods of severe torture still not recanting, sentenced her to be executed. She thus thanked the lords and asked their forgiveness had she sinned against them. Such humility displeased the authorities to such a degree that, in order to quell her praises, they filled her mouth with gunpowder and burned her at the stake.

The Anabaptist tradition teaches us that what constitutes Christian living is not effectiveness but obedience. Yet in gazing upon the faithful within the Christian tradition, obedience has never been without effect. As the above anecdotes suggest, simple acts of worship such as feeding the hungry, sharing one's goods and turning the other cheek persist in being an affront to the way the world organizes itself. The political and social implications of practicing Christianity are apparent and often deemed intolerable. What can the world do but take notice of such lives as Dorothy Day's and Anneken Heyndricks' and respond with either bewilderment or hostility? Such lives are both foolish and a scandal to the "wise."



Simple acts of worship such as feeding the hungry, sharing one's goods and turning the other cheek persist in being an affront to the way the world organizes itself.

William James wrote that we know the truthful ones by the lives they lead. When God declares that we will be God's people, our lives must correspond to this declaration so that people recognize us as God's people. Our witness becomes our only argument for the existence of God. Our lives must be lived in such a way that if Christ were not resurrected from the dead, then our lives would be unintelligible. Our concrete bodies are, therefore, the substance by which God wills to create a kingdom.

Tripp York is a doctoral student and research intern for the Center of Ethics and Values at Garrett Evangelical Theological Seminary, Evanston, Ill.

Daniel and the wisdom prophet

Heroes for a post-9-11 world

by David Alleman

The wounded freedom fighter demanded of the prophet: "Why didn't God fight for us? We fought for a free nation, a nation that could be holy. We opposed those Greek-loving Jews who would give up circumcision, the ban on pork, and Sabbath observance. We fought against their Syrian protector, Antiochus Epiphanes, who claims to be a god; we fought against the false high priest who was responsible for the murder a true descendent of Levi and gave gold to Antiochus to gain control of the profits from the market in Jerusalem. The Syrian blasphemer has murdered circumcised infants and forced the infants' mothers to carry the dead tied to their necks as a warning to others. Our elders have eaten pork under the threat of death, but some have been true to God and died as martyrs. We accepted the counsel of those who urged us not to fight on the Sabbath. The Syrians massacred most of our fighting men as they rested on the Sabbath as God commanded. Why didn't God protect them and fight for them as he did at the Red Sea and at Jericho? Your people did not fight with us. Failure came because all Israel did not fight, as commanded in the time of Joshua. Why shouldn't we fight on the Sabbath? Why shouldn't we kill the Greek-imitating Jews as Phinehas did the impure Israelite (Numbers 25:7)?"

Those insisting that the Jews should defend the faith through violence saw Phinehas (Numbers 25:7) as a hero and were willing to kill fellow Jews who opposed them. The wisdom prophet chose Daniel and friends as heroes.

Today: The fictional freedom fighter imagined above spoke for the opposition to Antiochus Epiphanes, the Bin Laden or Adolph Hitler of his era. This Syrian ruler of the Selucid dynasty (about 160 years before Christ) persecuted faithful Jews and killed many of them. The people of God, Jews of the land of Judea primarily, responded with violence, with prayer and with trust in God. The freedom fighter participated in the Maccabean revolt that eventually threw off the rule of that evil man. These responses provide guidance on how to respond to evil men today.

Background: After the death of Alexander the Great, his generals divided his empire. Rulers of two of the areas, the Ptolemies of Egypt and the Selucids of Damascus, contended for supremacy from each side of the land of Palestine. Originally part of the Ptolemy empire and headquartered in Egypt, Palestine was the site of many battles. During the

mid-second century B.C., the Selucids controlled the land of Israel. Wars required money, and the Syrian rulers taxed the Jews heavily and raided from the Jerusalem temple treasury, sometimes with the help of their Jewish allies.

Greek culture and religion (Hellenism) had spread widely since the time of Alexander, and many Jews adopted Greek practices. Some Jews endured surgery to conceal circumcision so they could participate without special notice in the gymnasium sports, which were conducted in the nude. Some Hellenistic Jews allied themselves with the Syrians in the struggle for control of politics and the economy of Judea.

Antiochus Epiphanes, who ruled from 175 to 164 B.C., began a campaign to force Jews to adopt the Greek ways and give up traditional religious practices. Jews were forced to eat pork or be killed, and circumcised male infants were killed and hung around their mothers' necks. Then Antiochus Epiphanes committed what is called the "abomination that desolates" (Daniel 9:27; Matthew 24:15) by sacrificing a pig to Zeus on the temple altar.

How did the people of God respond?

With violence: The Maccabee family led the violent opposition to Syrian oppression. They were joined by some of the Hasidim (holy ones). Around 165 B.C. a group of these Hasidim warriors retired to a cave to observe the Sabbath, their covenant with God. The Syrian forces discovered them and killed them. The Maccabean-led group cited this massacre as the basis for their decision to fight on the Sabbath, to gain political control over their land. They continued the fight, eventually gaining control over the land of Israel in 161 B.C. They established the Hasmonaean dynasty that ruled an area as large as Israel under King David. After 100-plus years of independence, they came under the control of Rome. The books of the Maccabees contain an account of this battle for independence, emphasizing how God helped them defeat the Syrian forces and establish their kingdom.

With wisdom and faithfulness: A prophet of the day did not support their violence but emphasized faithfulness, wisdom, prayer and trusting God. He recalled how Daniel and his friends in Babylon were blessed for their faithfulness (Daniel 1-6). The same writer recalled or experienced the visions (Daniel 7-12) that communicated a powerful awareness that God was in charge of crazy kings and evil kingdoms. I call this writer-editor of Daniel the wisdom prophet because of his emphasis on living and teaching wisdom.

He was a prophet in that he declared that evil deeds lead to curses and good deeds to blessings (Deuteronomy 18). He recalled the stories of Daniel and his friends to provide a model of faithfulness and encourage wisdom. He challenged the revolutionaries to see that God's people have remained faithful to God without the support of revolutionary violence to protect the faith.

The wisdom prophet called the Hellenizing Jews of Judea to faithfulness by recalling how the Jews in Babylon remained true to the faith. He also showed that this faithfulness brought Gentiles and their rulers to recognize the true God. The role of the state was an issue between the Maccabees and others. Once in control, the Maccabeans combined the office of king and high priest. The Babylonian stories also showed how mad and crazy rulers were toppled by God's hand. Through the visions of smashed statues, rams, bears, leopards and the ancient of days, the prophet assured the Jews they could serve God with confidence in the outcomes. God would punish the evildoers without the need for human participation.

Although Mennonites have focused on the ethical dimension of the Christian faith, they have not given much attention to this in Daniel.

Those insisting that the Jews should defend the faith through violence saw Phinehas as a hero and were willing to kill fellow Jews who opposed them. The wisdom prophet chose Daniel and friends as heroes. We can read the story of Daniel in the lion's den (Daniel 6) in the context of the ethical issues of the day. Placing it near the center of the book, the wisdom prophet shows Daniel trusting

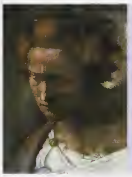
Continued on page 14

Continued from page 13

God to care for him. The Maccabees were not willing to take that risk, even to preserve the covenant sign of the Sabbath.

In the fiery furnace rescue (Daniel 3), the wisdom prophet derides the view that king and high priest, state and religion should be combined. The statue on the Plain of Dura and the humorous worship scene there illustrates the wisdom prophet's view of what happens when religion and state are combined. The testimony of Daniel's friends and the furnace scene contrasts with the Maccabees unwillingness to let God fight for them.

With trust in God: The conclusion of the stories in the first half of Daniel complements the visions of the second half. God's people can be faithful without the support of the state or revolutionary violence because God is in control. The visions portray the wisdom prophet's certainty that God controls history. (Looking at the numbers in the visions as symbols emphasizing certainty eliminates the need for the complicated calculations favored by "calendarizers.") Humans need not deviate from their primary responsibility. The wise live and teach wisdom and give their lives for others (Daniel 11-12).



In the face of oppression and persecution, many have chosen the Maccabean way of violent resistance rather than the wisdom prophet's way of faithfulness and suffering.

The reflection of the servant songs in 12:1-4 foreshadows Jesus. The faithful wise are willing to give their lives, perhaps for the salvation of others.

With prayer: The wisdom prophet shows us Daniel, who prayed before the challenges of interpreting a dream (Daniel 2). The wisdom prophet risked death in the lion's den to pray three times a day (Daniel 6). His prayer of confession led to the angelic assurance that "God would fight for [them]" (Daniel 10). He fasted and prayed before the vision of the last times (Daniel 11).

Jesus and the wisdom prophet: Scholars disagree about the influence of the Essenes (a first-century religious group) on Jesus. Nevertheless, Jesus' words and deeds raised questions about the violence of the Maccabees. Did Jesus choose the Son of Man title to align himself with the nonviolent resistance of the wisdom prophet? Was Jesus' claim to be the "light of the world" against the backdrop of the Feast of Dedication (Hanukkah) in John 10 a provocation for the plot to kill Jesus? Was Jesus' claim to be the good shepherd who gives his life for his sheep a commentary on the claims of the Maccabees to be shepherds? The debate following Jesus healing on the Sabbath (Mark 3) echoes the dispute between the wise and the Maccabeans. Jesus asks whether it is appropriate to kill on the Sabbath. Finally, when the Maccabeans recaptured Jerusalem, Judas Maccabaeus rode a white horse into Jerusalem. In his entry into Jerusalem, Jesus chose to ride a donkey.

How do we read Daniel? Many Mennonites have preferred the "calendarizer" (Vernard Eller's term) approach to Daniel. They emphasize the chronological connection between events in the fashion of astrologers. This approach neglects the ethical connection between events in prophecy: Good deeds will bring blessing, evil deeds curses. Others cast the wisdom prophet into the ivory tower of apocalypticism and throw away the key. By declaring Daniel apocalyptic, the prophetic or ethical dimension of the book is blunted.

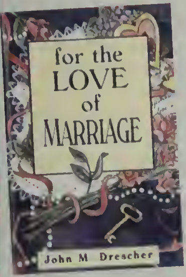
Although Mennonites have focused on the ethical dimension of the Christian faith, they have not given much attention to this in Daniel. *The Mennonite Encyclopedia* does not contain an article on Daniel. The disputes between the premillennialists and amillennialists and their use of Daniel to create timelines has detracted from viewing the ethical aspect of the wisdom prophet's teaching. If my research is correct, there have been no interpretive articles on Daniel since 1960 in *Gospel Herald* or *The Mennonite.*

When evil people arise, the wisdom prophet's stories can encourage us to faithfulness to and trust in God. In the face of oppression and persecution, many have chosen the Maccabean way of violent resistance rather than the wisdom prophet's way of faithfulness and suffering. From the Münsterites of the Anabaptist era to the Branch Davidians of Waco, Texas, and liberation theologians today, people read the book of Daniel as if it supported the Maccabees rather than opposed them.

Many followers of God have insisted that God's people need the state and state violence for their preservation. Christians in the Cold War era saw U.S. nuclear weapons as necessary for the survival of Christianity. Christians have encouraged the Israelis to believe that only by military superiority will they be spared another Holocaust. In the post-9-11 world, Christians have insisted that terrorism will only be overcome by violence. How can people of peace encourage others to let the angel Michael (Daniel 10:13) and the Son of Man deal with the enemies of the people of God? Following Daniel's example, we can choose the way of suffering, prayer and the wisdom of trusting God.

David Alleman works at Eastern Mennonite University, Harrisonburg, Va., and attends Weavers Mennonite Church, Harrisonburg.

Resources for Your Congregation

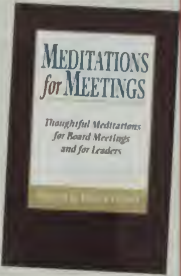


For the Love of Marriage *by John M. Drescher*

A book used by many pastors for marriage counseling and pre-marriage counseling. A great gift from the congregation for weddings and anniversaries.

What makes a marriage work? What makes a marriage last? Why am I attracted to my opposite? How can we learn to talk about what really matters?

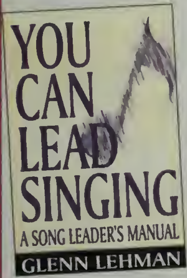
Gentle advice from a well-known pastor who has counseled many couples through the years. His books have sold more than 500,000 copies and have been translated into more than 20 languages. **$9.95, paperback**



Meditations for Meetings *collected by Edgar Stoesz*

The moment comes to begin a church committee or board meeting. Where does one turn to find an appropriate meditation to open the occasion, to prepare the setting for doing good work? Too often persons use personal devotion books.

Here are dozens of meditations, written by a variety of leaders expressly for meeting times. Each is about leadership—the discernment it requires, the clarity it demands, the sense of fulfillment it sometimes offers. Also good for leaders and pastors to use individually. **$9.95, paperback**



You Can Lead Singing *by Glenn Lehman*

This easy-to-use book helps persons to learn to lead singing.

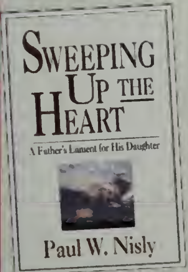
Few contemporary sources exist for persons who would like to learn to lead singing. This book is especially designed to help leaders in congregational settings. Useful for self-teaching, group teaching, or classroom teaching.

Also includes wisdom and pointers from well-known and experienced song leaders such as Mary Oyer and Ken Nafziger. **$6.95, paperback**

Choosing Against War: A Christian View *by John D. Roth*

A timely resource for congregations. For youth discussions. For small groups and Sunday School classes. For women's groups and men's groups. One congregation bought more than 100 copies for members to give away to persons at work, neighbors, friends and acquaintances. An excellent witness tool for a congregation.

In fresh, confessional language, Roth shares his convictions about Christian pacifism, inviting all Christians to consider this possibility. All the while humbly admitting the difficulties. **$9.99, paperback**



Sweeping Up the Heart *by Paul W. Nisly*

A thoughtful resource from a Mennonites parent/pastor/teacher for a time of grief. Full of shock and anger, this father quarrels with life and God upon the abrupt death of his young adult daughter. Brimming with painful eloquence, this wounded parent gives full attention to his anguish, yet stops short of being maudlin.

Nisley's knowledge both of literature and of the Bible brings comfort to him and readers alike. **$6.95, paperback**

At local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and AmEx accepted. • Shipping/Handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com

Good Books

The table is set

by Jane Yoder-Short

We want to belong in the palaces of our society. We don't want to cause ripples. So we are quiet about our Christian faith, our Mennonite identity. We hide our peace witness where it won't be noticed.

My mother and Daniel had much in common. Both received unusual opportunities and faced moral dilemmas. As a young rural Mennonite, Mom went to the big city of Elkhart, Ind., to make switches at Penn Controls. Then World War II came, and Penn received a military contract. Was it time to hang up her soldering iron?

As a young Hebrew, Daniel went to the big city of Babylon, where he had a job offer in King Nebuchadnezzar's palace. Then the king invited him to dine. Should he eat the king's food or not?

In 587 B.C. the smell of burning bodies mixed with the dust of crushed stone buildings filled Jerusalem's air. The lucky Hebrews, if any were lucky that year, were taken 550 miles east to Babylon. All those miles the children of Israel questioned how to remain faithful in a strange land with no temple to meet in, no place to offer sacrifice and no holiday rhythm of remembering.

Babylon's impressive temples, beautiful courtyards and hanging gardens must have impressed the newly arrived captives.

Nebuchadnezzar had a plan to assimilate the Hebrews by educating the best young men in the ways of Babylonian civilization. The Babylonians had calendars, astrological charts, military superiority and sophisticated math and science.

Could Daniel serve in the king's palace and not become the king's man? Could he learn the ways of Babylon and still remember he was a child of the God of Abraham and Sarah?

The first act of assimilation was a name change. Daniel means "God has judged us." His new name, Belshazzar, means "Bel guard his life." Bel was the thunder god.

Next came a good Chaldean education. The Chaldeans were the philosophers and experts trained in incantations, astrology, numerology, omens, divination, magic and fortune telling—a Hebrew mother's worse nightmare.

Deuteronomy says, "No one shall be found among you who … practices divination, or is a soothsayer, or an augur, or a sorcerer … or who seeks oracles from the dead. For whoever does these things is abhorrent to the Lord. … You must remain completely loyal to the Lord your God (18: 10b-13).

The story does not raise questions about this education. The assimilation plan goes smoothly. Soon the Hebrew young men would be good Babylonians and forget their Hebrew faith.

Then assimilation met a snag. The king's table was loaded with rich foods and the best wine. Smell the glazed pork loin. Take a whiff of the rich beef curry.

Before this beautiful table, Daniel and his Hebrew cohorts said no.

No, we will not forget who we are.

No, we will not be defiled with the king's food.

No, we will not accept what would obligate us to the king.

No, we will not choose Babylonian loyalty over loyalty to our faith.

Daniel Berrigan in his commentary on Daniel (Plough Publishing House, 1998) points out how this "no" shakes the enthroned where they sit.

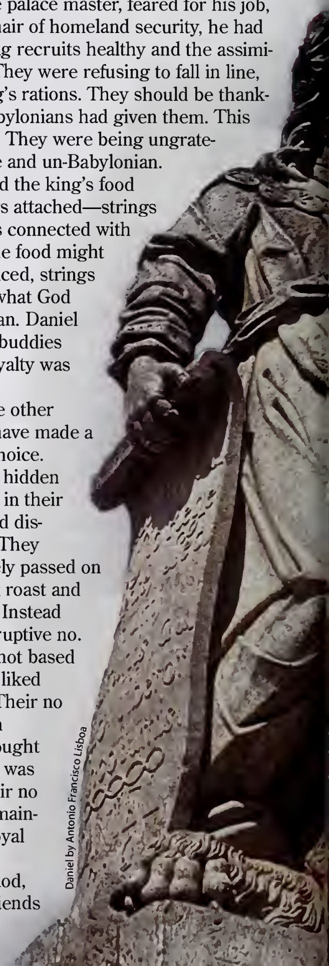
Ashpenaz, the palace master, feared for his job, for his life. As chair of homeland security, he had to keep the young recruits healthy and the assimilation on track. They were refusing to fall in line, refusing the king's rations. They should be thankful for all the Babylonians had given them. This was a great land. They were being ungrateful, irresponsible and un-Babylonian.

Daniel realized the king's food came with strings attached—strings of loyalty, strings connected with gods to whom the food might have been sacrificed, strings connected with what God had called unclean. Daniel and his Hebrew buddies said no. Their loyalty was to Yahweh.

Daniel and the other Hebrews could have made a less disruptive choice. They could have hidden the unclean food in their cloak pockets and disposed of it later. They could have politely passed on the unclean pork roast and filled up on fluff. Instead they chose a disruptive no.

Their no was not based on whether they liked Babylon or not. Their no was not based on whether they thought Nebuchadnezzar was a good king. Their no was based on remaining completely loyal to their God.

For a trial period, Daniel and his friends

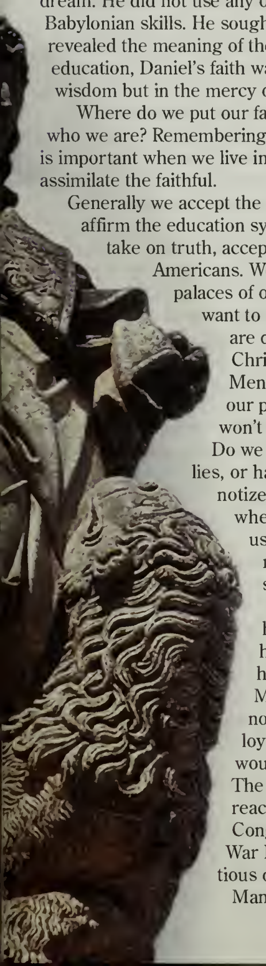


Daniel by Antonio Francisco Lisboa

Will we follow Daniel's example?

were given vegetable soup instead of garlic-roasted goat. After 10 days they were healthier and fatter than those eating royal rations. Also their diet reminded them of who they were. Their no was a yes to Yahweh. They were not confused about their loyalty. They were loyal to God's displaced nation.

At the end of the Hebrew recruits' three-year education, the king discovered they were 10 times better at the Babylonian skills than the Babylonians. Later (Daniel 2), Nebuchadnezzar had a dream none of the wise Chaldeans could interpret. The king was ready to execute all his sorcerers. Daniel asked the king for time to interpret the dream. He did not use any of his well-learned Babylonian skills. He sought mercy from God, who revealed the meaning of the dream. In spite of his education, Daniel's faith was not in Babylonian wisdom but in the mercy of God.



Where do we put our faith? Do we remember who we are? Remembering our God-given identity is important when we live in a country trying to assimilate the faithful.

Generally we accept the norms of our day. We affirm the education system, read the media's take on truth, accept new names. We are Americans. We want to belong in the palaces of our society. We don't want to cause ripples. So we are quiet about our Christian faith, our Mennonite identity. We hide our peace witness where it won't be noticed.

Do we know where our loyalty lies, or has national pride hypnotized us? Will we know when our king has pushed us too far? Will we recognize when it's time to say no?

We can say no. We have had a Mennonite history of saying no. We have powerful stories of Mennonite men saying no to World War I. Their loyalty to the God of peace would not let them kill. The ripples of their no reached the halls of Congress, and by World War II they had conscientious objector status.

Many Mennonites went into Civilian Public Service because they knew who they were. Their identity was clear. Their no rippled through the country, and humane mental hospitals grew out of their compassion.

And yes, my mother hung up her Penn Control soldering iron, and the ripple of her no reached into my life and into this article.

These stories remind us that saying no to the king's table is possible, but it is not easy. Not everyone who says no grows healthy. Some are martyred; some are taunted and fed bread and water.

Are we open to adding our no to the list of obedient followers? Just as Daniel relied on the Torah to give him moral clarity, are we ready to rely on Jesus to give us moral clarity?

Again the stage is set for burning bodies and the dust of crushed buildings to fill the air. Our leaders propose hunting down enemies the way we might hunt down an animal. Jesus asks us to love indiscriminately. Our leaders ask us to believe the solution to evil is aggression. Jesus chose the cross instead of the sword. Will political pragmatism and White House incantations hypnotize us, or will we send ripples of no, ripples that declare we are not a people of violence but a people of peace?

It does not matter whether we are Democrat or Republican or what we think about President Bush or whether we trust Colin Powell. The question is, Who is king? If Jesus is king, then our loyalty belongs to a displaced community of believers scattered around the globe, reaching the streets of Baghdad, where Christians are praying for peace.

The pressure is on. The king's table is set. It offers rich oil with military strings. It offers wealth linked to oppression. It offers the good life with stipulations that we don't ask questions. It offers security stained with blood.

God's table is also set. It offers us bread that satisfies, wealth that is immeasurable and security bound to God's endless love.

Our nation wants to assimilate us into spiritual forgetfulness. Are we awake? Are we seeking the mercy of God? Are we struggling to remain completely loyal to the Lord our God?

Daniel had a choice; we have a choice. We can choose to eat at the table of violence, or we can choose the broken bread of Christ. God wants our love and our loyalty.

May we discover faithful ways to live in an unholy world. TM

Jane Yoder-Short is a member of East Union Mennonite Church, Kalona, Iowa. This article is adapted from a sermon she gave there on Feb. 9.

The king's table offers rich oil with military strings, wealth linked to oppression, the good life with stipulations that we don't ask questions, security stained with blood.

Define community by source, not boundaries

Howard Zehr is co-director of the Conflict Transformation Program at Eastern Mennonite University, Harrisonburg, Va.

In his Jan. 21 editorial, Everett Thomas poses several dichotomies for a church college: church beliefs vs. academic freedom, unlimited academic freedom vs. the right of an institutional "owner" to govern employees. However, in our context—a community of believers within an Anabaptist tradition—these are not the most appropriate lenses with which to view the issues he raises.

Being part of a community of believers means that as a teacher I take seriously the teachings and intentions of the church, even when I am not entirely comfortable with them. It also means I must carefully consider the impact of my words.

Being part of an Anabaptist community of believers adds other dimensions as well. Our tradition emphasizes the role each of us has in discerning God's will. It assumes that God speaks not just through the Word but through us as a discerning community. As the Mennonite Church often notes in its statements, this requires ongoing dialogue and mutual discernment. Even on divisive issues there must be safe space for dialogue and difference. This is especially true in an academic setting, where young people come not simply to be told what is truth but to find and own it for themselves.

Our tradition as an Anabaptist community of believers also calls upon us to be mutually accountable, to disciple one another. Often we have not been good at this, but it is an important principle. To put it another way, freedom is linked to responsibility. We need each other to be looking over our shoulders, to be asking—in a loving way—about the decisions we make and the things we say. When we are in a position of power over others—as teachers are—we need this especially. So when I say and do things, I must be willing to listen to and dialogue with those who differ from me.

Academic freedom feels different in this context. I must have space to speak my conscience, but I must also take seriously the stands this community has taken. Moreover, I must be willing to listen to and talk with those who differ. Those who have concerns also have an obligation: to do this in the spirit of Matthew 18 and 1 Corinthians 13.

Thomas raises his questions in response to a debate at Eastern Mennonite University, Harrisonburg, Va., that has spilled over into the larger community. I suggest it has spilled over because we have been caught between the wrong paradigms. Our course has alternated between an atmosphere of repression and an effort within that to open space for free dialogue. We at EMU, like the church as a whole, have a lot to learn about what it means to be a discerning, discipling community.

My vision of a "missional invitation" is this: Come join a community defined not so much by rigid boundaries around our edges as by a clear awareness of the source of our life and inspiration.

Thomas ends by saying that Mennonite Church USA is being transformed into a missional church and that we cannot afford divisive debates to linger unresolved. I agree that we need to find a way to be less divisive but not that the discussions should end.

My vision of a "missional invitation" is this: Come join the upside-down kingdom, a community in which we care enough to listen to each other. Come join a community defined not so much by rigid boundaries around our edges as by a clear awareness of the source of our life and inspiration. Thomas' Feb. 4 editorial quotes Mennonite Church USA executive director James Schrag saying, "We are steadily moving from a 'bounded set' [boundary rules maintenance] to a 'centered set' [core values] for being together."

Looking out over the vast landscape, a visitor to Australia asked a rancher how he builds enough fences to keep his cattle separated from others. "Oh," said the rancher, "it isn't fences that tell our cows where they belong. It's the bore holes, the watering holes. My cattle know where to find their water."

I believe there is a parable in this for Mennonite Church USA today. Let's be known not primarily for our fences but for our connection to the source of living water. TM

IN THE NEXT ISSUE

- **Cucumber faith**—Jenn Ebenshade
- **Jesus would cry**—Norman Styers
- **Saving face**—Herb Weaver

Central District deals with financial crisis

Conference will wait to take action on Atlanta congregation's membership request.

For several leaders of Central District Conference, a looming financial crisis and the rejection of its offer to merge with sister conferences add up to a train wreck. Now the former General Conference Mennonite Church area conference that stretches from Ohio to Illinois must make some painful choices. The first steps were taken by delegates to Central District's annual session held in Buffton, Ohio, March 6-8.

In October 2001, a proposal to form a Great Lakes Conference with Illinois, Indiana-Michigan and Ohio conferences of the former Mennonite Church failed when Ohio delegates voted against it.

Because Central District leaders expected the Great Lakes proposal to pass and bring an end to the conference, financial reserves in a trust fund at Mennonite Foundation were being used to cover giving shortfalls. Now, however, only $54,000 of unrestricted funds remain, and that will be used up during 2003.

"If we were looking for a financial light at the end of the tunnel through the Great Lakes proposal, it was a train coming the other way," said listening committee member Karl Shelly.

Said conference treasurer John Hockman, "This train has been coming at us for the past four years, and finally it hit us."

The conference board of directors proposed three solutions for the 2004 budget: reduce staffing by 27 percent, reduce committee budgets and reduce cooperative work with sister conferences. The board also proposed that all dual-conference congregations determine which conference would be their "primary service provider" since such congregations now receive "unnecessary duplication of services." Congregational contributions would go to the chosen conference. The plan, however, would not ask dual-conference congregations to choose one conference over another for membership.

"As a member of a dual-conference church, it does feel like we are being asked to choose," said Cindy Roth, a delegate from First Mennonite Church of Normal (Ill.). "If all duals went with sister conferences, you would have an additional shortfall [of income] of $38,000."

Delegates took no action on the board's proposal. The board will make a decision later this year.

"The overarching question is how to live in a post-Great Lakes world," said listening committee member Rich Bucher. "We're reconfiguring our relationships to [denominational] agencies, to sister conferences and to Mennonite Church USA."

The delegate body decided to immediately increase from 34 percent to 50 percent the amount of undesignated funds that will be used for Central District's 2003 budget. Mennonite Mission Network's portion was reduced from 50 percent to 34 percent. Percentages for the Mennonite Church USA Executive Board and Mennonite Education Agency were not changed.

A second major reconfiguration of relationships focused on an opportunity to bring Atlanta Mennonite Fellowship into Central District membership. The congregations withdrew from Southeast Conference in 1998. Because denominational membership guidelines require that all congregations take steps toward becoming a member of a conference by 2004, Atlanta asked to join Central District.

We're reconfiguring our relationships to [denominational] agencies, to sister conferences and to Mennonite Church USA.
—Rich Bucher

But that decision will be delayed a year because of confusion about the process that led up to conference sessions. Although conference leaders had intended for some time to bring the matter to a vote at this year's annual session, a Mennonite Church USA Executive Board-sponsored consultation in February asked that the matter be delayed until due process with Southeast could be finished. But 10 days before the Central District meeting, a conference call resolved any outstanding issues. It was too late, however, for Central District leaders to alert members that the matter could be voted on.

"We are not prepared to vote today," said Craig Maven, delegate from First Mennonite Church in Berne, Ind. "We expected the vote would be delayed one year."

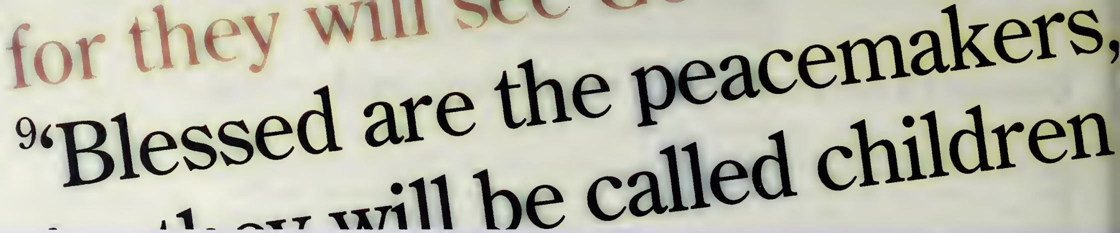
The delegate body agreed to wait and adopted a board-sponsored resolution that called for a delay "out of forebearance for those who need more time."

"The quality of our relationship with Central District is as important as having the relationship," Atlanta pastor Susan Gascho told the delegates. "If the best way to be at the table is to wait a year, then we are willing to do that."

In other actions, Central District bade farewell to Jubilee Mennonite Church in West Liberty, Ohio. The congregation was created when separate church plants by Central District and Ohio Conference recently merged. Jubilee will be an Ohio member only.—*Everett J. Thomas*

Clarification: In the March 18 story "MPN Ends Fiscal Year $488,000 in Black," a comment about the earnings of various departments within Mennonite Publishing Network referred to the recently concluded fiscal year; that total, however, included losses in the printing division, which has now been closed. Provident Bookstores, Herald Press and Faith & Life Resources each made a substantial positive contribution to the financial results for MPN during the fiscal year that ended Jan. 31, 2003.

"In addition," says Phil Bontrager, MPN interim executive director, "the General & Administrative costs [shared costs] by their very nature and definition reduce the consolidated net revenue. It's the General & Administrative cost structure that has been the focus of much of the improvement effort at MPN. And it's an area we continue to work on to achieve additional improvement."



Workers remain in Baghdad, elsewhere in Middle East as war begins

While U.S.-led military forces continued their assault of Baghdad, six North Americans serving with Christian Peacemaker Teams (CPT) remained in the city as of Monday, March 24, as a nonviolent demonstration against war.

The group, part of a coalition called the Iraq Peace Team, were camping at a water-treatment plant. "We do not bind ourselves to 'strategic sites,' because our work is relationship-based, not infrastructure-based," the CPT workers said in a statement, "and because we do not want only electrical plants and oil wells spared … but rather want all of Iraq spared from every kind of violence."

CPT director Gene Stoltzfus said the team's neighborhood had not taken any direct hits from bombs or missiles. "[Team members] are getting their sleep," he said from CPT's Chicago headquarters. "They are making good decisions."

Team members have visited wounded civilians and U.N. officials, attended worship at a local Catholic church and fielded a number of interview requests from the international media.

Stoltzfus said the Iraqi war was making the world more willing to consider the viability of nonviolence to address conflicts.

"We are not a discouraged organization right now," he said. "We are very encouraged."

Stoltzfus said the Iraqi war was an important event for the church to offer a peace witness. "This is the time we're put in this world for," he said. "This is the moment."

Another six-person CPT delegation was in Amman, Jordan, waiting for visas to enter Iraq.

CPT is the only Mennonite-affiliated organization with personnel in Iraq. Mennonite Central Committee has one worker assigned to Iraq, but he has been in Amman for several months due to visa problems. MCC has 42 North American workers, including children, and six local staff in Egypt, Iran, Jordan, Lebanon, Palestine and Syria.

Spokesman Mark Beach said contingency plans are in place, but no evacuations of workers are expected.

Similarly, Mennonite Mission Network's two families and one single person plan to stay at their assignments in Israel, says John F. Lapp, the Network's Middle East director.

"They are very committed to the institutions they work with and want to affirm their commitment to the local church to stand by them," Lapp said.—*Rich Preheim*

Christian Peacemaker Teams members in Iraq hold a prayer vigil before the U.S.-led military attack on the country. Six CPT members are in Baghdad as a nonviolent presence. CPT

Hesston student detained

The war on terrorism got an Indonesian student on a Hesston (Kan.) College spring break trip detained for six days by U.S. immigration officials.

Nathan Gunawan, an 18-year-old freshman, was touring Texas and Oklahoma with the Hesston College Chorale when he was detained March 13 by the Border Patrol at a routine checkpoint in Sarita, Texas. He was released March 19.

Gunawan had not registered with the Department of Homeland Security within 40 days of his arrival in the United States. He came to Hesston in December 2002.

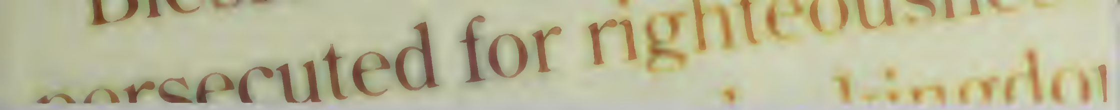
Dave Osborne, Hesston's director of international students, says it was an honest mistake. "Both Nathan and I were confused about the deadline for his registration," he says. "We thought he had until April 26 to register at the Wichita immigration office."

THERE IS A NONVIOLENT ANSWER

Jodi Hochstedler

Questioning war

Goshen (Ind.) College students hold a peace gathering March 21, the day after the outbreak of war in Iraq.



Rice campaign feeds Iraqi war opposition

An estimated 45,000 Mennonites have sent pacifist packages to the White House.

Before the United States and its allies started attacking Saddam Hussein, thousands of individuals from 750 cities in the United States, 38 Canadian cities and 17 other countries blitzed George W. Bush with packages of rice to show their opposition to bombs and bullets in Iraq. It is a campaign in which Mennonites have been instrumental, says its founder.

"Ninety percent of the activity is in the churches right now," says Stirling Cousins, a volunteer with the Rocky Mountain Peace and Justice Center, an independent organization housed at Boulder (Colo.) Mennonite Church.

Cousins launched the Rice for Peace campaign on Jan. 20 in honor of Martin Luther King Jr.'s birthday. She modeled it after a 1950s action by the Fellowship of Reconciliation, an interfaith pacifist group, in response to famine in China. The 2003 version asks individuals to send a half-cup of rice to the president with a note reading "Please send this rice to the people of Iraq. Do not bomb them."

Susan Ortman Goering, co-pastor of Boulder Mennonite Church, was thrilled to learn about Rice for Peace. "Immediately I saw what a creative way it was to do something," she says. "I, like everybody else, have made phone calls and sent letters and faxes. [A package of rice] would be less easy to dismiss than another piece of paper or phone call."

The Fellowship of Reconciliation's campaign included Romans 12:20—"If your enemies are hungry, feed them"—with the rice packages. Cousins had omitted those words because she did not want to exclude non-Christians from participation.

Goering, however, thought excluding the Scripture passage weakened the message. So she sent an email to her congregation and 70 individuals asking them to participate in the campaign but with the addition of Romans 12:20.

Goering's email was soon forwarded to denominational and interdenominational organizations, which then forwarded it to their constituents. Cousins figures the message has circulated 10 times more than her own request.

Cousins has heard from more than 5,000 participants, many of whom sent reports of entire congregations or student groups participating. She estimates that at least 50,000 individuals have sent rice to the White House and that 45,000 of those heard about the campaign through Mennonite channels.

I, like everybody else, have made phone calls and sent letters and faxes. [A package of rice] would be less easy to dismiss than another piece of paper or phone call.
—Susan Ortman Goering

Goering is as surprised as anyone at the response. "It seems putting that little [Scripture] nugget back in really helped it take off," she says.

The Boulder Church office was soon deluged with responses and requests for more information, and the congregation decided on Feb. 9 to adopt the campaign as an official project.

Goering says she has heard from many Mennonite congregations that have sent rice, but she has not kept track of how many have taken part. "I wish very much in retrospect that … I had asked people to send a note to Rice for Peace after sending rice, so that we could get counts of how many have participated," she says.

The campaign has been widespread enough to get the attention of the *Wall Street Journal,* which mentioned its popularity among Mennonites in an article published in late February.

Goering says the church's embrace of the campaign demonstrates the influence that Christian witness can have on society. "I think our culture tries very hard to make the church irrelevant," she says. "Sometimes the church has acquiesced to that. People of faith have made this work."—*Kathryn Kingsbury*

Mennonite statements against war with Iraq

- As Mennonites, we hold firmly to Jesus' teaching that encourages us to practice love across all boundaries, loving even enemies.—*Mennonite Church USA Executive Board letter to President Bush, Jan. 14, 2003*
- As followers of Christ, we are committed to justice and righteousness. We condemn the atrocities of the current Iraqi regime, but … we believe it is unjust and hypocritical for the United States of America, who is the possessor of the world's largest arsenal of weapons of mass destruction, to go to war against Iraq.—*Council of Eastern Africa Mennonite Churches letter to President Bush, Feb. 15, 2003*
- To speak against war and invasion is to hold up a conviction that, in light of all uncertainties, peace and security are enlarged when authorities choose the path of nonviolent diplomacy.… This is both a moral and a practical path. Our call is also a statement of belief that God wills the path of peace and will work alongside those who have the courage to take risks for peace.—*Mennonite Central Committee executive committee statement, April 20, 2002*
- God's vision for a world in right relationships revealed centrally through Jesus Christ does not allow us to pursue our human goals with violence and warfare.—*Faculty statement, Eastern Mennonite Seminary, Harrisonburg, Va., March 10, 2003*
- The sacrificial death and resurrection of Jesus reconcile humans to God and to one another. God overcomes evil through suffering love and calls Christians to love and pray for our enemies.—*Faculty statement, Associated Mennonite Biblical Seminary, Oct. 9, 2002, revised and reaffirmed March 2003*
- We urge Mennonite and Brethren in Christ congregations in Canada to let their light shine by boldly and actively witnessing to the way of peace. To seek the way of peace in this present crisis is not to say that we have all the answers to the present international crisis. It is to say that ultimately peace and security are achieved, not through violent means but through the nonviolent pursuit of justice and well-being for all people.—*Mennonite Central Committee Canada letter to constituent churches, Jan. 31, 2003*

Canada slashes budget by nearly a third

In an attempt to balance its 2003-2004 budget, Mennonite Church Canada is slashing its projected expenses by 32 percent, including the elimination of jobs for 21 staff members now holding the full-time equivalent of 18 positions.

The denomination had set an expense budget of $6.2 million, which will be cut by $2 million. Other measures include no cost-of-living salary allowance for 2003 and a campaign to solicit additional funds from congregations and individuals.

"We have less money than we thought we did for doing what we hoped to do," says Mennonite Church Canada moderator Henry Krause.

We have less money than we thought we did for doing what we hoped to do.—Henry Krause

The cuts were made unanimously by the Mennonite Church Canada General Board and Councils during their annual Leadership Assembly in Winnipeg March 5-8. Most actions will take effect April 10. Among them:

- Christian Service Ministries, which includes Mennonite Voluntary Service Canada, Service Adventure and other short-term service ministries, will be eliminated.
- Congregational Leadership Development, Outreach and Church Planting, Peace and Justice, and Worship and Spirituality will also be eliminated.
- Native Ministries positions, now held by eight people, will be reduced to two positions.
- International Ministries will be reduced by five mission couples.
- Denominational grants to Canadian Mennonite University in Winnipeg will be cut by $231,000.

"Executive leaders admit there were errors of omission and commission from the General Board on down and said the budget crisis resulted from a convergence of several factors," says a statement on the Mennonite Church Canada Web site.

Those factors include:

- Not enough energy devoted to the financial planning of Mennonite Church Canada when it was created out of the Conference of Mennonites in Canada, General Conference Mennonite Church (GC) and Mennonite Church (MC).
- Unanticipated staff changes in the denominational finance department.
- Budget projections were made simultaneously with the implementation of new accounting software and practices.
- Lack of financial history as old MC and GC structures were transformed into new denominations.
- Decreased giving, as Mennonite Church Canada received $4 million in contributions during the 2002-2003 fiscal year, about $1 million short of projections.

With cuts in expenses and draws on reserve funds, the denomination ended 2002-2003 with an unaudited deficit of more than $600,000. That will be covered by additional transfers from reserves.—*Mennonite Church Canada News Service*

Health organization to undergo redesign

Stiffney

The board of Mennonite Health Services (MHS) has prescribed a redesign of the organization, including a name change, which is anticipated to be inaugurated in a year.

MHS sponsors 18 welfare, developmental disabilities, mental health and retirement agencies and organizations and has 60 member institutions, which are affiliated with Mennonite Church USA, Mennonite Brethren and Brethren in Christ. MHS provides consulting, advocacy and networking services and sponsors the annual Mennonite Health Assembly.

The MHS board approved the redesign, including a name change to MHS Alliance, during this year's Mennonite Health Assembly, held March 6-9 in Greenville, S.C.

"We as a Mennonite people are deeply engaged in a health and human service ministry, and we have many organizations spread throughout the U.S. who care deeply about their sense of church-related identity," said MHS president Rick Stiffney. "These providers face immense challenges in serving effectively. This alliance will provide a means through which they can be intentionally linked with each other and the church by shared values, commitment to a larger mission and resources to help them stay strong."

Among the changes proposed is greater church representation on the board. The redesign proposes two board members coming from each of the three participating denominations.

"I'm very optimistic," said Jim Schrag, executive director of Mennonite Church USA. "A closer relationship with MHS has the potential to increase awareness of our calling and give more credence in our day to the healing side of Jesus' ministry as we carry it."

MHS and the Mennonite Church USA Executive Board had earlier discussed the idea of MHS becoming an official agency of the denomination, joining Mennonite Education Agency, Mennonite Mission Network and Mennonite Mutual Aid.

More than 300 people attended the assembly, including representatives from Mennonite Medical Association, Mennonite Nurses Association, Mennonite Chaplains Association, Mennonite Association of Disability Providers and other organizations. Participants endorsed support for Cover the Uninsured Week held March 10-16 to focus attention on the 41 million U.S. citizens without health insurance. Endorsers also included Mennonite Church USA, Mennonite Central Commmittee and the Anabaptist Center for Health Care Ethics.

March madness arrives Mennonite style

Bethel reaches NAIA tournament, two ex-Hesston players in NCAA tournament

March madness—that condition that affects basketball fans and players when colleges start vying for national championships—afflicted Bethel College in an unprecedented way last month.

The Threshers, from North Newton, Kan., won the Kansas Collegiate Athletic Conference (KCAC) regular-season championship. That earned them their first berth in the National Association of Intercollegiate Athletics Division II men's national tournament held March 12-18 in Point Lookout, Mo. Bethel lost in the first round to St. Vincent College of Latrobe, Pa., 74-62. The Threshers' final record was 16-13.

Coach Gary Chupp was named KCAC coach of the year. He is a former basketball standout at Bethany Christian High School, Goshen, Ind., and Eastern Mennonite University, Harrisonburg, Va. Bethel senior Frank Flores was KCAC player of the year, averaging a conference-high 19 points a game.

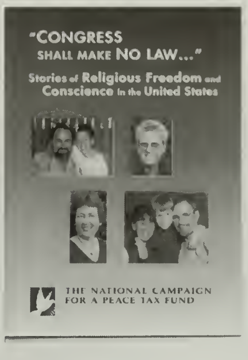
Two members of last year's Hesston (Kan.) College men's basketball team also tasted post-season glory. Jermaine Graham of Austin Peay State University, Clarksville, Tenn., and Ezra Zoschke of Norman, Okla., are members of teams that qualified for the National Collegiate Athletic Association Division I men's national tournament. Graham and Zoschke are the first Larks to go on to play NCAA Division I basketball.

Graham played one minute in Austin Peay's first-round 86-64 loss to Lousiville on March 21. Oklahoma won its first two tournament games, with Zoschke playing one minute and grabbing one rebound in the first game, a 71-54 victory over South Carolina State on March 20. He did not play in the second game two days later, a 74-65 win over Califorinia. Oklahoma was the top-seeded team in the tournament's East region.

Graham, Hesston's starting center last year, played in 13 games for Austin Peay, while Zoschke, a guard, appeared in six games for Oklahoma.

Troubled About Paying for War?

Want alternative service for your drafted dollars?



"CONGRESS SHALL MAKE NO LAW..."

Stories of Religious Freedom and Conscience in the United States

THE NATIONAL CAMPAIGN FOR A PEACE TAX FUND

Learn about the Campaign to pass a federal law that would allow the taxes from those conscientiously opposed to war to be used for non-military purposes only: the Religious Freedom Peace Tax Fund Bill. Excellent resources are available, including a video, *Compelled by Conscience,* and a booklet, *Congress Shall Make No Law: Stories of Religious Freedom and Conscience in the United States.*

The booklet puts a human face on the legislative issue. The video gives a method for acting on behalf of one's conscience against participation in war.

Cost for video, booklet, study guide and other materials is $20 (or purchase separately, video $15, booklet $2, study guide $1).

NATIONAL CAMPAIGN FOR A PEACE TAX FUND
2121 Decatur Place NW, Washington, DC 20008
Toll free: 1-888-PEACETAX (1-888-732-2382)
http://www.peacetaxfund.org, info@peacetaxfund.org

40 YEARS of Christ-Centered Ministry
Spruce Lake Retreat

SPRUCE LAKE RETREAT • 1963 - 2003

40th Anniversary Celebration and Acappella Festival!

AUG. 29 - SEP. 1 2003

Christ ✝ Centered

We invite YOU to share in Our 40th Anniversary Celebration Recognizing God's Wonders Among Us, and His Vision for the Future!

Acappella in Concert!

- Staff REUNIONS!
- Four ACAPPELLA CONCERTS!
  - Zambian Vocal Connection
  - The Beachy Family
  - Acappella
  - The Heritage Singers
- Song Fest of Hymns!
- Service of Re-Dedication and Vision!

Check our website or call for a detailed weekend schedule.

800-822-7505 • www.sprucelake.org • RR #1, Box 605, Canadensis, PA 18325

CALENDAR

First Mennonite Church of Upland (Calif.) centennial celebration, April 25-27. For more information and registration forms, call the church office, 909-982-1669, or email kathleenkrecklow@aol.com.

BIRTHS & ADOPTIONS

Alderfer, Samuel Jacob, Jan. 14, to Chris and Jana Hostetter Alderfer, Harleysville, Pa.

Compagnari, Rebekah Elizabeth, Feb. 26, to Jesse and Monica Ross Compagnari, Harrisonburg, Va.

Dobbs, Brecken Lilly, March 1, to Matt and Bobbie Dobbs, Hutchinson, Kan.

Friesen, Kathryn Elaine, March 9, to Wade and Heidi Knutzen Friesen, Locust Grove, Okla.

Gering, Rachel Grace, March 4, to Mark and Kristi Kaufman Gering, Chippewa Falls, Wis.

Jones, Samuel Semanchin, Feb. 10, to Chris and Annette Semanchin Jones, Minneapolis.

Landis, John Calvin and Sarah Elizabeth (twins), Feb. 26, to John Esbenshade and Lori Dombach Landis, Lancaster, Pa.

Leed, Madison Grace, Feb. 28, to James and Merida Beck Leed, Lancaster, Pa.

Miller, Austin Lee, Feb. 14, to Lee and Kristen Hoffman Miller, Middletown, Va.

Miller, Chelsea Shaye, Dec. 1, 2002, to Randy and Barb Yutzy Miller, Fort Wayne, Ind.

Miller, Gabriel Lee, March 8, to Brian and Wendy Waltner Miller, Hurley, S.D.

Miller, Koby Matthew, Feb. 28, to Steven and Holly Heft Miller, Uniontown, Ohio.

Moss, Caleb Steven, Feb. 24, to Steve and Christie Fortner Moss, Freeport, Ill.

In the beginning...

silence
discovery
worship
wilderness
solitude

...Sabbath in the wilderness

Discover Wilderness Wind. Located in northern Minnesota, Wilderness Wind offers week-long canoe trips into the Boundary Waters. Waterfront cabins are also available for family and individual retreats. Come experience Sabbath in a new way.

2945 Hwy 169, Ely MN 55731 Phone 316 283-5132
wildernesswind@juno.com

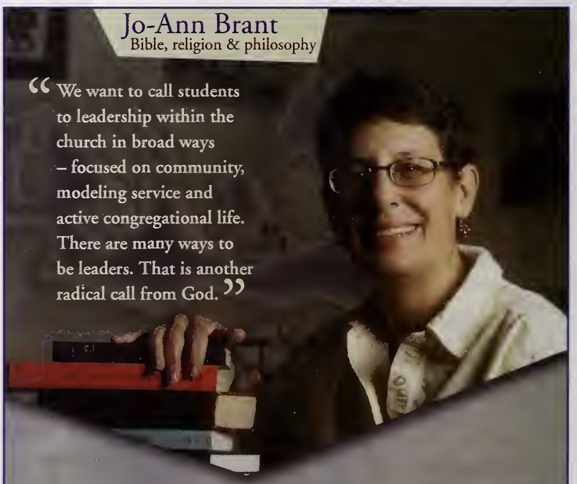
Goodville Mutual
New Holland, Pa.

Find an agent near you for details about our competitive insurance packages!

www.goodville.com
or 800-448-4622

- Delaware
- Illinois
- Indiana
- Kansas
- Maryland
- Ohio
- Oklahoma
- Pennsylvania
- Virginia

affordable insurance
for vehicle, home, farm, small business, church



Jo-Ann Brant
Bible, religion & philosophy

"We want to call students to leadership within the church in broad ways – focused on community, modeling service and active congregational life. There are many ways to be leaders. That is another radical call from God."

At Goshen College, faculty members encourage the diverse gifts of our students and challenge them to respond to God's call in their lives. *There are many gifts, but the same spirit. There are many works but the same God. — 1 Corinthians 12*

goshen college
Admission office
800-348-7422 • admissions@goshen.edu • www.goshen.edu

Ordenana, Olivia Joy, March 1, to Jairo and Lindsay Reiff Ordenana, Lansdale, Pa.

Phillips, Nicholas Joseph, Feb. 5, to Mitch and Wendy Wagler Phillips, Louisville, Ohio.

Reinford, Aaron Jacob, Jan. 29, to Carl and Gloria Nissley Reinford, Middleburg, Pa.

Richer, Logan Aaron, March 2, to Chad and Carla Nunemaker Richer, Elkhart, Ind.

Rising, Jaden Elizabeth, Feb. 15, to Zac and Lana Short Rising, Stryker, Ohio.

Rupp, Lance Jeffery, Feb. 6, to Jeff and Becky Wipe Rupp, Wauseon, Ohio.

Scott, Abigail Mary, March 2, to Paul and Paula Brown Scott, Washington, Ill.

Shank, Sawyer Elias, Feb. 18, to Michael and Cherina Lehman Shank, Chambersburg, Pa.

Shreiner, Jacob Henry, Feb. 23, to Timothy and Cheryl Scheetz Shreiner, Telford, Pa.

Smith, Morgan Eugene, Feb. 24, to Adam and Leeann Friesen Smith, Kearney, Neb.

Sommer, Gavin Michael, Dec. 13, 2002, to Michael and Valarie Wagler Sommers, Hartville, Ohio.

Stahl, Gabriel Jacob, March 7, to Jacob and Jeanni Haensel Stahl, Sioux Falls, S.D.

Stauffer, Benjamin D'Ercole, Feb. 4, to Phillip and Mary Beth Moore Stauffer, Akron, Ohio.

Stauffer, Elexa Rose, Feb. 13, to Johann and Bonnie Stoltzfus Stauffer, Lititz, Pa.

Strubhar, Joanna Faith, March 7, to Andrew and Lisa Gundy Strubhar, Washington, Ill.

Stutzman, Carsin Nicole, Feb. 23, to Eric and Chris Rolston Stutzman, Goshen, Ind.

Stutzman, Valerie Elizabeth, Jan. 31, to Stacy and Julie Gerber Stutzman, Sarasota, Fla.

Swartley, Samuel Christian, Feb. 7, to Chris and Leah Buxman Swartley, Pasadena, Calif.

Taylor, Hagen William, Feb. 27, to Jason and Crystal Goering Taylor, Newton, Kan.

Weber, Faith Elizabeth, March 9, to Chad and Janet Detwiler Weber, Freeport, Ill.

Wiebe, Luke Schmidt, Jan. 13, to Virgil and Susan Schmidt Wiebe, St. Paul, Minn.

Yoder, Dominic Pazel, Feb. 5, to Doug and Roza Yoder, Los Angeles, Calif.

Yoder, Taylor Ashlynn, Feb. 14, to Jason and Sharon Miller Yoder, Harleysville, Pa.

MARRIAGES

Eash/McWilliams: Crystal Eash, Hutchinson, Kan., and Ryan McWilliams, Lenexa, Kan., Feb. 22 at South Hutchinson (Kan.) Mennonite Church.

MEMORABLE ONLINE EXPERIENCES

"Before, no one ever said a thing about our Web site. Now, positive feedback is constant."
– Connie Garber,
Vice president of Corporate Marketing, Greencroft

LIGHTSKY

A rewarding retirement community needs a memorable Web site. LightSky's engaging design shows prospective residents and their families the warmth and satisfaction of Greencroft living. The result? Greencroft's online requests were up 33% in 2002.

Application development ● Interactive design ● E-commerce ● Consulting ● Marketing ● Sound production

For more information contact us @ 888-477-7591, sales@lightsky.com or www.lightsky.com

GREENCROFT.

DISCOVER THE WORLD ON A TOURMAGINATION TOUR

2003 TOURS

In the FOOTSTEPS of the APOSTLE PAUL (May 30 - June 15)
EUROPEAN HERITAGE (June 9-25) • ALASKA CRUISE TOUR (June 11-23)
CHINA (June 15 - July 1) • MAJESTIC CANADIAN ROCKIES (July 7-20)
EUROPEAN TOUR for GRANDPARENTS and GRANDCHILDREN (July 15-22)
SMALL TOWN THEATRES and COUNTRY GARDENS (July 29 - August 4)
MENNONITE WORLD CONFERENCE (August - 6 Tours)
FALL FOLIAGE TOUR in NEW ENGLAND (October 7-13)
GERMANY and SWITZERLAND (October 9-23)
CHRISTMAS SERVICE TOUR to PENNSYLVANIA (November 29 - December 4)

2004 TOURS

SERVICE TOUR to SUNNY JAMAICA (January 23 - February 1)
VIETNAM (February 4-21) • AUSTRALIA and NEW ZEALAND (February 6-26)
MEXICO (March 2-17) • PARAGUAY, BOLIVIA and PERU (March 23 - April 8)
SEVEN CHURCHES of REVELATION (May 28 - June 7)
ENGLAND and SCOTLAND for GRANDPARENTS and GRANDCHILDREN (June 23 - July 5)
From PRAGUE to GDANSK (July 22 - August 1)
CANADIAN MARITIME PROVINCES (August 7-16)
SWISS-VOLHYNIAN MENNONITE HERITAGE (September 15-29)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

CALL 1-800-565-0451 FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street, Waterloo, ON N2J 1V6 Canada
Reg. #1567624

1011 Cathill Road
Sellersville, PA 18960-1315 USA

When it comes to helping poor people,

MEDA means business!

It is estimated that the developing world needs to create over 100,000 new jobs each day to meet the needs of its growing population.

Many of those jobs will be created by poor people. But it's hard for them to start a business—they can't get a loan, and training is expensive. That's where Mennonite Economic Development Associates comes in, providing affordable loans, training and other assistance.

When it comes to helping poor people, do you mean business?

Call **1-800-665-7026** or visit **www.meda.org** to learn how you can create jobs in the developing world!

1953 - 2003 MEDA

DEATHS

Bender, Amelia Herschberger, 73, Kalona, Iowa, died Feb. 19 of cancer. Spouse: Orval Bender (deceased). Parents: John E. and Christena Herschberger. Survivors: children Delores Gingerich, Betty Erickson, Gene, Donald; 13 grandchildren. Funeral: Feb. 22 at Lower Deer Creek Mennonite Church, Kalona.

Friesen, Hannah Janae, 19 days, Ephrata, Pa., died Feb. 19 due to complications since birth. Parents: Douglas and Tina Groff Friesen. Other survivors: grandparents Aaron and Anna Groff, Ronald and Miriam Friesen. Funeral: Feb. 22 at Blossom Hill Mennonite Church, Lancaster, Pa.

Friesen, Wendell J., 88, Henderson, Neb., died Feb. 28. Spouse: Hannah Friesen (deceased). Parents: Gerhard J. and Katharina Friesen. Survivors: children Elgie, Romaine, Wyona, Kathy Schmidt; nine grandchildren; four great-grandchildren. Funeral: March 3 at Bethesda Mennonite Church, Henderson.

Garber, Eugene Clell, 77, Sweet Home, Ore., died Jan. 31. Spouse: Melva Yoder Garber. Parents: Clyde and Alma Zehr Garber. Other survivors: children Karen Reed, Ken, Jim, Dan, Marlene Sherfy, Ron; 12 grandchildren; one great-grandchild. Funeral: Feb. 5 at Sweet Home (Ore.) Mennonite Church.

Hofer, Marie E., 85, Freeman, S.D., died Feb. 28. Spouse: Joe Matt Hofer (deceased). Parents: Christian and Justina Tschetter Hofman. Survivors: children Donna Thieszen, Edie Tschetter; five grandchildren; four great-grandchildren. Funeral: March 3 at Hutterthal Mennonite Church, Freeman.

Kim, Lynda Buller, 95, Buhler, Kan., died March 11. Spouse: Carl Kim (deceased). Parents: John and Anna Gaeddert Buller. Survivors: children Doris Friesen, Dwala Smith; four grandchildren; six great-grandchildren. Funeral: March 14 at Hoffnungsau Mennonite Church, Inman, Kan.

King, John L., 73, Belleville, Pa., died Feb. 25 of a heart attack. Spouse: Savilla Kanagy King. Parents: Cletus and Mary Yoder King. Other survivors: children Maretta Barr, Pamela Laughlin, Catherine Terry, Barbara Peachey, Nancy Martin, Rebecca, Paul, Dale, Savilla Peachey, Emily; 27 grandchildren. Funeral: Feb. 28 at Maple Grove Mennonite Church, Belleville.

Kinsinger, Marvin Lyle, 80, Kalona, Iowa, died March 6. Spouse: Eileen Burkey Kinsinger. Parents: Simon and Ella Swartzendruber Kinsinger. Funeral: March 10 at West Union Mennonite Church, Parnell, Iowa.

Marner, Esther Leichty, 70, Kalona, Iowa, died Feb. 21. Spouse: Gerald Marner. Parents: Simon and Lavina Roth Leichty. Other survivors: children Rosella Myers, Rosanna, Stanley, Michael; eight grandchildren. Funeral: Feb. 25 at Lower Deer Creek Mennonite Church, Kalona.

Marner, Lydia Yoder, 96, Kalona, Iowa, died Feb. 27. Spouse: John Earl Marner (deceased). Parents: Samuel and Barbara Miller Yoder. Survivors: children Elizabeth Kanagy, Clair, Lois, Marvin; 14 grandchildren; 23 great-grandchildren; two great-great-grandchildren. Funeral: March 1 at West Union Mennonite Church, Parnell, Iowa.

Miller, Erma Pauline Doolin, 89, Wellman, Iowa, died Feb. 19. Spouse: Enos H. Miller. Parents: John and Esther Yoder Doolin. Other survivors: children S. Duane, E. Gene, L. Dale, Ermadine Boshart; 22 grandchildren; 50 great-grandchildren. Funeral: Feb. 22 at Wellman (Iowa) Mennonite Church.

Nofziger, Ilva Beck, 93, Wauseon, Ohio, died Jan. 25. Spouse: Lloyd Nofziger (deceased). Parents: Henry and Emma Nofziger Beck. Survivors: children Richard, Merrill, Ronald, Dorwin, Jerry, Cheryl Karagiorge; 18 grandchildren; 21 great-grandchildren. Funeral: Jan. 29 at West Clinton Mennonite Church, Wauseon.

~ ~ travel with a purpose ~ ~

Mennonite Your Way

AUSTRALIA & NEW ZEALAND

October 20-November 14

Springtime "downunder" - a wonderful time of the year to tour these lands of contrast. The journey of a lifetime. Join us!

- Sydney, its harbor & opera house
- Melbourne's culture & gardens
- Outback farms & cattle yards
- Aboriginal & Maori cultures
- Cruise Milford Sound
- Aussie BBQ & Kiwi lunch
- 12 Apostles coastline drive
- Phillip Island fairy penguin parade
- Kangaroos & Koalas
- Sheepfarming & sheep dogs
- Worship with Mennonites
- Swim beautiful Pacific beach
- Waitomo Caves & Glowworms
- Auckland, city of sails

(optional pre-tour offered to Great Barrier Reef)

MYW Tours • Box 425 • Landisville, PA 17538 • 717/653-9288 • 800/296-1991
Email: myw1525@aol.com • web: www.mywtours.com

Oyer, Verle Christian, 82, Chenoa, Ill., died Feb. 10. Spouse: Margaret Birkey Oyer. Other survivors: children Curtis, Christine, Gordon. Funeral: Feb. 13 at East Bend Mennonite Church, Fisher, Ill.

Quiring, Peter, 82, Henderson, Neb., died Feb. 28. Spouse: Estalean Epp Quiring. Parents: D.C. and Katharina Buller Quiring. Other survivors: children Harvey, Gary; nine grandchildren; two great-grandchildren. Funeral: March 4 at Bethesda Mennonite Church, Henderson.

Rupp, Mahlon D., 94, Wauseon, Ohio, died Feb. 17. Spouse: (1st) Violet Stuckey (deceased), (2nd) Luella Stuckey Grieser. Parents: Frank and Lydia Lugbill Rupp. Other survivors: children Daryl, Lynn, Larry; stepchildren Merlin Grieser, Dwight Grieser, Curtis Grieser, Bernard Grieser, Don Grieser, Rosalyn Ledyard, Lynette Slabaugh; seven grandchildren; four great-grandchildren; 14 stepgrandchildren; 21 stepgreat-grandchildren. Funeral: Feb. 20 at West Clinton Mennonite Church, Wauseon.

Sawatzky, Benjamin, 80, North Newton, Kan., died Feb. 16. Spouse: Leona Friesen Sawatzky. Parents: Jacob and Cornelia Klassen Sawatzky. Other survivors: children Steven, Monroe, Rosemary, Margaret; six grandchildren; four great-grandchildren. Funeral: Feb. 19 at Bethel College Mennonite Church, North Newton.

Schrag, Laura R., 89, Moundridge, Kan., died Feb. 14. Spouse: Art Schrag (deceased). Parents: Helmut and Martha Krehbiel Wedel. Survivors: children Gordon, Larry, Joyce Hall; seven grandchildren; 12 great-grandchildren. Funeral: Feb. 17 at Eden Mennonite Church, Moundridge.

Sharp, Alta Stoltzfus, 84, Elverson, Pa., died March 8. Spouse: David D. Sharp. Parents: Levi and Mary Beiler Stoltzfus. Other survivors: children Merle, Donald, Dennis; seven grandchildren. Funeral: March 12 at Forest Hills Mennonite Church, Leola, Pa.

Sommers, Ervin W., 81, Louisville, Ohio, died Feb. 16. Spouse: Ruby Sommers. Parents: Harry and Mary Sommers. Other survivors: children Rita Hickills, Ray, Keith; 13 grandchildren; 17 great-grandchildren. Funeral: Feb. 21 at Chapel in Marlboro (Ohio).

Wiebe, Ruth Harms, 86, Wichita, Kan., died Feb. 11. Spouse: Herbert Wiebe (deceased). Parents: Leonard and Martha Penner Harms. Survivors: children Cal, Martha; three grandchildren. Funeral: Feb. 15 at Lorraine Avenue Mennonite Church, Wichita.

Willems, T. James, 74, Moundridge, Kan., died March 5. Spouse: Delores Nikkel Willems. Parents: Jacob and Elizabeth Epp Willems. Other survivors: children Tom, Pat Dalke, Karen Behrendt. Funeral: March 10 at Hoffnungsau Mennonite Church, Inman, Kan.

Correction: Daughter Elaine Hershey was omitted from the obituary of Alverda Stoudt Moore in the March 4 issue.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

•TheMennonite@TheMennonite.org

•fax 574-535-6050

•1700 S. Main St., Goshen, IN 46526-4794

Want to use TheMennonite as curriculum for your Sunday school class or small group?

A discussion guide for each issue is available free from our website under "Discussion Resources."

Spread the faith and embrace yours. Subscribe to *The Mennonite.*

www.TheMennonite.org

x·plore
God's mission for your life

Holy Land Summer Internship*
May - August 2003

Travel, live and learn in the Middle East. Walk alongside Mennonite workers, Muslim and Christian Palestinians and Israeli Jews. Gain knowledge and personal experience of the region and its people. College credit options may be available. For details call toll free 1-866-866-2872 or e-mail: DianaC@MennoniteMission.net for details.

*In cooperation with Mennonite Church Canada Witness

Mennonite Mission Network
The mission agency of Mennonite Church USA
www.MennoniteMission.net

Eastern Mennonite Missions seeks full-time ***Training Director*** to coordinate program and training activities as part of the leadership team at the Harrisburg Discipleship Center. Short-term missions experience required; YES leadership experience preferred. Position available beginning of August 2003; application deadline is April 28, 2003.

Please contact Jeanette Hess at (717)898-2251 or jeanetteh@emm.org

First Mennonite Church, Indianapolis, will be having a ***50th anniversary celebration*** June 7th and 8th, 2003. On Saturday, June 7th, we will be having a fellowship and recreation time from noon until 4:30. A catered picnic at 4:30, and an informal open microphone sharing and reminiscing time at 7:00. On Sunday, June 8th, we will have a worship celebration with former pastors speaking and a potluck lunch. All former attendees are invited, especially those who did 1-W service in Indianapolis. Please contact the First Mennonite office for details. Cost for the catered picnic will be $7-8 per person. If you plan to participate, please let us know. Telephone 317-251-1980; email FMC@indymenno.org.

We are also having special services April 27th, celebrating our early 1-W roots, and August 17th celebrating our outreach efforts, including the founding of Shalom and Paoli Mennonite Churches. All are welcome to these services also. However, we suggest that if you can make only one trip, come for the June 7th-8th reunion.

Kraybill Mennonite School, Mount Joy, Pa., is accepting applications for the following teaching positions for the 2003-04 school year: ***Kindergarten, Grade 5, Music grades 6-8, Language Arts grades, Language Arts Grades 6-8 (part time), and Spanish K-2 (part time).***

Contact John Weber, Administrator, at 598 Kraybill Church Road, Mount Joy, PA 17552; ph 717-653-5236; fax 717-653-7334; email jweber@kraybill.pvt.k12.pa.us; visit website www.kraybillmennonite.org.

Park View Mennonite Church, Harrisonburg, Va. will celebrate its ***50th anniversary*** November 28-30, 2003. Former members and attenders heartily welcome. Email: office@pvmchurch.org.

Christopher Dock Mennonite High School seeks applicants for the following teaching positions for the 2003-04 school year:

Social Studies, Bible, Physical Education (two position openings), Science-Biology. CDMS also has an immediate opening for a ***Mathematics Instructor*** for the period of May 5-June 11, 2003.

Send resume to: Elaine A. Moyer, Principal, Christopher Dock Mennonite High School, 1000 Forty Foot Road, Lansdale, PA 19446; fax 215-362-2943; email eamoyer@christopherdock.org.

Western Mennonite School is seeking qualified faculty who have energy and training to teach and nurture youth in a Christ-centered educational setting. Western (grades 6-12) is located in the beautiful Willamette Valley of the Northwest. Opening August 2003:

Life science instructor: Teach science at middle-school (6-8) and high-school levels, including general biology; teaching certificate required; coaching, advisory interest desired.

For more information, contact Eric Martin, principal; 9045 Wallace Road NW, Salem, OR, 97304; 503-363-2000; martines@teleport.com.

Nampa Mennonite Church, an established church in Idaho with a 100-year history and about 100 in regular attendance, is prayerfully seeking a full-time pastor. The church is located in a fast growing area with various outdoor recreational activities nearby. Applicants should have a calling to service in areas of preaching, teaching, evangelism, encouragement and discipleship.

Please contact: Everett Earnest, 14678 Woolsey Drive, Nampa, ID 83651; 208-466-7450; pastorsearch@nampamennonitechurch.com.

"Open Up a New Window?" at **Spruce Lake Retreat's *spring spirituality retreat*** April 25-26, 2003. Through guided reflections led by Trina Stutzman (Perkasie, Pa.), learn how prayer is like a window through which we open ourselves to God. Enjoy plenty of personal space for your own reading, prayer, etc.

To reserve these days apart, call 800-822-7505.

For sale: *Franklin Park model trailer* with Florida Room in Bradenton, Fla. In good condition. Located in trailer park. Call 941-753-3694.

CANADIAN BEST SELLER
The Mennonite Treasury of Recipes
THE ORIGINAL COLLECTION OF MENNONITE RECIPES

GREAT FOOD . . . A WONDERFUL GIFT OF LOVE

The Mennonite Treasury of Recipes

Over 1,100 good old-fashioned recipes. "Grandmother's Soft White Cookies", "Golden Gingerbread", "Ham & Apple Scallop" are examples of the good cooking in this book. It also has a section of traditional Mennonite recipes. A great cookbook for every home.

$15.00 ea. or 2 for $25.00 *(U.S. funds)* $4.50 postage per shipment.

COIL BOUND

RECIPES ARE HOME-TESTED BY HOMEMAKERS.

Order from:

DERKSEN PRINTERS LTD.
Box 557
Pembina, ND 58271

Phone: 204-326-3421 cookbook department
Fax: 204-326-4860
Email: cookbook@derksenprinters.com
VISA cheque MasterCard

Adirondack Mennonite Camping Association is seeking a dynamic, effective leader to serve as its ***Executive Director.*** The camp is located on the western edge of the Adirondack Park in upstate New York and has been ministering for over 30 years. We believe we have a unique opportunity for ministry growth and out- reach into the local community and beyond in new and exciting ways. A qualified individual must have a passion for seeing people come to know Jesus Christ and experience continued spiritual growth. The successful candidate must be a person of integrity, creativity and high energy. They must be a proven leader, with demonstrated people management abilities, capability to manage multiple projects, develop and administer budgets and have outstanding marketing and communications skills. For more information please visit our Web site @ http://www.beavercamp.org or email Howard Lucy at bhlucy@aol.com.

To apply please send your resume, salary requirements and references with a cover letter to Beaver Camp Attention: H. W. Lucy 8884 Buck Point Road, Lowville, NY 13367-9115.

Going to Atlanta 2003? Want to do some ***freelance reporting*** for **The Mennonite?** We are looking for writers to cover several aspects of this major event.

For more information or to apply, contact Everett Thomas at 574-535-6051 or email at Everett@themennonite.org.

Bluffton College seeks candidates for a full-time ***Director of Residence Life*** beginning in June 2003. The Director provides leadership, supervision and coordination for a comprehensive student housing program serving over 750 students. Masters in College Student Personnel preferred plus previous live-in residence life experience. Review of applications begins immediately and continues until the appointment is made.

Send letter of application, resume, and three letters of reference to Don Schweingruber, Vice President and Dean of Student Life, Bluffton College, 280 W. College Ave., Bluffton, OH 45817-1196, fax 419-358-3399. AA/EOE. Members of under-represented groups are encouraged to apply.

Ocean City Mennonite Christian Fellowship, a small but dedicated Mennonite church in Ocean City, Maryland, is seeking a ***pastor.*** Position open immediately for a man (or a couple) who is committed to leading us through expository teaching/preaching. Must love God's word, be an energetic shepherd who loves the flock and have a good sense of humor. We are radically hospitable and friendly. Our church operates a highly respected Christian preschool of 145 children. Ocean City is a vacation area on the Atlantic Ocean three hours from Baltimore/DC/Philadelphia. Our community enjoys great schools, low crime and an affordable standard of living. Come grow with us.

If you wish to discuss further please call Stephen Doherty at 410-641-1502 or email Stephen4JC@aol.com.

Ephrata Mennonite Church, a 300-plus-member congregation with a desire to extend God's Kingdom in the Ephrata community, seeks a ***full-time lead pastor.*** Responsibilities include leading the pastoral team of two associate pastors and a deacon, a strong preaching/ teaching ministry, overseeing nurture and pastoral care ministries, and facilitating the implementation of the congregation's vision to take the gospel message of Christ to its community.

Contact Keith Weaver, Pastoral Search Committee Chair, 115 Swamp Church Road, Reinholds, Pa. 17569; 717-336-5253.

Landis Homes, a Continuing Care Retirement Community located in a rural setting southeast of Lititz, Pa., is seeking a ***Vice President of Resident Services*** providing administrative supervision and guidance to resident programs and services in Healthcare, Assisted Living, Independent Living and Adult Day Services. Qualifications include a college degree in health administration or related management field and RN licensure in the Commonwealth of Pa. A Nursing Home Administrator license and supervisory experience in long-term care are preferred.

Submit resume to Human Resources, Landis Homes, 1001 E. Oregon Road, Lititz, PA 17543, fax 717-581-3899 or email aheinly@landishomes.org. For more information about Landis Homes, visit our web site www.landishomes.org.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Marla Cole, or email TheMennonite@TheMennonite.org.

Our vision... EMU envisions
a learning community marked by
academic excellence,
creative process,
professional competence,
and passionate Christian faith,
offering healing and hope
in our diverse world.
To this end, we commit ourselves to:
do justice,
love mercy, and
walk humbly with God.

EASTERN
MENNONITE
UNIVERSITY
Harrisonburg, VA

Come visit our beautiful campus!
April 10-11, 2003
Please call to schedule a visit.

800-368-2665 • www.emu.edu

Unrest fuels mission efforts in Venezuela

Rich Preheim

The Christian story of good news for struggling, suffering people is getting a new chapter for people caught up in Venezuela's economic and political turmoil.

A series of strikes, in addition to allowing President Hugo Chavez to fire workers and dismiss opposition members of the military, caused many church and mission groups to curtail their activities. But the subsequent fears and uncertainty have provided new opportunities for ministry, reported Latin America Mission (LAM) News Service.

One pastoral couple in Caracas had been unsuccessful in trying to reach out to their neighbors. But when they attended a community meeting to plan for civil defense should violence erupt, the couple discovered that the other meeting participants were also pastors. They joined efforts to visit people and help with crisis counseling.

One congregation in Caracas is providing drinking water, coffee and tea, offering friendship evangelism and telling of Christ to the long lines of Venezuelans who wait as long as six hours to buy gasoline.

"The church has an unprecedented opportunity right now to share the gospel," said Omar Rodriguez of the Evangelical Free Church Mission in Caracas. "Many people will find their hope and their faith for the future, not just of Venezuela but of their families and themselves and Jesus Christ."

Freedom in Christ but no freedom of the press

Four members of a Lutheran delegation to Zimbabwe were detained four days before being released Jan. 28. The group, which included an editor of *The Lutheran*, the magazine of the Evangelical Lutheran Church in America, went to Zimbabwe to report on Lutheran famine relief and AIDS projects. The state-controlled newspaper *Sunday Mail* said they were suspected of being "sent into the country to secretly write stories aimed at tarnishing the image of the government." President Robert Mugabe has cracked down on the media in his chaos-wracked country.

Zimbabwean authorities canceled the group's authorization to remain in the country and sent them to Malawi. "We canceled their visits because they were working illegally in the country," a Zimbabwean immigration official was quoted in *The Lutheran.*

TIDBITS

Eighty-five percent of Dutch Roman Catholics support the Netherlands' new law allowing euthanasia. —*National Catholic Reporter*

Actor Mel Gibson is planning a film of Christ's Passion using only the Aramaic and Greek languages with no subtitles. —*Christianity Today*

Only 6 percent of Chinese Canadians are Christian.—*ChristianWeek*

Seventy percent of respondents to a recent Web survey said they believe the European Union "is the foundation for a one-world government that could usher in the rise of the Antichrist." —*The Christian Century*

Reality sets in

An epidemic of sexual-abuse lawsuits has left Canadian insurers skittish and churches scrambling to keep themselves protected.

Marsh Canada, an insurance broker for 280 Presbyterian congregations, last November sent a letter saying stronger policies were needed for dealing with sexual abuse and harassment as well as tougher screening measures for employees and volunteers. "Coverage will only be offered on renewal for congregations who have established thorough abuse protocols," the letter said. In the meantime, abuse coverage was being reduced from $2 million (Cdn.) per incident to $100,000.

What insurers are asking of churches is not different from what is required of youth hockey leagues, Boy Scouts and the YMCA, said Michael Petersen, a Marsh Canada vice president. "Congregations must adjust to the realities of today's world," he told *Presbyterian Record.*

Doing so is only right, says Susan Shaffer, who helps Canadian presbyteries develop abuse policies. "The church is called to be a safe place where people are loved and respected," she said. "We need to offer safe haven as an expression of our love for Christ and in obedience to the gospel mandate for love and justice."

Civil religion?

In one Michigan community, the church's name is on everyone's lips. That community is Brethren, a town of about 200 people, home of the Brethren Mini Mart, Brethren High School and Brethren Laundry. There is a Church of the Brethren congregation there, too.

The town was born shortly after the turn of the 20th century when hundreds of Brethren families moved to northern Michigan, where farm land was cheap after being logged of its timber. A land office and post office were established, and the name Brethren was suggested because of the predominance of Brethren there, according to *Messenger,* the Church of the Brethren magazine.

Perhaps the town's most famous son is actor James Earl Jones, who was born in Mississippi but moved to Michigan with his family. He graduated from high school in Brethren in 1949. But it took an ordained Church of the Brethren minister turned teacher to unleash Jones' voice, which has become one of the most popular in the world.

Jones had a severe stuttering problem, but his high school literature teacher, Donald Crouch, encouraged him to speak publicly. Jones called Crouch the teacher "who impressed me the most." TM

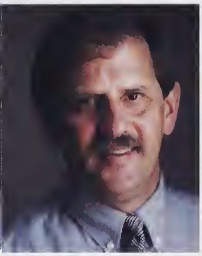
As followers of Jesus Christ,
we cannot support war against Iraq.
The sacrificial death and resurrection
of Jesus reconcile humans
to God and to one another.
God overcomes evil through
suffering love, and calls Christians
to love and pray for our enemies.
We lament and oppose this war.
We commit ourselves
to preach the gospel of peace,
to work for justice, and to promote
reconciliation between nations
through the power of the Holy Spirit.
We invite our brothers and sisters
in Christ to join in these commitments,
and welcome dialogue
about these convictions.

Adopted by the AMBS faculty, October 9, 2002.
Revised and reaffirmed by the AMBS faculty,
March 2003.
This ad paid for by AMBS faculty.

Associated
Mennonite
Biblical
Seminary

3003 Benham Avenue
Elkhart, Indiana 46517-1999
1 + 800 964-2627
www.ambs.edu

************************CAR-RT LOT**C-025
<10496> 63
5100 12/03 205377 Q:1 246
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947



Everett J. Thomas

Fools in a foreign land

How can we sing the Lord's song in a foreign land?
—Psalm 137:4

The children of Israel who were carried off into exile in Babylon first asked this question. But today, many U.S. Mennonites ask the same question in relation to the land in which we live. Somehow our country is becoming an increasingly foreign place. Instead of singing, many of us want to weep over misguided government logic that has launched a pre-emptive war in our name and with our tax dollars. Consequently we feel dislocated in our own country.

As the polls continually remind us, most of our neighbors approve of this war, and we are left wondering why we see the world situation so differently from the majority. More troubling, however, is why some members of Mennonite Church USA support this inexplicable war.

Last winter, when it appeared that our country was willing to abide by the decisions of the international community through the United Nations, I wrote in the Jan. 7 editorial, "If our country is impatient with the United Nations and unilaterally—or with a few allies—invades Iraq on our own, then clearly this is war, and we must oppose it." But in that editorial, I also gave voice to the many Mennonites who thought a U.N. action against Iraq would be acceptable. I challenged the church to consider whether a U.N. police action was different from a unilateral war.

This April we are called to be dangerous fools living in a land that has become fearfully strange.

We received many letters from readers who explained why there could be no difference between the two, even if a U.N. action was unanimous. But most startling were the number of Mennonites who sent emails or wrote letters "not for publication" intimating that our country should invade Iraq with or without U.N. support.

The experience left me convinced that there is significant discontinuity between the teaching position of our denomination and the private beliefs of many pew folk. Since leaders support denominational convictions, a similar disconnect occurs between leaders and laity.

There is some evidence to this disconnect. In a 1980s study linking faith and action, J. Howard Kauffman and Leo Driedger revealed that while 40 percent of ordained leaders ranked peacemaking as a high value, only 16 percent of nonleaders did so (*Mennonite Mosaic*, Herald Press, 1991). Another possible reason for this disconnect: During World War II approximately 50 percent of U.S. men in the Mennonite Church and General Conference Mennonite Church served in the military as combatants or noncombatants. Although some did not rejoin the church after the war and some became pacifists afterward, others who remain in our churches may be uncomfortable expressing a viewpoint that is different from Mennonite Church USA teachings on war and peace.

While some of the support could simply be political—support for President Bush and a Republican Congress—there may be another dynamic driving such Mennonite support for war. Many members of our church do not see the emerging strangeness in our land. Rather than viewing this war madness as foreign to everything we believe, they are comfortably at home with it. In other words, many of us have become citizens of Babylon (see page 16).

How we view the current war is a test of our historic convictions. Article 22 in our confession of faith says clearly, "We witness against all forms of violence, including war among nations."

Such a witness these days appears foolish to most U.S. citizens. Many of our neighbors cannot understand why we would not want to "hit somebody" after the attacks on Sept. 11, 2001.

But this April we are called to be dangerous fools living in a land that has become fearfully strange. We are called, as U.S. Mennonites, to be both pacifist and patriot. As citizens of a country that acts with increasing arrogance, the dislocation we feel as citizens of God's kingdom reminds us that our U.S. citizenship is secondary. Like the children of Israel in exile, we need leaders who will remind us that the land in which we live is not following God. We must remember that this Bablyon in which we live is not home.—*ejt*

The Mennonite

www.themennonite.org

April 15, 2003

cucumber faith

Page 9

12 Saving face

14 Taxing questions for peace

18 Behind the scenes of convention planning

32 Consensus and creed

Babies and churches

Karl McKinney, former co-pastor at Reba Place of Rogers Park in Chicago, now works for Mennonite Mission Network.

God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."—Genesis 1:28

It is an action of faithfulness to be fruitful, to reproduce what is living, what is good. Reproduction demonstrates the indomitable nature of life in the face of all who steal, kill and destroy.

Reproduction and fruitfulness are unpopular in our cultural environment. It should not surprise disciples of Jesus that the kingdom of God's value to reproduce and be fruitful is mocked in a shrewd, distorted, pantheistic complex of lusts: flesh-satisfaction, eye-satisfaction and "the pride of life."

Kellie and I have a few family and friends who won't even talk to us about the progress of our seventh gift from God; they are disgusted we would have so many children. Kellie's due to deliver in early April, and I pray this gift of God will arrive early, healthy, safely for mom and child. In spite of widespread antagonism, Kellie and I struggle to joyfully bear fruit and reproduce.

Friends in the church also want to know how we do that. When I tell people we home school these gifts, their blood pressure becomes visible in their faces.

The antagonism against reproduction doesn't stop at insulting parents. The most dangerous place for a child in America is its mother's womb. In political debate, preborn children are options with which parents can make any number of choices. To many, children are not gifts but merely options.

To the extent that reproduction does not interfere with the consuming desire to please oneself, a woman and perhaps her husband will at least allow one child inside her to be born. The worldwide antagonism toward human reproduction reaches all the way into the mother's womb.

Even the postmodern preoccupation with community is beaten into submission at the feet of Westerners' self-absorption and self-satisfaction.

After six children, Kellie and I find ourselves pining for the freedom we once knew. Reproduction has a hefty price tag. We have to be committed to love the people God has given us.

Like children, like churches: I have bared my experience to argue that the disrespect the wider culture heaps upon human reproduction is similar to the disrespect the church heaps on reproducing godliness and godly systems. The church appears to have set aside its mandate to make new disciples everywhere because, in terms of spirituality, it just isn't popular to proselytize.

Not only is reproducing followers of Jesus Christ unpopular outside the church, to be preoccupied with this task is unpopular in the church and has been boycotted by many disciples. It is not convenient to change spiritual diapers, love newborns and raise mature Christians out of heathens. There is a price for a church to expose itself and its maturing members to the demands of folks not raised Mennonite. The price is the church, you and I.

Since we are children of our culture, it is no mystery why Christians and their churches are not driven by the kingdom of God's agenda to reproduce godliness, godly people and godly congregations of every "nation, tribe and tongue."

We must ask ourselves if through our reasoning the reproductive and fruitful value of our Creator has become irrelevant and lost its influence on our structures. What have we received for the price of our fruitfulness?

How will reproduction and fruitfulness become a controlling value again in the Christian church, in the Mennonite world? I hope you will consider the extreme to which I have herein argued, in order that your church may be encouraged to greater fruitfulness.

TheMennonite

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing, Advertising: **Marla J. Cole**
Secretary: **Kristene Miller**
Editorial assistant: **Nora Miller**
Design: **Merrill R. Miller**
Editor Emeritus: **J. Lorne Peachey**

Cover photo by Sean Sprague / Photo Agora, for illustration only.

Vol. 6, No. 8, April 15, 2003

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 316-283-0454

P.O. Box 1245, Elkhart, IN 46515
phone: 574-523-3046 fax: 574-293-1892

Web site:
www.themennonite.org

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for July when it is published on the first and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $38.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

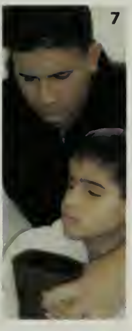
Postmaster:
Send form 3579 to 616 Walnut Ave.,
Scottdale, PA 15683-1999.

Mennonite Church USA

CONTENTS

APR 21 '03

AMBS
LIBRARY
ELKHART, IN



9 **Cucumber faith**
Lessons about faith from Guatemalan neighbors
—*Jennifer L. Esbenshade*

11 **Jesus would cry**
What I learned about Jesus from my 5-year-old son
—*Norman Styers*

12 **Saving face**
Do we practice hypocrisy?—*Herb Weaver*

14 **Taxing questions for peace**
In memory of war's victims, a Mennonite couple does not pay war taxes.—*Earl and Pat Hostetter Martin*

19 **Leaders face membership, money issues**
Constituency Leaders Council participants report "growing trust of each other."—*Laurie L. Oswald*

20 **With Mennonite support, Korean takes gospel message of peace, hope to Iraq**
—*Lynda Hollinger-Janzen*

21 **Lancaster to discern membership status**
—*Gordon Houser*

DEPARTMENTS

2 **Grace and truth**
Babies and churches—*Karl McKinney*

4 **Readers say**

6 **News digest**

18 **Leadership**
Behind the scenes of convention planning—*Jorge Vallejos*

24 **For the record**

30 **Mediaculture**
Empire-ical evidence—*Gordon Houser*

32 **Editorial**
Consensus and creed—*Everett J. Thomas*

The war against Iraq
Say "No!" to war. I may have missed something, but I have not seen enough of this boldly printed on the front pages of our Mennonite periodicals. Have we, a pacifist Mennonite Church, also bought into North America's climate of fear? We all can see that the United States, the world's richest country, is the greatest producer, exporter and consumer of fear. Are we afraid of losing readers and contributors by stating clearly that brute force is nothing more than fertile soil to spread terror around the globe? That power does not come from God. *—Margaretha Ediger, Mission, B.C.*

We are embarrassed by the Christianity in the news today. *Newsweek* magazine quoted President Bush saying, "If anyone can be at peace, I am at peace about this [war]." It is hard to imagine what must go through the minds of the cheering crowd of Christians who responded. He claims that his Christian faith gives him a clear sense of what is good and evil. His spiritual pride alienates and infuriates Muslims and puts the United States on a pedestal and promotes the idea that we are blessed and our enemies are evil.*—Fred and Judy Miller, Orrville, Ohio*

Our national media would be the envy of Hitler's propaganda minister, Goebbels. It has almost persuaded me that we are defending our freedom by attacking Iraq. Then I have to remind myself that it's our military thousands of miles from home that is invading Iraq. Why? Because Bush's Pre-emptive Strike Doctrine calls for it. What's more, his axis-of-evil speech names North Korea and Iran to prepare for the same fate. So will they join Iraq? What have they to lose? While we think of ourselves as freedom fighters, much of the world sees us as imperial terrorists controlled by a multi-corporate octopus intent on expanding its tentacles all over the earth. Going to war to expand freedom abroad is destroying freedom at home.*—Larry Lange, Devils Lake, N.D.*

IN THIS ISSUE

The publication date for this issue falls on April 15, the deadline for U.S. citizens to submit federal and state income tax returns. Before we publish another issue of *The Mennonite* on May 6, many Mennonite congregations will observe Stewardship Sunday on May 4. In response to both, we offer two articles that focus on stewardship. "Cucumber Faith" (page 9) poses troublesome questions about why the church is growing more slowly in wealthy countries than in impoverished ones. "Taxing Questions for Peace" (page 14) reminds us that 25 to 35 percent of our tax dollars support the machines of war.*—Editor*

Confession of faith
Thank you for spurring thought on the church's mission and academic freedom ("Church Beliefs vs. Academic Freedom," Jan. 21). As Mennonite history shows, the documents we use to describe our faith and life together, such as the Confession of Faith in a Mennonite Perspective, reflect the living and dynamic nature of the church. Every few decades we rewrite this document to reflect our effort to combine the wisdom of the past and new understanding. As we participate in God's dynamic mission in this dynamic world God has created, we come to new understanding on how to communicate our faith in the documents that describe our faith.*—Miles Reimer, Newton, Kan.*

I am enthusiastic about the confession of faith, but that document is not intended to suppress inquiry. The paths of heart and mind cannot be expected to match "official" thoughts. As Shirley Showalter wrote ("Recovering True Evangelical Faith," Jan. 21), "Some of us are afraid to impose answers, but none of us should fear good questions asked by a gentle spirit." That wisdom applies to us all. In a lighter vein, someone has quipped, "A mind is like a parachute; it needs to be open to use it."*—Urbane Peachey, Ephrata, Pa.*

Perfection means being made whole
Regarding Everett Thomas' editorial, "Practice Makes Perfect" (March 4): The word we translate "perfect" ("teleios" in Greek) can be more accurately translated "complete, mature, undivided, being whole." Is there any more perfection to which Christians can strive than to bring even enemies within the compass of our love and the love of God? Is there any more practical way to bring them within our love, and God's love, than to do what Jesus says to do in Matthew 5:43-48: Pray for our enemies, love everyone and greet everyone warmly? This is a perfection all Christians can hope to attain.*—John Hockman, Topeka, Ind.*

President Bush is not Caesar
As I was reading Rich Preheim's editorial ("Terrorism and Treasonous Discipleship," Feb. 18) I could feel my feathers bunching up. It seemed to me unchurchly hubris to liken the president to imperial Caesar and to assign to the attorney general and the vice president sinister motives. I have not perceived my rulers to require me to "be unjust, propagate fear and allow conscience to be trumped by legislation gutting civil liberties." I wondered about the desired outcome of this harsh critique. Preheim writes, "It's not that we wish to topple our government." Indeed? Is it to suggest that the church should dictate government policy?

Surely not. We are wise to ask questions and to be informed, but we should beware the ease with which we slip into untoward pride and acrimony, be it ever so carefully couched in peace talk.—*Elnora Schrock, Salisbury, Pa.*

Preheim makes weak and unjustified deductions in his argument that the USA PATRIOT Act demands worship of the government. First he quotes a third party (not the Act) to conclude that the president is a caesar. Then he deduces that because Caesar considered himself a god, the government is a god. His evidence that government demands such worship is the requirement that immigrants register with Immigration and Naturalization Service and that 1,200 noncitizens were arrested. Neither appears immoral or illegal to me. Finally, he cites unquoted claims that lack of support for the war on terrorism is treason. What was the context of such quotes?

Aversion to war has clouded many Christians' assessment of our leaders and the times. Can we truly not see the evil in Iraq? The real and predictable clash between Christian and Islamic worldviews and values? The biblical role of government to punish evil and to promote order?

Finally, the allegations in this article are a direct affront to men (Bush and Ashcroft), each of whom has a credible, public and practiced faith in our Lord. I applaud them and Tony Blair, another professing believer, who have discerned the times and have been strong and courageous to do what's right.—*Lane Sattler, Warminster, Pa.*

Mennonite publishing developments

The Mennonite has kept the constituency well informed about what happened in the church's publishing program. But unless I overlooked some items in the reporting, questions remain for answers to be shared with the reading audience.

Are we correct in concluding that since the printing facilities have been closed down in Scottdale, Pa., there is sufficient equipment in operation at Mennonite Press in Newton, Kan., for all Mennonite printing demands? Or is former Scottdale printing "jobbed out"? Did the severance and counseling services meet the needs of publishing personnel whose jobs were terminated? Have these been limited to the Scottdale situation?—*Paul H. Martin, Akron, Pa.*

The quote by Ron Sawatsky in the editorial ("The Publishing Turnaround," March 18) makes it appear that because a warehouse was built, Mennonite Publishing House then willy-nilly filled it with useless product. "Warehouse" is a misnomer for what was done at MPH when the building was constructed.

Construction of warehouse space came about because of an earlier decision to expand the book-publishing program up to 30 titles per year. Eight to 10 titles had been the rule previously. Herald Press books were finding a receptive market, and it was thought additional books from our Anabaptist perspective would make a significant missional impact. At the same time, curriculum resources were becoming more elaborate. Students needed not only workbooks but also songbooks, posters and other teaching aids. The third floor of the tile building, which had been apartments since its construction in 1922, was turned into storage; and products were transported back and forth to warehouse space owned by a hardware store and to the basement of a downtown store. Thus the warehouse was built to improve efficiency, which it did.

I can appreciate the dilemma Mennonite Publishing Network has in owning a large building far bigger than needed for its current operation and practically worthless for any purpose other than church-related work. But unless the city of Scottdale would change its zoning, the property is now practically valueless should MPN decide to move to a different location.—*Nelson Waybill, Harrisonburg, Va.*

I find it rather pathetic that Everett Thomas' editorial "The Publishing Turnaround," extolling the turnaround at Mennonite Publishing Network, did not recognize the work of the interim executive director, Phil Bontrager. While the three men mentioned may have played a critical role, it was management led by Bontrager that implemented the turnaround. Giving credit only to three board members is like praising the coach and cute cheerleaders of a winning football team and ignoring the important work of the quarterback. People who accomplish difficult tasks deserve better than that.—*J.B. Miller, Oak Park, Ill.*

Careless reporting about Gideons International

In "Takes on Faith" (March 4), Rich Preheim cites the findings of the watchdog group WallWatchers, which included the Gideons on their Transparency Watch list. Maybe it would be better for Preheim to check out the financial documents of other ministries before printing such articles.

I am a member of Gideons International and have supported them and worked for them for many years. I disagree 100 percent with the WallWatchers' assessment. To my knowledge, Gideon International's overhead is about as low as any ministry you will find. I don't think any church member that is also a member of the Gideons is robbing his church of money.—*Arnold F. Siebert, Henderson, Neb.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. *—Editors*

this date in Mennonite history

April 15, 1912— Annie Funk, General Conference Mennonite Church missionary to India, dies in the sinking of the Titanic while traveling back to the United States.

Canadian journalist to direct publishing

SCOTTDALE, Pa.—Longtime Canadian Mennonite journalist Ron Rempel has been named the first executive director for Mennonite Publishing Network (MPN), the publishing agency of Mennonite Church USA and Mennonite Church Canada. He will begin Aug. 1, working out of Waterloo, Ont.

MPN formally emerged Feb. 1 from a year-long transformation and restructuring process of the former Mennonite Publishing House. Ben Sprunger is the agency's current interim executive director.

"We were comfortable not only with [Rempel's] vision but also his capacity to make sure that the business side of the enterprise would be looked after in the best way," says Ron Sawatsky, chair of the interim MPN board. "Through his past publishing experience, we believe he brings good and proven management skills and demonstrated collaborative instincts to the table."

Rempel has been editor and publisher of *Canadian Mennonite,* the magazine of Mennonite Church Canada, since 1997. For the 18 years prior to that, he managed and edited its predecessor publication, *Mennonite Reporter.*

"I have strong convictions about the essential role of a church-related publishing ministry," Rempel says. "I welcome the challenge of building on the legacy of the past through collaborative networks that guide the creation of relevant resources for the church's life and mission."

Rempel has a master of divinity degree from Associated Mennonite Biblical Seminary in Elkhart, Ind., and a master's degree in journalism from Carleton College in Ottawa.

"Ron certainly knows the pulse of the Canadian constituency but has also been a keen observer and reporter of the U.S. Mennonite perspective for many years," says search committee member Jim Harder.—*Mennonite Church USA News Service*

Rempel

Mennonite Church USA

Praying around the world

Caryl Tieszen of Moundridge, Kan., leads a prayer for the world during an annual Mennonite Women retreat March 7-8 in Hesston, Kan. "We pray for the peace of Jerusalem, as well as Iraq, North Korea and all other nations," Tieszen prayed. Twenty-nine women who hold area conference leadership positions attended the retreat.

Seven CPT workers expelled from Iraq

CHICAGO—Three days after seven Christian Peacemaker Teams workers were expelled from Iraq, the remaining nine CPT members left the city on April 1. The group had been in Baghdad as a peaceful presence in the face of war.

Because communication with Baghdad had been knocked out, staff at CPT headquarters in Chicago says details are sketchy as to why the workers left. "It sounds like there were a lot of reasons, including feeling constrained by the Iraqi government," says spokesperson Mark Frey.

The workers were going to Amman, Jordan, to regroup. Frey says they have not ruled out returning to Iraq.

On March 29, seven CPT workers were ordered out of the country by their Iraqi government-assigned "minder" after they left their hotel for a meeting in another hotel, documenting destruction between the two sites. No reason was given for the expulsion.

During the trip to the Jordanian border, one of the group's three taxis blew a tire and turned over. Weldon Nisly suffered broken bones, was treated at a clinic in Rutba, Iraq, and hospitalized in Amman, Jordan. Kindy received a gash on his head that required 10 stitches. He was also treated in Rutba but without anesthesia. The 12-year Iraqi embargo coupled with a coalition attack on the area's main hospital three days earlier had left many medications unavailable.

The CPT workers still in the city had been keeping a 24-hour vigil at a downtown water-treatment plant adjacent to a hospital and visited clinics, orphanages, churches and mosques. Since the outbreak of the war, the team had also visited families whose homes had been bombed.—*CPT News Service*

MDS, MHS to train crisis support workers

AKRON, Pa.—The events of Sept. 11, 2001, underscored that catastrophes can affect more than just buildings. So Mennonite Disaster Service (MDS) and Mennonite Health Services (MHS) have joined together to develop a registry of volunteers prepared to respond to emotional needs following natural or intentional disasters.

Known as crisis support workers, the volunteers are being trained to provide support for individuals who have experienced a crisis situation. In the event of a terror alert, MDS will call on these volunteers to work with affected Anabaptist congregations and their communities.

"Sept. 11 raised the expectations of MDS," says MDS executive coordinator Tom Smucker. "Our constituents are beginning to understand that disaster response is more than chain saws, mud buckets and sandbagging."

MHS is a network of more than 60 Mennonite-related health and human services organizations, many of which employ professionals with qualifications for crisis support work. "There is an understanding [among constituents] that there are some people here who have an expertise in sorting out chaos," says crisis support worker Ed Barkman.

The first crisis support worker training was held in February and added 13 names to the MDS-MHS registry.—*MDS News Service*

Southern California church leader dies at 64

LOS ANGELES—Billy Irvin, a Los Angeles pastor and board member of several denominational organizations, died Feb. 20 at the age of 64.

Irvin was born in Ithaca, N.Y., but eventually moved to Southern California. In 1981, he joined Family Mennonite Church in Los Angeles, where he was a choir member, taught Sunday school and occasionally preached. That led him to become pastor of Prince of Peace Anabaptist Fellowship, where he was serving at the time of his death.

In addition to his congregational ministries, he served on the boards of the African-American Mennonite Association, Mennonite Central Committee U.S. and West Coast MCC. He also worked with the Center for Anabaptist Leadership, based in Pasadena, Calif.

Insurance company reports year of growth

NEW HOLLAND, Pa.—Goodville Mutual Casualty Company grew more than 31 percent last year, aided in large part by the closing of another Mennonite-related insurance program.

President Herman D. Bontrager says that much of the growth came from policy holders who transferred to Goodville when Lancaster Conference discontinued its Sharing Programs self-insurance program. He also noted that Goodville's farm owners insurance line grew more than 68 percent in 2002.

Last year Goodville received an A rating from A.M. Best. The company has also maintained a combined loss and expense ratio of 98 percent over the past five years, Bontrager says. The ratio measures losses and expenses against premiums earned, with 100 percent the break-even point.

Goodville made more than $24,000 charitable contributions in 2002. The primary recipients were seven Mennonite colleges and seminaries and eight elementary and secondary schools.

The company provides personal, light commercial, farm and church insurance packages with 600 agents in nine states. Goodville has assets of $64.2 million.

MCC photo by Deborah Fast

He who has ears . . . Staff member Samir Abu Dreiya assists 9-year-old Bashir Hassouneh, the first resident of the Holy Land Institute for the Deaf's deaf-blind unit. The institute, located in Salt, Jordan, is supported by Mennonite Central Committee's Global Family sponsorship program. The deaf-blind unit now has three children, with capacity for as many as 12.

EMU vice president leaving position

HARRISONBURG, Va.—Patricia S. Helton, vice president for student life at Eastern Mennonite University (EMU) in Harrisonburg since 1992, has announced her resignation, effective April 30. She has become associate provost for campus life at the University of Denver.

Helton came to EMU in 1986 as a physical education instructor and volleyball and softball coach. She holds a bachelor's degree from Oklahoma City University, a master's degree from Stephen F. Austin State University and a doctorate from the University of Florida.

May 4 is Stewardship Sunday.

Cucumber faith

Lessons about faith from Guatemalan neighbors

by Jennifer L. Esbenshade

For all of them have contributed out of their abundance; but she out of her poverty has put in all she had to live on.—Luke 21:4

Elvira sat on a tattered hammock that swung gently over the dirt floor of her house, her youngest child nestled against her breast. On that warm morning in the jungles of Guatemala, we sat and talked together about the day, the corn, her children's health. Elvira mentioned how little extra her family had had to eat that year. The corn and beans had done well, but there hadn't been much else. She then proudly showed me her little garden where they had been "blessed" with a scant crop. As I looked over the weedy plot, I saw that the harvest was over, all except for a small cucumber plant in the back corner that had two green cucumbers dangling from the vine. Elvira reached in and picked those, the last of her meager harvest, and handed them to me. I said her large family should keep them; they needed them more than my husband and me. But she insisted. Despite the scarcity, she wanted to share.

Elvira reached in and picked those, the last of her meager harvest, and handed them to me. I said her large family should keep them; they needed them more than my husband and me. But she insisted. Despite the scarcity, she wanted to share.

To me, this was a supreme act of generosity. Elvira lives in a community of "returned refugees," Guatemalans, mainly indigenous, who had fled to Mexico during the long civil war. These refugees left everything—literally everything—behind to escape with their lives. After waiting years for the violence to cease, they came back to Guatemala to start again, in a different area, since their ancestral land was long gone. These strangers from different ethnic groups and languages came together in a community called La Esmeralda to carve out a better life in the midst of poverty.

Continued on page 10

Continued from page 9

The teachings of Jesus: As I looked at those cucumbers, I couldn't help but reflect on this tangible, simple act of generosity. Every two weeks my husband or I made the three-hour trip to a local market where we could purchase a cucumber for a little over a dime. Even as volunteers with Mennonite Central Committee, we could purchase just about anything we wanted in that market. But no cucumber there could replace the gift from Elvira. And no cucumber could ever have taught me more about the teachings of Jesus.

After living in the developing world, I understand better what living my faith really means because of the examples of my neighbors.

During Jesus' lifetime, he surrounded himself with the poor, the uneducated, the "meek" of the earth. I knew this to be true, but spiritually it meant nothing, since I had never been surrounded by such people in my comfortable U.S. life. Many times I had wondered why Jesus chose such people. Often he had to take his disciples aside to explain his parables (Mark 4:34).

I wanted this faith that understood the bounty of God's provision, that was lived out practically, that trusted so completely.

I understood Jesus' frustration. One indigenous man told me you have to explain something seven times for it to be understood. I was the "learned" development worker aiding the poor masses.

Strangely these uneducated poor around Jesus had a greater role in the formation of the Christian faith than the "learned" of the time. Jesus said, "I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent" (Matthew 11:25). Despite Jesus' frustration with the disciples, despite their inadequacies, the church was built on this foundation. God revealed wisdom to the lowest, the least educated, not the "wise and the intelligent." Jesus went to the fishermen, tax collectors and prostitutes, not the Pharisees and Sadducees, the most educated of the day. If Jesus were to walk the earth today, he would be among the subsistence farmers and housewives in communities like La Esmeralda, not the university-educated professionals of the United States.

Although the disciples sometimes missed the most obvious of Jesus' messages, their responses often demonstrated the depth of their desire to understand and make their faith real. After Jesus explained the need to forgive a brother seven times in a day, the disciples responded with, "Increase our faith" (Luke 17:5). They recognized that such a teaching could not be grasped intellectually but was a matter of faith.

After Jesus' repetition of the same concept, often seven times as well, the disciples and his other followers slowly comprehended his teachings. They also sought practical ways to apply their new faith. They understood their faith would not have meaning without action, for they saw that Jesus' actions matched his teachings. They knew their actions would have to match their faith.

Spiritual scarcity: I could not grasp the gift of the cucumbers. My cultural upbringing and immersion in a capitalist system taught me to guard what was mine. In a society that has more abundance than any other, greed still rules. I had learned that you share only if you can guarantee you will have more than enough. More often than not, our Christian faith does little to counteract this mindset. Our abundance produces spiritual scarcity.

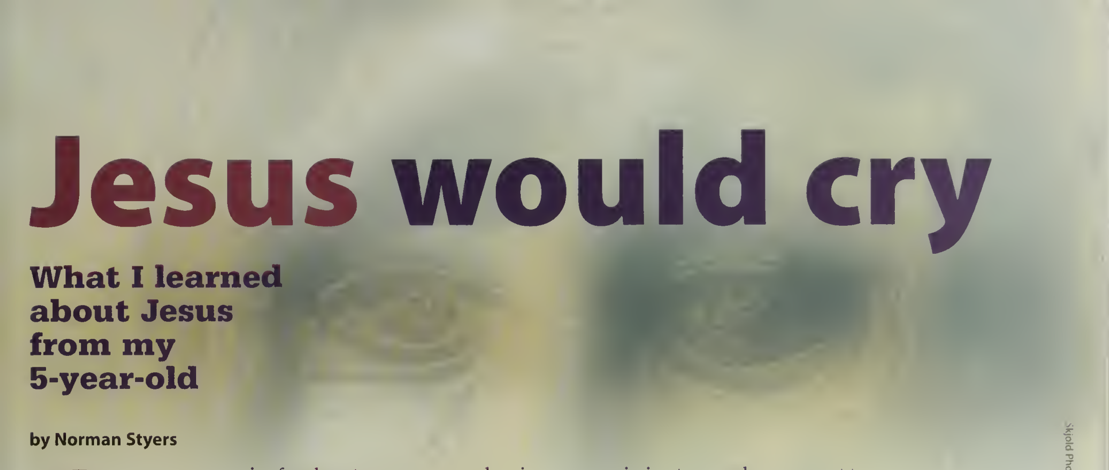
Here was Elvira, a woman who could not guarantee she would have enough, a woman who had lost everything, giving me the last of her harvest. The scarcity that surrounded her produced a spiritual abundance that allowed her to give freely, just as Jesus had commanded.

I found myself saying, "Increase my faith, Lord." I wanted this faith that understood the bounty of God's provision, that was lived out practically, that trusted so completely. I wanted this faith that had been more fully revealed to the poor, who have "eyes to see" and "ears to hear" the depth of Christ's message.

Is it any wonder the church is experiencing its greatest growth in the South, the area considered the poorest and least developed, while the church in the North is stagnant? These are the people who so clearly see God, almost touch God, in their daily lives, while we in our abundance often feel so removed from God's presence. Intellectually it made no sense to give away that food, but spiritually it was the least she could do for a friend. I wondered if I could have done the same in her situation. I realized I had much to learn.

I smiled at Elvira and gave her a sincere thank you. Those were the best cucumbers I ever ate.

Jenn and Wade Esbenshade are Mennonite Central Committee workers in a returned refugee community in Peten, Guatemala. They are members of New Holland (Pa.) Mennonite Church.



Skjold Photographs

Jesus would cry

What I learned about Jesus from my 5-year-old

by Norman Styers

Our young son cries for almost any reason, often one known only to himself. The things that constitute a major crisis when you're 5 don't seem that important to most adults: the color of your cup, making sure your door is shut just so or how the carrots are arranged on your plate.

Once he was escalating toward a full-scale tantrum because someone else had turned off the TV, a task he coveted for himself. I decided, God help me, to reason with him. (I know other parents out there are shaking their heads, but it worked once, and I keep trying.) "Josh," I asked, "is this really worth crying about?"

He managed to be tearful and confident at the same time as he answered, "Jesus would cry."

Although I am trying to help him learn some Bible verses, I've delayed introducing him to John 11:35, "Jesus wept."

I don't know if my son has ever heard the slogan "What would Jesus do?" It seems to be losing some of its popularity. I see fewer bumper stickers and other merchandise that display it. That's unfortunate because most of the time it's a good question and often a good guide to how we should conduct ourselves. The apostle Paul said we should walk as he walked. But the danger is that we, like my 5-year-old, will let our conduct shape what we think of Jesus instead of the other way around.

"Who do you say that I am?" Jesus asked. Our answer discloses who we are. What we think of Jesus says a lot about ourselves but often little about who Jesus actually was and is.

This is easy to see if we look back at two centuries of scholarship devoted to "the quest for the historical Jesus." It seems the harder a scholar tries to find the real Jesus, the more determined he is to step outside his own beliefs and cultural prejudices, the more completely he is ensnared by them.

Faults that are obvious in others are harder to see in ourselves. We all have a tendency to make Jesus into our image, so that he becomes someone who gives us permission to cry when we want to throw a tantrum, who endorses whatever our pet cause happens to be. One of our human limitations is that we can never entirely shake the tendency to do this. Our best friend in avoiding this spiritual danger is the Bible—all the Bible, not just a few favored passages or stories we happen to like. We need to train ourselves to pay special attention to the parts of the Bible we don't like and to those sayings of Jesus not congenial to us.

For example, I dislike Jesus' command, "Give to anyone who asks you," an instruction that, if followed fully and literally, will be irresponsible at best and probably destructive. I have kids to support, and what they ask for is enough to make me shudder. Jesus must have intended that we apply this judiciously and sensibly. But by the time I temper his command with all the exceptions and qualifications I think it needs, he might just as well have never said it because I've persuaded myself to do pretty much what I would have done anyway. At some point I've gone wrong, turned Jesus into merely a version of myself. I've done the same thing my son tried to do, only more subtly.

Instead of speculating on what Jesus might do if he somehow appeared in our time and place, perhaps we should ask ourselves what he has told us to do.

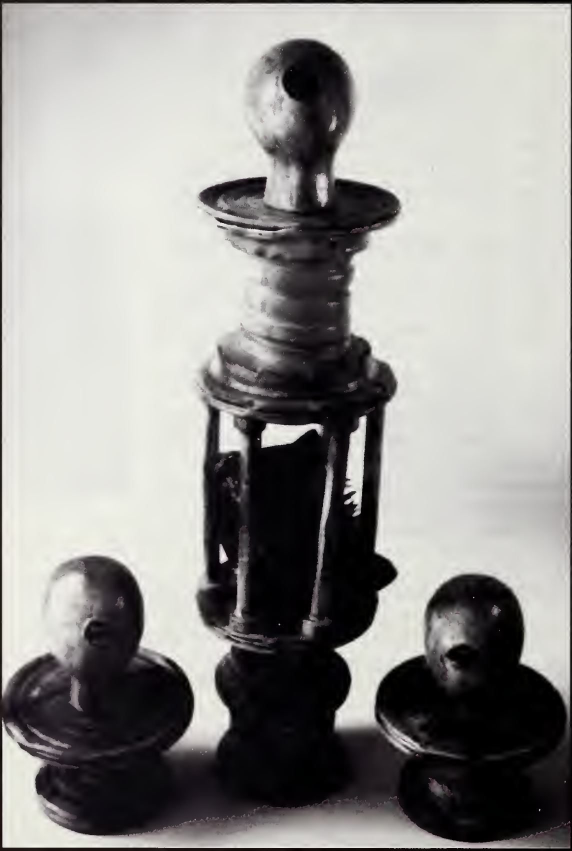
As the error is similar, so the cure is similar. I told my son that Jesus, instead of crying, would be obedient. Perhaps we should be obedient also. Instead of speculating on what Jesus might do if he somehow appeared in our time and place, perhaps we should ask ourselves what he has told us to do. Perhaps a better question than "What would Jesus do?" is "What does my Lord command?"

Norman Styers lives in Oklahoma City.

Saving face

Do we practice hypocrisy?

by Herb Weaver



Years ago, when one of my daughters was 4 years old and faced with mild interrogation about some misbehavior, she said, “Oh my, I must have lost my head for a moment.” This statement conjured up visual images that I stored in my mind’s “art archive.”

The ceramic sculpture “Saving Face” (at left) reflects this image. When faced with the task of defending ourselves emotionally we often seek refuge through witty remarks and superficial expressions. All too often we try to hide our feelings and create an image that enhances our position. Jesus tells the Pharisees that “you also on the outside look righteous to others, but inside you are full of hypocrisy and lawlessness” (Matthew 23:28).

In varying degrees, we fill our insides with items inappropriate to share with our Christian community. Whether or not these secrets are “hypocrisy and lawlessness” is another matter, but we struggle nonetheless to maintain a certain Christian representation.

I intend “Saving Face” to bring truth to the surface. If one feels angry, should they not allow anger to speak? Or consider the “cry for help” often shielded from those who would assist. Even joy and happiness are at times covered up when our light should be shining through.

The core of our faith—that Jesus took the fall to save our face, so to speak—should be proof enough that in developing personal relationships, we need to thrust aside artificial facades and form communities that foster honest exchange in thought and deed.

Herb Weaver lives in Bethany, W.Va.

Amish farm with girl

by Shari Wagner

so much depends
upon
seven hundred brown and white
pullets running through tall
grass and your bare feet, your
face splashed by light
as if you dove
under the rush of the pump
and came up for breath
all in love with the world, every
inch of five acres, the elm
with its rope swing grazing
the sky and fields tilting
in every direction. The dirt
is alive and nothing will deter it
from raising its brood
of petals and thistles, and you
wouldn't say it in so many words
but you know nothing makes sense
by itself, but by how it crosses
a path or slants toward a roof.

So much depends then
upon
the corn *glazed*
with rain and you
in a plain blue dress
a few shades bolder
than the sky.

Shari Wagner lives in Carmel, Ind. The words in italics are from "The Red Wheelbarrow" by William Carlos Williams.

Taxing questions for peace

In memory of war's victims, a Mennonite couple does not pay war taxes.

by Earl and Pat Hostetter Martin

Em Trinh was so shy she hardly said a word the first weeks she lived in our house. But she loved our babies Lara, 2, and Minh, newly born, who were less threatening. Trinh carried them on her hip for hours. After six months together, one night after dinner by candle light, Trinh finally trusted this American couple enough to tell about her mother.

"I was out in the rice field weeding when I heard the silver flying machine. Oh, scared, how scared I was. I ran to the fence-row dike to take cover. The plane shrieked over again. It was a Phantom. I saw the big bomb tumbling to the ground. Then the explosion in the direction of our village. And the fire, the bright orange fire, and the black smoke. I knew it was the fire bomb. What they called napalm. I trembled. When the plane flew away, I managed to get up and run home to the village. I ran down the path toward home, but our house was consumed by the flames. I found my sister and cried, 'Mama, Mama, where's Mama?' But my sister just pointed to the house and shook her head."

When the plane flew away, I managed to get up and run home to the village. I ran down the path toward home, but our house was consumed by the flames.—Em Trinh

We wish we could say that the death of Trinh's mother stood as a rare occurrence in the Vietnam War. Unfortunately we carried in our arms too many war victims. Of the estimated 3 million deaths in that war, more than half were civilian noncombatants. That is the nature of wars fought with long-distance weapons and aerial bombing, as we again have learned in more recent wars.

Once again we sit poised over our 1040 Income Tax Form. Once again Caesar asks for more money to provide more weapons—this time to launch a war in Iraq. Even the Pope and nearly all the major Christian denominations in the United States, not just those in the historic peace church tradition, have said this is not a just war. We know 25 to 35 percent of our tax money will go to support the machines of war that have taken the lives of our friends. In the current hi-tech war-making, Caesar covets our dollars more than our bodies.

We agonize in our consciences. If a man were to run into our house and demand we give him a knife because he wants to go kill our neighbor, would we give it to him? Of course not.

Is it different if it is Caesar who asks for that knife? What shall we give Caesar? Anything Caesar asks for? Or only what belongs to Caesar? What does belong to Caesar? We try to seek the mind of a compassionate Christ in this dilemma. Within our souls we feel we cannot willfully put that knife into the hands of those who will bring harm and death

If a man were to run into our house and demand we give him a knife because he wants to go kill our neighbor, would we give it to him? Of course not.

to friends—known and unknown—around the world.

Once again we fill out our 1040 Tax Form correctly, but again we write a letter to the Internal Revenue Service—and government officials—to explain why we cannot pay some or all the military percentage of our income tax. We explain that we direct our monies instead to our church's relief and development programs. Such efforts, we believe, build sustainable, peaceful lives for people around the world and probably do more to engender good will and security for Americans than any war. Under biblical principles and under the principles of the Nuremberg War Crimes Tribunals after World War II we know we cannot hide behind the inhumane orders of an official or even a government. Each of us is ultimately responsible to God and our fellow human beings for our actions.

The IRS sends us notices of "unpaid taxes." Eventually they may freeze our wages or bank account in order to seize the money. (Under the "aiding and abetting" considerations, it feels different to us whether the man seizes the knife from our kitchen or we give it to him without protest.) Sometimes the IRS has not followed through. We especially salute our friends who live under the taxable income level as a way of affirming life and walking lightly on the earth.

When our international friends hear there are Christians who withhold even a token amount of the "military tax" as a cry for peace, many of them—including friends of other faiths—have expressed appreciation that Christians here are ready to witness in this way for a God of peace.

Earl works as a carpenter and Pat in the Conflict Transformation Program at Eastern Mennonite University in Harrisonburg, Va.

Humus

by Maureen Tolman Flannery

All that remains when the best has been used,
the petals of a rose, once scented, now left to
decompose, the core, the pit, the rotten spots,
what was left on the plate or in the pot,
mulch that's hot with fermenting,
what's spilled or spoiled, or past its prime,
overripe fruit, fungus, waste with mold and slime,
bloated bodies of something dead,
what's been alive but could not stay
now fallen to transformative decay,
the hay that will not become the cow,
that even with four stomachs she cannot digest,
the reject molecules of every form of life.

At some point the very dregs of matter—
waste, dung, slag—putrefying,
purify, become the very stuff of newness,
that which life begins in. And there, at that moment,
in the soil, in the soul, in the course of a life,
is the Christ.

Maureen Tolman Flannery lives in Evanston, Ill.

RESOURCES

The MCC U.S. Washington Office Global Economic Justice Packet is available from Mennonite Central Committee U.S. The packet covers such issues as trade policy, international debt, environmental concerns, development aid and economic sanctions. Materials also include biblical reflections, worship resources and advocacy suggestions. To order a copy call 717-859-1151, 888-563-4676, or email twk@mcc.org.

Life's Worth: The Case Against Assisted Suicide by Arthur J. Dyck (Eerdmans, 2002, $20) outlines a Christian response to assisted suicide, showing why faith demands faithfulness even unto the end—on the part of both the dying and those who care for them.

God's Nomads: Stars & Promises by Wes Hamm (Faith & Life Resources, 2003, $169.99) is a vacation Bible school curriculum. It teaches children how God surprises us by bringing new hope in hopeless situations. Through stories, drama, worship, music, Bible memory work and hands-on activities, children will learn how God is calling each of us to a life of faithfulness. To order go to www.mph.org/vbs or call 800-245-7894.

The Meaning of Tough: Using Wealth and Power by Leonard Beachy and **Sex and Faith: Celebrating God's Gifts** by David Boshart (Faith & Life Resources, 2003, $5.99 each) are the two latest booklets in the Closer Than a Brother series. Each booklet is designed for men 40 to 60 and includes five sessions, with leader's tips at the end.

100 Native Americans Who Shaped American History (Bluewood Books, 2002) includes 100 one-page biographies, photos, maps, a timeline and an index. Order from Bluewood Books, 38 S. B St., Suite 202, San Mateo, CA 94401, 650-548-0754.

Way to Live: Christian Practices for Teens, edited by Dorothy C. Bass and Don C. Richter (Upper Room Books, 2002, $16), offers perspectives and stories from 18 teens and 18 adults about how to make living a Christian life real.

Musings on the Sermon by Alvin G. Ens (2002, $14) consists of free-verse poems in response to the Sermon on the Mount. Order from Ens at 3947 Paradise Place, Abbotsford, BC V2S 8E3, 604-859-5171, aliens@shaw.ca.

Gateway Films, P.O. Box 540, Worcester, PA 19490, www.visionvideo.com, offers these three videos, each presenting a debate at the Faith and Science Lecture Forum: **Is There Meaning in Evil and Suffering?** (2002, $19.99, 163 minutes); **What Is the Evidence for/against the Existence of God?** (2002, $19.99, 155 minutes) and **Who Is the True Jesus?** (2002, $19.99, 154 minutes).

Confronting the Horror: The Aftermath of Violence by Wilma L. Derksen (Kindred Productions, 2003, $17.50) addresses the personal and justice issues encountered after a violent act. Derksen, whose daughter was murdered, writes especially for victims of crime, their friends and family, and service providers. To order call 800-545-7322 or email custserv@kindredproduction.com.

How to Be a Perfect Stranger: The Essential Religious Etiquette Handbook, edited by Stuart M. Matlins and Arthur J. Magida (SkyLight Paths, 2003, $19.95), helps well-meaning guests feel comfortable, participate to the fullest extent possible and avoid violating anyone's religious principles—while enriching their own spiritual understanding.

Spiritual Perspectives on Globalization by Ira Rifkin (SkyLight Paths, 2003, $16.95) surveys the religious landscape's views on globalization, explaining the beliefs that motivate spiritual leaders, activists, theologians, academics and others involved on all sides of the globalization issue.

Journeys of Simplicity: Traveling Light With Thomas Merton, Bashō, Edward Abbey, Annie Dillard & Others by Philip Harnden (SkyLight Paths, 2003, $16.95) offers 40 vignettes of those who have traveled light in life. Lists include what Henry David Thoreau took to Walden Pond, what Thomas Merton packed for his final trip to Asia, what Annie Dillard keeps in her writing tent and what an impoverished cook served M.F.K. Fisher for dinner.

When the Trees Say Nothing: Writings on Nature by Thomas Merton, edited by Kathleen Deignan, with drawings by John Giuliani (Ave Maria Press, 2003, $15.95), reveals Merton's approach to ecology as a spiritual issue that exposes the degree of human alienation from the sacredness of the planet.

Rest Your Dreams on a Little Twig by Joyce Rupp (Ave Maria Press, 2003, $14.95) uses poetry to share her awakening to the spiritual realities in nature, affirming the inner journey and challenging the way we live.

Living Forward: Perspectives on Reaching 'a Certain Age' by John F. Smith (Ave Maria Press, 2003, $11.95) encourages people at retirement age to discover that the joy of growing older lies not in looking back but in living forward, fully in the moment.

Coaching Character at Home by Michael Koehler (Ave Maria Press, 2003, $14.95) affirms the role of parents as character builders and shares seven strategies for success: connectedness, control, commitment, consistency, cooperation, conscience and competition.

God Knows Grandparents Make a Difference: Ways to Share Your Wisdom by Priscilla J. Herbison and Cynthia Tambornino (Ave Maria Press, 2003, $11.95) encourages grandparents with practical suggestions and shared stories.

Let Me Sow Love: Living the Peace Prayer of St. Francis by James E. Adams (Ave Maria Press, 2003, $10.95) weaves Scripture and reflections to highlight the themes of St. Francis, with questions to guide the reader in quiet prayer.

Savoring God: Praying With All Our Senses by Kathleen Finley (Ave Maria Press, 2003, $12.95) leads readers through a variety of five-part prayer exercises to help use objects in nature as well as personal everyday objects as touchstones for prayer.

Kids and Blessings: Living the Beatitudes by Eleanor Snyder and Sandi Hannigan (Pandora Press Canada, 2003, $75 Cdn.) is a creative curriculum suitable for vacation Bible school, Christian education programs, midweek programs, day camps or intergenerational programs. It invites children to follow Jesus' way in pursuit of happiness. It includes a blessing song, Bible memory, litanies and worship visuals. To order contact www.pandorapress.com or bookshop@pandorapress.ca.

Everyday Apocalypse: The Sacred Revealed in Radiohead, The Simpsons and Other Pop Culture Icons by David Dark (Brazos Press, 2003, $13.99) calls us to imagine apocalypse as a more "watchful way of being" in the world. He draws on the wisdom of popular culture to expose the "moral bankruptcy of our imaginations."

Cain & Abel: Finding the Fruits of Peace by Sandy Eisenberg Sasso (Jewish Lights, 2003, $16.95 plus $3.75 for shipping) draws from the ancient Bible story to show parents how to explain to children that emotions and ideas sometimes lead to conflict on many levels. It includes full-color illustrations by Joani Keller Rothenberg. Order from Sunset Farm Offices, Route 4, P.O. Box 237, Woodstock, VT 05091, or call 800-962-4544.

How Much Is Enough? Hungering for God in an Affluent Culture by Arthur Simon (Baker Books, 2003, $11.99) examines the way our culture turns our hearts and minds away from God toward short-lived satisfaction and focuses on the fact that God wants us to celebrate life fully through Jesus Christ.

The Blindfold's Eyes: My Journey from Torture to Truth by Sister Dianna Ortiz with Patricia Davis (Orbis Books, 2003, $25) offers an unforgettable portrait of the psychological and spiritual impact of torture and how faith can overcome violence and fear.

Associated
Mennonite
Biblical
Seminary

AMBS window

A new generation of church leaders

Spring 2003
Volume 13 Issue 2

2 Church Leadership Award helps people prepare for ministry
3 What they're doing now
4 President's Window
Panorama

A new generation of leaders for the church is being formed for ministry at AMBS.

One of the ways AMBS seeks to make it possible for people with gifts for ministry to prepare for church leadership is by providing full-tuition scholarships.

Each year AMBS offers the Church Leadership Award to one or two incoming students who have gifts for leadership in the church.

The people featured in this issue of *AMBS Window* are all recipients of the AMBS Church Leadership Award.

I have been blessed since leaving AMBS last fall. Being pastor at Zion Mennonite Church in Hubbard, Oregon, feels like arriving home for me. But this wasn't really a surprise. I sensed a spirit of warmth and caring from the very beginning here. The surprise has been how quickly I adapted to the role of being pastor. I am quite thankful for all I learned at AMBS and for the experience I gained as an intern working with the people of Hively Avenue Mennonite Church. These experiences left me well prepared for meeting the challenges of this sometimes difficult, but usually wonderful vocation.

Todd Lehman, pastor, Zion Mennonite Church, Hubbard, Ore.; he anticipates receiving a Master of Divinity in May 2003.

What blessing or surprise have I received during my first four years in ministry? There are so many more than one:

- God's grace is sufficient.
- It is a profound privilege to participate in the lives of the people of the congregation.
- Preaching is a mystery: I can never anticipate how a sermon will be received.
- I serve a wonderful congregation, one with diversity and wisdom and spontaneity.
- There is not enough laughter at ministers' meetings.
- Teaching has gotten easier.
- I kind of enjoy being called "Rev" (not "Reverend")
- God's grace is sufficient.

Anita Yoder Kehr, Master of Divinity 1998, pastor, Berkey Avenue Mennonite Church, Goshen, Ind.

Mary E. Klassen

Supporting gifted students

Church Leadership Award helps people prepare for ministry

Encouraging gifted people to answer the call to ministry requires not only shoulder-tapping and affirmation. It also means supporting them financially as they prepare for church leadership.

The AMBS Church Leadership Award is a full-tuition scholarship for students who have strong gifts for ministry. Randall C. Miller, director of admissions and financial aid, says the people who apply are people who "care about and have a vision for the church. They have a strong faith to build on and are willing to think in new images for what the church might be."

Because AMBS is able currently to offer no more than two new Church Leadership Awards each year, Randy says deciding who receives the award is "the most excruciating and enjoyable decision that I'm a part of each year."

In the near future, AMBS will seek additional funds to offer more of these full-tuition scholarships. ●

A new generation of church leaders *(cont.)*

I started my first pastorate just a few months ago. My congregation has begun our relationship by giving me an incredible blessing: the gift of time. My primary assignment for my first six months is to spend time with people, learn to know their names and hear their faith stories and growing edges. Though I attend committee meetings and have some specific tasks, mostly I'm freed for long, leisurely conversations with folks about their faith longings for themselves and for the congregation. Not tied to major worship responsibilities, I can spend Sunday mornings building friendships with the children and youth. I can't imagine a better way to become a pastor.

Rachel Miller Jacobs, Master of Divinity 2000, pastor of Christian formation, Kern Road Mennonite Church, South Bend, Ind.

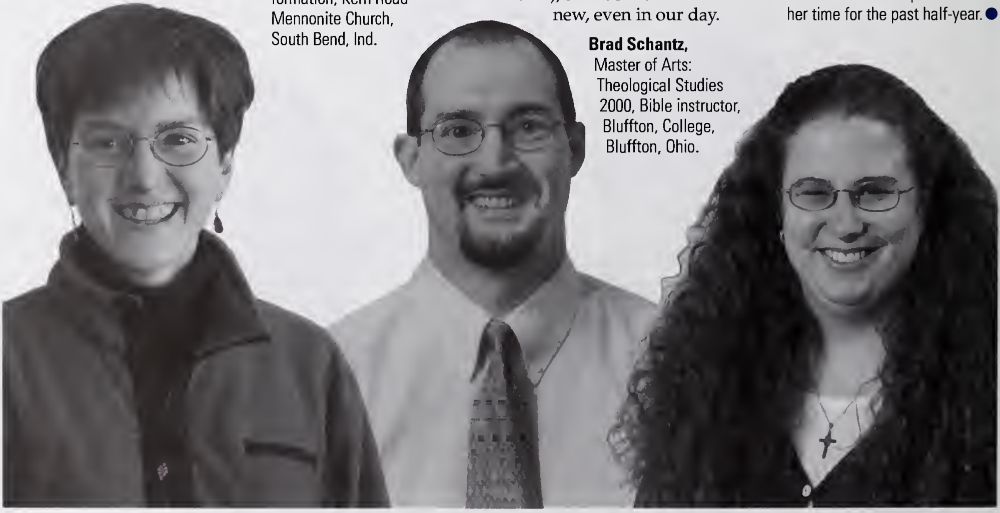
One of the biggest surprises about teaching religion at a church college has been how "pastoral" it requires me to be. Regularly, in the process of in-depth study of the Bible, students discover that the Bible doesn't always say what they assumed it said. In those moments, the nearest outlet for their surprise and frustration is frequently the teacher—me. Yet it is also those moments (sacred ones, I am sure) that repeatedly challenge and bless me, as I strive to affirm for them (and myself!), that God is alive and new, even in our day.

Brad Schantz, Master of Arts: Theological Studies 2000, Bible instructor, Bluffton, College, Bluffton, Ohio.

It was a Friday night at the Inloophuis. A dozen teenagers and a handful of adults were painting banners in protest of U.S. threats of war. Two of our neighbors, originally from Iraq, created a banner in Arabic, which proclaimed in a graceful, sloping hand: "No War Against Iraq." As I stood surrounded by these messages of peace carefully lettered in Dutch, English and Arabic, I felt something akin to Pentecost: many tongues but one spirit; many gifts but one body; many cultures but one wish —for peace which passes understanding.

The next day we went to Amsterdam and held our banners high.

Jackie Wyse, Master of Divinity 2002, serving under Mennonite Mission Network in the Netherlands. The Inloophuis is a drop-in center in Almere where Jackie has spent much of her time for the past half-year. ●



Mary E. Klassen, Steve Echols

Mary E. Klassen

Heidi Siemens-Rhodes is a student assistant for the admissions department, working with Randall C. Miller, director (pictured with her), and Denise McOwen, administrative assistant. Heidi is originally from Kalona, Iowa.

Passing the affirmation on to others

When Heidi Siemens-Rhodes learned she had been chosen to receive the Church Leadership Award, she wrote to AMBS: "In October 2000 my husband, Mitch, and I visited the Goshen area, after having returned from three years in Japan. As Goshen College students we had attended Berkey Avenue Mennonite Fellowship, and while in Goshen that October, we visited Berkey. It was wonderful to see Anita Yoder Kehr, who had been a student at AMBS when we left Berkey, actively participating in church leadership."

Heidi wrote that just after that visit, she learned that Anita had affirmed her as someone with gifts for ministry and recommended that AMBS contact her. "This affirmation sparked in me the beginning of a desire to see where such a path would lead me." Thus Anita, who was the first recipient of the Church Leadership Award (see page 1), played a part in Heidi considering seminary and God's call to ministry.

There are easy ways to tell AMBS about someone's gifts for ministry. Send the information to the AMBS admissions department, admissions@ambs.edu or 1 + 800 964-2627. Or send it through the web site: **www.ambs.edu,** following links to *Friends* and *Recommend a Student.* ●

Mary E. Klassen

Bryce Miller, a second-year student from Orrville, Ohio, is in the Master of Divinity program. A recipient of the Church Leadership Award, Bryce is currently a pastoral intern at Hively Avenue Mennonite Church in Elkhart. At a recent Sunday carry-in meal, he and the Hively deacons, including Deb Byler (MDiv 1999, at left) met with people wishing to join the congregation. Mick Sommers (MDiv 1988) is pastor of the congregation where Todd Lehman and Jackie Wyse also were pastoral interns.

Church Leadership Award recipients

What they're doing now

Anita Yoder Kehr, MDiv 1998, pastor, Berkey Avenue Mennonite Church, Goshen, Ind.

Rachel Miller Jacobs, MDiv 2000, pastor of Christian formation, Kern Road Mennonite Church South Bend, Ind.

Brad Schantz, MATS 2000, Bible instructor, Bluffton College, Bluffton, Ohio

Valerie Smith, MDiv 2000, serving with Mennonite Central Committee in Bosnia

Todd Friesen, MDiv 2000, pastor, Lombard Mennonite Church, Lombard, Ill.

Jeff Williams, MDiv 2002, associate pastor, Nappanee Brethren in Christ Church, Nappanee, Ind.

Jackie Wyse, MDiv 2002, serving in the Netherlands under Mennonite Mission Network

Elizabeth Landis, completing a MAPS degree, bullying prevention coordinator, Octorara Area School District, Chester County, Pa.

Todd Lehman, will receive an MDiv in May 2003, pastor, Zion Mennonite Church, Hubbard, Ore.

Bob Brenneman, director of CASAS (Central American Study and Service) in Guatemala City, Guatemala; plans to return to studies this fall

Bryce Miller, AMBS student (MDiv)

Heidi Siemens-Rhodes, AMBS student (MDiv)

Zachary Walton, AMBS student (MATS)

Key to degrees:
MDiv: Master of Divinity
MAPS: Master of Arts:-Peace Studies
MATS: Master of Arts: Theological Studies ●

Study Tour

Africa 2003: Mission and Peace

July 30–August 16

Explore issues of mission and peace with Mennonites in Ethiopia and Congo and with Brethren in Christ in Zimbabwe.

Tour leaders:
Walter Sawatsky and Ted Koontz, AMBS professors.

See www.ambs.edu and enter *Africa tour* in the search box.
Or check the Menno Travel Service site: http://www.mtstravel.com/mwc/mwctourAMBS.html.

Registration deadline: April 30.

President's Window

I thank God that Mennonites can talk positively about leadership again. For a generation or more, many churches in North America were in such reaction against the real or perceived authoritarianism of our forbears that we did not allow congregational leaders to lead. Gifted people who felt called to leadership tended to avoid church office. The church suffered. I am grateful now to see pastors and denominational leaders claim authority and use power.

Jesus' last instructions were about authority, power and mission: "All authority in heaven and on earth has been given to me. Go therefore and make disciples …" (Matt. 28:18). "But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses … to the ends of the earth" (Acts 1:8). Without responsible use of authority and without power grounded in relationship to Jesus, the church cannot be missional and will not be strong.

Responsible leaders do not try to solve all the group's problems themselves or single-handedly shape group vision. Instead, they draw in a wide circle of participants and give them tools and guidance to face important challenges and opportunities. Effective leaders steer decision-making processes, state clearly where they stand and maintain communication with all parts of the group (especially when there is conflict).

Jesus was both assertive in leadership and secure enough to share surprising authority with others (e.g., Matthew 18:18). Jesus is the way—not only for right relationship with God, but also for the effective use of authority and power that the church so urgently needs.

"Let the same mind be in you that was in Christ Jesus," Paul said of Jesus' servant leadership (Phil. 2:5). At AMBS we do everything possible to see that students with gifts for leadership receive training in relationship to the assertive and self-emptying Christ—and we urge a new generation of leaders to claim authority for the mission of the church.

– J. Nelson Kraybill

Alumni News

Bev Baumgartner, Master of Divinity 2000, was ordained on March 2 at Lorraine Avenue Mennonite Church, Wichita, Kan. She is chaplain at Schowalter Villa in Hesston.

Anna Janzen, Master of Divinity 1989, earned a Ph.D. from St. Michael's College, University of Toronto, in 2001. She teaches theology and communication and does pastoral work in Munich, Germany.

Ryan Ahlgrim, Master of Divinity 1983, published a book, *Not as the Scribes: Jesus as a Model for Prophetic Preaching* (Herald Press 2001). One of his sermons is in a collection due out this spring, *Keeping the Faith: Indiana's Best Sermons Since 2000* (Guild Press).

Lenea Reimer Geiser, Master of Divinity 1985, has published a book of poetry, *Caught in the Light* (1stBooks Library), reflections on family, nature, self and God.

Panorama

Online courses

In fall 2003, AMBS will offer online the course, **Mission and Peace, The Church's Ministry in the World**. Art McPhee is the instructor. This course is required in all AMBS degree programs. Watch for details on the AMBS web site.

The spring 2004 online courses will be **Corinthian Correspondence,** taught by Jacob Elias; and **Biblical Foundations of Peace and Justice,** taught by Mary Schertz and Perry Yoder.

2004 Lectureship

Miroslav Volf will present the Theological Lectureship at AMBS, Feb. 19–20, 2004. He is professor of systematic theology at Yale Divinity School, New Haven, Conn.

Continuing Education events

Two Continuing Education events are scheduled for summer:

- **Worship Planner; Unlocking the Mysteries of Ordinary Time,** Tuesday, June 10, with Marlene Kropf and Karmen Krahn Fehr.
- **Vision, Identity, and Task: Studies in Ephesians,** August 1–2, with Tom Yoder Neufeld.

For information, see **www.ambs.edu,** and enter "continuing education" (with quotation marks) in the search box.

Pastors Week 2004

The theme of Pastors Week, January 26–30, 2004, will be "The Heart of the Matter: Effective Ministerial Leadership."

Nelson Kraybill, AMBS president, will present a session on "Power, Authority and the Pastoral Vocation." Arthur Paul Boers, AMBS assistant professor of pastoral theology, and two other speakers still to be confirmed will explore how the pastor acts as spiritual guide, as institutional leader and as community developer.

The AMBS web site will share details as they become available.

Spring 2003
Volume 13 Issue 2

The purpose of *AMBS Window* is to invite readers to call people to leadership ministries, and to provide ways for readers to become involved with AMBS through financial support, prayer support and student recruiting.

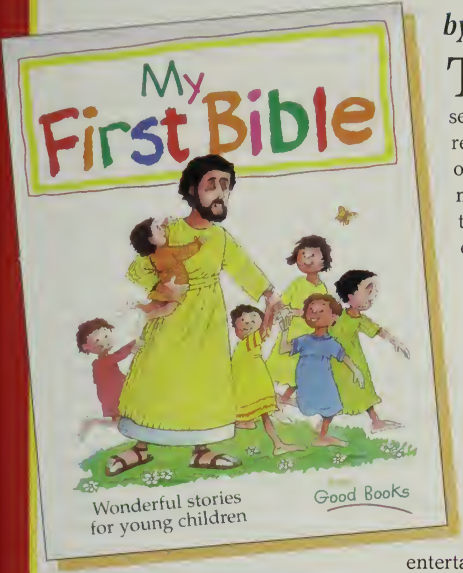
Editor and Designer: Mary E. Klassen

Distributed three times a year as a supplement to *Canadian Mennonite* and *The Mennonite*.

Associated
Mennonite
Biblical
Seminary

3003 Benham Avenue
Elkhart, IN 46517-1999
574 295-3726
www.ambs.edu

My First Bible



by Pat Alexander, with pictures by Leon Baxter

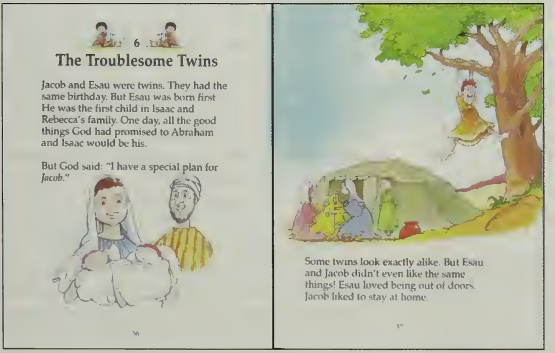
The more than 60 stories in *My First Bible* have been chosen especially and retold for young readers. They have been selected also for their importance in the big story of God to the rescue, which the whole Bible tells. Beginning with the creation of our world by a God who loves and cares for people, they move through the story of the nation of Israel and its leaders to the life of Jesus and what follows. All the great names and great events are here.

My First Bible, with its rhythm and repetition, is ideal for reading aloud with young children, and older ones will enjoy reading it on their own.

Colorful, friendly illustrations reflect the mood and content of each story. They are full of fun and detail that will entertain even the youngest child. The characters are lively and expressive of the human emotions children recognize.

"Witty, cartoon-style illustrations in sunny shades, one or two to a page or across spreads, complement the lively, conversational writing. All the scriptural references are identified by chapter and verse, and an index of key personalities is included. The book reads well aloud."

— School Library Journal



6

The Troublesome Twins

Jacob and Esau were twins. They had the same birthday. But Esau was born first He was the first child in Isaac and Rebecca's family. One day, all the good things God had promised to Abraham and Isaac would be his.

But God said: "I have a special plan for *Jacob.*"

56

Some twins look exactly alike. But Esau and Jacob didn't even like the same things! Esau loved being out of doors. Jacob liked to stay at home.

57

"This Bible is a first step in a lifetime journey of discovery. ***My First Bible*** *lays a foundation — in language and concepts young children can understand — for later Bible study.*

"This beginner's Bible for ages 5-7 is well-written in age-appropriate language and includes delightful illustrations."

— CBA Marketplace

Ages 5-7 • 6 x 7¾ • 480 pages
403 full-color illustrations
$17.99, hardcover

Good Books

At local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and AmEx accepted. Shipping/Handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com

Behind the scenes of convention planning

Jorge Vallejos is director of the Executive Board Office of Convention Planning for Mennonite Church USA.

In deciding where to meet for our biennial assembly, what we should charge and what to do once we are there, our church has to deal with both internal and external forces. Internal forces include schools, program agencies, conferences and congregational members of Mennonite Church USA. External forces include local dynamics of the city where we meet and the meeting industry environment. The economy and world events also have an impact on our convention-planning process. Here I offer a window into how some of these external forces affect our planning process.

During the booming 1990s, cities and counties invested billions of dollars in convention center expansions, new sports arenas and hotels. Meeting planners and tourism officials knew that in order to compete with other cities they needed bigger and better facilities. For those of us involved in convention planning, the '90s were known as a seller's market. Demand for meeting space, especially in large cities, was greater than supply, so they could pretty much charge whatever they wanted, and trade show organizers and associations were willing to pay for it.

When the Internet bubble burst at the end of the '90s, the demand for convention space from dotcom companies, who at the time seemed to be having a large expo almost every day, began to dry up. Add to that the horrific events of 9-11, and the meeting and hospitality industry found itself in a recession. In the months following Sept. 11, 2001, the news media reported the cancellation of many large conventions, which only aggravated an already serious problem in this industry.

Negotiations for Atlanta 2003 were completed in the summer of 2001, so when Sept. 11 occurred we were already locked into a contract. However, we still had the option of going back to them and squeezing them for all we could by threatening to take our business elsewhere unless they gave us better rates. We decided against it because we do not believe that business is simply business. Our business practices also reflect who we are as a people of faith. Besides, since our negotiating team had done its homework, we were able to negotiate hotel rates between $55 and $89 in a city that sees itself as competing with New York and Chicago for meeting business.

> These external forces are clearly things we cannot control. Sometimes they work in our favor and sometimes they do not. But what we can do consistently is conduct ourselves as people of faith and integrity.

In 2002 at least two groups, the Professional Convention Management Association and the Religious Conference Management Association, conducted market studies to determine how bad things were. The studies confirmed the obvious. But they also revealed that throughout this recession and after 9-11 one segment of this market kept meeting: the religious market. Further, the studies showed that religious meetings such as ours now make up a larger share of the hospitality industry's profits.

Cities that did not consider us part of their traditional market (read: We were not willing to pay their exorbitant prices) are now calling and inviting us to consider them for our next convention. We are not used to all this courting since it is not very Mennonite to draw much attention to yourself. But the cities we are talking to, once they learn about our hotel rates with Atlanta, appreciate the fact that we negotiated those rates by being persistent and not opportunistic. They want to work with us and will do whatever they can to have us there.

These external forces are clearly things we cannot control. Sometimes they work in our favor and sometimes they do not. But what we can do consistently is conduct ourselves as people of faith and integrity.

In less than three months, Mennonites from across the United States will meet in Atlanta to celebrate the first-ever assembly and convention for Mennonite Church USA. I look forward to seeing you there. TM

IN THE NEXT ISSUE

- **Raising kids by love and logic**—Frank Albrecht
- **Parent-care crisis**—Muriel Larson
- **Choose humility or face humiliation**—Ted Lewis

Leaders face membership, money issues

Constituency Leaders Council participants report "growing trust of each other."

The Constituency Leaders Council (CLC) meeting March 28-30 reminded leaders that becoming Mennonite Church USA isn't an easy journey, but traveling with each other and God's direction makes the journey possible.

Challenging terrain for the meeting at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., included the implementation of membership guidelines, finetuning the new Firstfruits Funding System and becoming a multicultural church. CLC members also drafted a letter to be sent to President Bush asking that the United States stop the war in Iraq, and they reviewed resolutions regarding abortion, immigration and access to health care.

Amid these challenges and complexities, a growing trust of each other helped the CLC push forward into God's purposes, members said. CLC includes about 90 leaders from the church's 21 area conferences and the various constituency groups. CLC meets twice a year to network, worship and pray together and to advise MC USA's Executive Board.

"I sense less tension surrounding the changes that come with forming a new church and a growing trust among each other," said Susan Sommer, coordinator for Illinois Conference and CLC's incoming vice chair.

The church's growth in becoming a more unified whole was the theme that Jim Schrag, executive director for the Executive Board, stressed as he sought counsel from the CLC on implementing MC USA's membership guidelines and its new funding system.

In written reports sent to CLC members before the gathering, area conference leaders shared how they are resolving issues surrounding variance on MC USA's membership guidelines and teaching positions on homosexuality (see story at right).

"Most encouraging to me during this meeting was hearing how the guidelines are being used, and I think they are working," said Galen Kauffman, moderator-elect for North Central Conference, one of MC USA's five provisional members. "I especially like what I heard about conferences such as Central Plains putting more emphasis on leadership accountability in implementing the guidelines."

Firstfuits funding challenges: The CLC also addressed ongoing complications in the implementation of the denomination's new funding system.

The system is based on the belief that giving should be centered in the congregation and that all parts of the church—households, congregations, area conferences and churchwide agencies—should covenant to give their first and best beyond themselves on a percentage basis so that giving increases as the ability to give increases.

"We feel the system needs some midcourse corrections, but it has a lot of potential," said Schrag. "Firstfruits has brought collaboration between area conferences, agencies and the Executive Board, but we feel less good about the implementation and trouble-shooting role that [we] have done. We have understaffed ourselves for this."

The Executive Board has assigned staff members to specific conferences and hired Phil Bergey, conference executive for Franconia Conference, as a staff associate to help build the capacity of area conferences and congregations.—*Laurie L. Oswald of Mennonite Church USA News Service*

Disciplined discussions about membership

As required by "Membership Guidelines for the Formation of Mennonite Church USA," several sets of area conferences have been discussing the membership status of congregations that belong to both conferences but have been expelled or placed under discipline by one of the conferences. The Constituency Leaders Council heard progress reports from these discussions March 28-30. Jim Schrag, executive director for Mennonte Church USA's Executive Board, described seven different situations and listed the congregations under discussion:

1. Action taken by conference(s) to remove a congregation from conference relationship:
    - Broad Street Mennonite Church, Harrisonburg, Va.
    - Germantown Mennonite Church, Philadelphia
2. Action taken to restore relationships after a disciplinary action:
    - Maple Avenue Mennonite Church, Waukesha, Wis.
    - Oak Park (Ill.) Mennonite Church
3. Action taken to delay
    - Faith Mennonite Church, Minneapolis
4. Resolved by agreeing to disagree:
    - Rainbow Mennonite Church, Kansas City, Kan.
5. No current conference relationship:
    - Atlanta Mennonite Fellowship
    - Richmond (Va.) Mennonite Fellowship
    - Zion Mennonite Church, Canton, Ohio
6. Conference discussions (a variety of processes or decisions that were made several years ago):
    - Ames (Iowa) Mennonite Church
    - Shalom Mennonite Congregation, Harrisonburg, Va.
    - St. Paul (Minn.) Mennonite Fellowship
7. Conferences that have chosen not to act

Schrag asked the CLC, "Is it OK that different conferences come out with different forms of resolution while following the Guidelines?" No consensus emerged in response, but each conference received feedback on its situation(s) in preparation for reporting to the Atlanta 2003 assembly.—*Everett J. Thomas*

With Mennonite support, Korean takes gospel message of peace, hope to Iraq

With tears streaming down her cheeks, South Korean native Eun-Ha Yoo danced a message of hope and peace in Baghdad's Tahir Square just days before the first American-led air strikes on the city on March 19.

After performing on a painting titled "Nest of Savagery" depicting children's faces surrounded by missiles bearing the flags of the United States and other nations, Yoo and the other 13 members of the ad hoc Iraq Peace Team Korea, also danced to Korean drum rhythms. Then each one invited an Iraqi child to sit with them on the painting.

Yoo joined the peace delegation to stand in solidarity with the Iraqi people and serve as human shields. But before she could, she needed a sponsor. She found one in the Korea Anabaptist Center in Seoul.

In late February, Yoo visited the center, a ministry jointly supported by Mennonite Mission Network, Mennonite Central Committee and Witness, the mission agency of Mennonite Church Canada. She had become aware of the center through its Web site and was intrigued by the Christian Peacemaker Teams reports from Iraq she read there.

"Eun-Ha is very comfortable with our faith emphasis, so much so that she asked whether she could list Korea Anabaptist Center as her sending organization," says Tim Froese of Mennonite Mission Network, who is co-director of the center.

The center decided to adopt Yoo. On March 5, center staff had a ceremony of blessing and committed themselves to prayer for Yoo's ministry in Iraq. The next day, she and the peace team began their pilgrimage to Iraq.

Froese, who was instrumental in creating the center, says media interest in its peace ministry has dramatically increased in the past few weeks and visits to its Web site have more than quintupled.

"This represents a remarkable leading by God, a significant new chapter in the life and witness of Korea Anabaptist Center and a significant walk of faith by Eun-Ha," Froese says.

For the past 10 years, Yoo has felt led into mission among Muslims. A Presbyterian, she is involved in evangelism through church structures and through Seoul's Campus Evangelization Network.

As tension built in Iraq, Yoo sought for a way to express her desire to find a peaceful resolution to the conflict. She was delighted to find a Christian group at the Korea Anabaptist Center that views peacemaking as an integral part of the gospel.

Yoo and two team members hope to remain in Iraq for the next two months. The others on the team plan to assist with refugee relief efforts from Jordan.—*Lynda Hollinger-Janzen of Mennonite Mission Network*

This represents a remarkable leading by God, a significant new chapter in the life and witness of Korea Anabaptist Center and a significant walk of faith by Eun-Ha.—Tim Froese

Mennonite Mission Network

In Baghdad, Eun-Ha Yoo dances for peace on a painting depicting children's faces surrounded by missiles bearing the flags of the United States and other nations. Yoo is in Iraq as part of a Korean peace delegation and is sponsored by the Korea Anabaptist Center in Seoul.

Mennonite Disaster Service

invites applications for the position of

Executive Coordinator

Position begins: Spring 2004
Location: Akron, Pennsylvania

The MDS Executive Coordinator provides vision and leadership to board, staff, regional and unit officers, and volunteers who respond to major disasters in the US and Canada. He oversees MDS project locations and administers binational MDS offices and budgets. Qualifications include administrative experience, understanding of MDS constituency, willingness to travel and represent MDS in public settings, and experience working with volunteer groups. College degree preferred.

Direct inquiries to:
Abe Ens, Chair, Search Committee
RR1 Box 218, Winkler MB R6W 4A1
e-mail: ensfl@mts.net
Submit resume by June 30, 2003
http://www.mds.mennonite.net

Lancaster to discern membership status

The Lancaster Conference bishop board is calling for prayer, fasting and meetings until June as part of a year-long effort to determine its relationship with Mennonite Church USA.

Lancaster is a provisional member of the denomination, which was created 14 months ago. Provisional membership status allows area conferences five years to decide whether to join as a full member of Mennonite Church USA or discontinue its affiliation with the denomination.

The bishop board's proposal calls for three months of "spiritual discernment," including regional cluster meetings, "to find a way together for the common good of our fellowship of congregations regarding a relationship with Mennonite Church USA." The plan was presented at Lancaster's annual meeting March 22 in Lancaster, Pa.

The bishop board will provide an update at this fall's leadership assembly and hopes to bring a recommendation about denominational membership to next March's leadership assembly. That would be followed by more regional cluster and bishop board meetings. The conference then hopes to take action in the fall of 2004 or spring of 2005.

Lancaster moderator L. Keith Weaver said the process will address the conference's relationship with the denomination but also Lancaster members' relationships with each other. He said it will "require hard work" but expressed confidence that the conference will find God's will together.

With more than 18,000 members in 200 congregations, Lancaster is the largest area conference of the former Mennonite Church and General Conference Mennonite Church.—*Gordon Houser*

FAITH ▪ LEARNING ▪ LEADERSHIP

Bethel College

We educate leaders who change the way the world works.

www.bethelks.edu

300 East 27th Street
North Newton, Kansas
67117-0531
admissions@bethelks.edu
1-800-522-1887

A community of learning, faith, respect

Explore your interests • Build your skills • Nurture your faith • Prepare for life

An ethic of service in a Mennonite peace church tradition

Bluffton College
The Truth Makes Free

Bluffton, Ohio
Call today to arrange a campus visit:
1-888-214-7744
admissions@bluffton.edu
www.bluffton.edu

Deb Horst (back, center), Eastern Mennonite Mission's Missionary Support Team coach, and MST members surround Chris and Megan Burkholder in prayer before they leave for an EMM assignment in Germany.

EMM photo by Dale D. Gehman

Coach improves EMM's mission game

New position helps support and encourage missionaries around the world.

Coaching isn't about playing the game yourself; it's about helping those who are. It's helping a team pull together, perform up to potential and do its best. It's believing in your team and hoping for a win.

That's Deb Horst's responsibility. Hired by Eastern Mennonite Missions (EMM) last fall as the Missionary Support Team (MST) coach, she calls the job a dream come true. "I just didn't know I could get paid to do it," Horst says. "Not only do I get to do what I feel God is calling me to do, I get to equip others too, multiplying encouragement and support for missionaries.

"During my short-term mission experiences in the Bronx, in Thailand and in China, I met many long-term missionaries. I began to understand the formidable challenges they face," she continues. "I saw how much missionaries need support and encouragement. I felt God calling me to be a bridge between missionaries and the people back home, to help build and maintain strong support networks for missionaries."

EMM now requires all missionaries to have an MST to help coordinate prayer and communication between missionaries and their home communities. They assist the missionaries from the start of their assignments through re-entry, providing transportation to and from the airport, car seats, high chairs, cell phones and other assistance. They initiate grocery showers, help find housing and sometimes even buy or sell vehicles. Some MSTs also have the job of helping raise funds for direct support of their missionaries. Today about 50 percent of all long-term EMM missionaries are to some degree funded by Congregationally Pledge Support (CPS)—congregational giving for a specific ministry raised beyond general congregational giving.

"CPS funds raised by MSTs have helped us initiate new work in Cambodia, Thailand, Vietnam, Central Asia, Lithuania, Macau, Albania, Bosnia and the Middle East," says EMM president Richard Showalter. "We've been able to broaden our support base and get behind people who want to follow God's call to new regions where EMM has not historically been involved."

Horst says that one difficult part of her job is working with MSTs who don't understand their roles or aren't willing to enthusiastically embrace them. "People in the bleachers need to understand that players play much better when they're cheered on," she says. "MSTs need to take ownership and understand just how vital their role is."

Horst says she loves meeting with MSTs to share tips on pastoral care and brainstorm ways to raise funds.

"I believe that MSTs can give better and more focused support than what is given by churches or institutions," Horst says. "Of course churches and institutions like EMM are there to back up the MSTs, but a properly functioning MST can give a much-needed personal touch and hands-on connection that are vital to the missionary's success. Mission agencies can't care for people individually the way MSTs do."—*Jewel Showalter of EMM News Service*

Bluffton comes clean for free

Salvation is free. And now so is laundry for Bluffton (Ohio) College students.

Since last month, quarters are no longer needed for the washers and dryers in the Bluffton residence halls. American Sales Inc. is providing the free machines to the college in return for a fee out of room and board fees, which will not be passed on to students, say college officials.

More changes are coming. Starting this fall, students will be able to monitor their loads from their rooms, courtesy of a Web site.

New York, Ohio youth win MCC contests

The Sept. 11, 2001, terrorist attacks are still affecting lives, including Muslim Americans who are experiencing restrictions on their civil liberties, Nathan Klassen believes. His speech arguing the point netted him first place and $500 in this year's Public Policy Essay and Speech Contest, sponsored by the Washington Office of Mennnonite Central Committee U.S.

Klassen is a home-schooled high school sophomore from Webster, N.Y.

In the essay division, first place and $500 went to Katie Meyer for "Communicating Peace," which addressed the impact of the United States' position toward Iran. She called for greater official face-to-face discussions and more people-to-people exchanges. Meyer is a senior at Central Christian High School in Kidron, Ohio.

Essays receiving honorable mention recognition were "Domestic Violence, the Church and America Today" by Anita Hooley and "Violence: And the World Remains Silent" by Ashley Speece. Both are seniors at Central Christian.

Portions of the winning essays and a summary of the winning speech will be published in the July-August issue of *Washington Memo,* the Washington Office newsletter.

The contest is held every year as part of the Washington Office's efforts to promote peace and justice and to encourage young people's witness to governing authorities. The contest is open to Mennonite and Brethren in Christ youth of high-school age. The contest was expanded this year to include both written essays and audio-taped speeches.—*MCC News Service*

MEASURABLE RESULTS

LIGHTSKY

"The new Aluminum Trailer Company Web site has resulted in almost twice the amount of previous site traffic, and increased online sales by 33%."

– Jonathan Wenger,
Company Director, Aluminum Trailer Company

Many businesses promote results, but few deliver. LightSky built "AluminumTrailer.com" to demonstrate products and promote customer engagement. The result? A site that drives serious sales inquiries, high prospect conversion rates, and significant time savings.

Application development ● Interactive design ● E-commerce ● Consulting ● Marketing ● Sound production

For more information contact us @ 888-477-7591, sales@lightsky.com or www.lightsky.com

x-plore

God's mission for your life

DOOR (Discovering Opportunities for Outreach and Reflection) is expanding to Atlanta. Consider a weekend or weeklong service and learning experience for your group through DOOR. Also in Chicago, Denver and Miami.

Mennonite Mission Network
The mission agency of Mennonite Church USA

www.MennoniteMission.net

WORKERS

Musser, Eric, was ordained March 9 as pastor of Franconia Mennonite Church, Franconia, Pa.

Miller, Daniel Z., ended March 18 as interim pastor of Olive Mennonite Church, Elkhart, Ind.

BIRTHS & ADOPTIONS

Bergey, Sophia Rose, March 15, to Lynn and Lori Bergey, Lancaster, Pa.

Borrero, Alonso Noe, Feb. 25, to Jose and Lucyann Boll Borrero, Lancaster, Pa.

D'Ambrosio, Blaine, March 4, to Anthony and Kyndal Mast D'Ambrosio, Glendale, Ariz.

Derstine, Susan Elizabeth, March 21, to Daryl R. and Sarah Frankenfield Derstine, Dublin, Pa.

Ewy, Henry Daniel, Dec. 27, 2002, to Joel and Beverly Baumgartner Ewy, Newton, Kan.

Garges, Amanda Joy, March 7, to Jeff and Melissa Mellot Garges, Telford, Pa.

Godshall, Aidan Michael, Jan. 7, to Michael and Teresa Anders Godshall, Harleysville, Pa.

Good, Sydney Leigh and Grace Ann (twins), March 14, to Cory and Penny Ropp Good, Orange, Calif.

Johnson, Erin Rae, March 9, to Tim and Nita Gerig Johnson, New Carlisle, Ind.

Judd, Elijah Michael, March 13, to Jerry and Hollie Judd, South Hutchinson, Kan.

Kurtz, Sarah Amelia Kauffman, Dec. 9, 2002, to Robert and Heidi Kauffman Kurtz, West Lafayette, Ind.

Landis, Abigail Grace, Feb. 16, to David and Mary Glick Landis, Harleysville, Pa.

Lawhorne, Alexander David, March 17, to Joe and Cindy Springer Lawhorne, Staunton, Va.

Mathew, Katherine Elaine, Feb. 26, to Josh and Laura Hoover Mathew, Indianapolis.

Robinson, Thomas Dean, Dec. 23, 2002, to Mike and Jill Schmidt Robinson, Cherokee, Kan.

Rupp, Lance Jeffery, Feb. 6, to Jeff and Becky Wipe Rupp, Wauseon, Ohio.

Shreiner, Jacob Henry, Feb. 23, to Timothy and Cheryl Scheetz Shreiner, Telford, Pa.

Stoner, Martin Jeremiah Gingerich, March 11, to Andre Gingerich and Cathy Stoner, South Bend, Ind.

Zabriskie, Katrina Joy, March 11, to Tyler and Kristi Zabriskie, South Pasadena, Calif.

MARRIAGES

Easley/Swarzendruber: Tina Renee Easley, Wawaka, Ind., and James E. Swarzendruber, Wawaka, March 8 at United Methodist Church, Rome City, Ind.

Ebersole/Martin: Kurt Ebersole, Elizabethtown, Pa., and Jennifer Martin, Elizabethtown, Feb. 1 at Chiques Church of the Brethren, Manheim, Pa.

Denlinger/Stauffer: Mark E. Denlinger, Lancaster, Pa., and Florence M. Stauffer, Elizabethtown, Pa., March 22 at Good Mennonite Church, Elizabethtown.

Franz/Regnier: Emily Regnier, Riverview, Mich., and Matthew Franz, Sturgis, Mich., March 1 at Locust Grove Mennonite Church, Burr Oak, Mich.

DEATHS

Becker, Carolyn Goering, 74, Moundridge, Kan., died Feb 24. Spouse: Melvin Becker. Parents: Phil J. and Martha C. Goering. Other survivors: daughter Sandra Kay. Funeral: March 1 at First Mennonite Church, McPherson, Kan.

Biehn, Grace Paterson, 90, Kitchener, Ont., died Feb. 4. Spouse: Lincoln Biehn (deceased). Parents: Henry and Amelia Paterson. Funeral: Feb. 7 at Ratz-Bechtel Funeral Home, Kitchener.

Byler, Christ J., 90, Lititz, Pa., died Feb. 27. Spouse: Margaret K. Fallon Byler (deceased). Parents: Joseph E. and Anna Yoder Byler. Survivors: children Anna Mary, Sarah Perez, Chris, Leonard, Samuel, David; 16 grandchildren; 11 great-grandchildren. Funeral: March 4 at Willow Street (Pa.) Mennonite Church.

Our vision... EMU envisions a learning community marked by academic excellence, creative process, professional competence, and passionate Christian faith, offering healing and hope in our diverse world.
To this end, we commit ourselves to:
do justice,
love mercy, and
walk humbly with God.

Come visit our beautiful campus!
Please call to schedule a visit.

800-368-2665 • www.emu.edu

EASTERN MENNONITE UNIVERSITY
Harrisonburg, VA

Dyck, Helene, 86, Steinbach, Man., died March 9. Spouse: Jacob Dyck. Funeral: March 12 at Steinbach (Man.) Mennonite Church.

Ebersole, Anna Mary, 91, Mount Joy, Pa., died Feb. 23. Spouse: Jacob W. Ebersole (deceased). Survivors: children John W., Robert W.; five grandchildren; eight great-granchildren. Funeral: Feb. 26 at Erisman Mennonite Church, Manheim, Pa.

Ebersole, Esther, 88, Lititz, Pa., died Feb. 22. Funeral: Feb. 25 at Erisman Mennonite Church, Manheim, Pa.

Eby, Esta Hershey, 86, Terre Hill, Pa., died March 15 of cancer. Spouse: Martin Eby. Parents: Isaac and Esther Brackbill Hershey. Other survivors: children John, Peter, Sarah Eby-Ebersole, James, Michael; 10 grandchildren; five great-grandchildren. Funeral: March 18 at Weaverland, East Earl, Pa.

Epp, Darrell G., 66, Henderson, Neb., died March 7 of cancer. Spouse: Ardith Peters Epp. Parents: Herman J. and Katherina Hiebner Epp. Other survivors: children Sherry Thiesen, Deb Roth, Alisa Krehbiel, Daphne Hall; eight grandchildren. Funeral: March 10 at Bethesda Mennonite Church, Henderson.

Garber, Eugene C., 77, Sweet Home, Ore., died Jan. 31. Spouse: Melva Darlene Yoder Garber. Parents: Clyde and Alma Zehr Garber. Other survivors: children Karen Reed, Ken, Jim, Dan, Marlene Sherfy, Ron; 12 grandchildren; one great-grandchild. Funeral: Feb. 5 at Sweet Home (Ore.) Mennonite Church.

Gingerich, Dorothy Ella Lais, 85, Hubbard, Ore., died March 9. Spouse: Vernon Gingerich. Parents: Daniel and Ella Egli Lais. Other survivors: children Raymond, John, Thomas, Douglas, Charles, Craig, Carolyn, Urszula Balenkowski, Dorothy Brenneman, Judy; 18 grandchildren; five great-grandchildren. Funeral: March 15 at Zion Mennonite Church, Hubbard.

Goertzen, Harry J., 85, Aurora, Neb., died March 7. Spouse: Anna Buller Goertzen. Parents: John P. and Elizabeth Regier Goertzen. Other survivors: children Eleanor Quiring, John, Carl; six grandchildren; six great-grandchildren.

Heintz, Carol Bowman, 62, Kitchener, Ont., died Feb. 8 of heart failure. Spouse: David Heintz. Parents: Norman and Muriel Ernst Bowman. Other survivors: daughter Judith. Funeral: Feb. 11 at First Mennonite Church, Kitchener.

Hochstetler, Leo, 71, Goshen, Ind., died Feb. 16 of Parkinson's Disease. Spouse: Lois Miller Hochstetler. Parents: Ora and Ollie Beckler Hochstetler. Other survivors: children Craig, Ritch; stepchildren Wendy Cull, Gloria Reynolds, Laurie Brockway; five grandchildren; one great-grandchild. Funeral: Feb. 20 at Clinton Frame Mennonite Church, Goshen.

Kaufman, Lee Randall, 35, Menno, S.D., died Feb. 8 of cancer. Spouse: Sonja Pfifle Kaufman. Other survivors: stepchildren John Crandall Jr., Tanya Crandall, Tina Crandall. Funeral: Feb. 11 at Salem Mennonite Church, Freeman, S.D.

Kendig, Anna Mae, 83, Lancaster, Pa., died March 12. Parents: Milton and Annie Witmer Kendig. Funeral: March 17 at Masonville, Washington Boro, Pa.

King, Thelma Ruth Yoder, 88, Albany, Ore., died Feb. 22. Spouse: Donald E. King (deceased). Parents: Roy S. and Lora Hartzler Yoder. Survivors: children Loren D., Timothy D., Nelda F. Miller; seven grandchildren; 11 great-grandchildren. Funeral: March 14 at Lebanon (Ore.) Mennonite Church.

Landes, Alma H. Frederick, 93, Souderton, Pa., died March 17. Spouse: Ernest C. Landes (deceased). Parents: Jacob O. and Elizabeth Hackman Frederick. Survivors: children Arlene Miller, Marvin; seven grandchildren; 11 great-grandchildren. Funeral: March 21 at Towamencin Mennonite Church, Kulpsville, Pa.

Leichty, Raymond, 88, Fort Wayne, Ind., died March 7. Parents: John and Sarah Leichty. Survivors: children Vera A. Wyatt, E.M. "Cid" Fick; seven grandchildren; 15 great-grandchildren. Funeral: March 11 at North Leo (Ind.) Mennonite Church.

Mast, Amy Troyer, 93, Millersburg, Ohio, died March 19. Spouse: William A. Mast (deceased). Parents: M.A. and Millie Zimmerman Troyer. Survivors: children Bill, Janice Miller; seven grandchildren; 16 great-grandchildren; three great-great-grandchildren. Funeral: March 23 at Millersburg (Ohio) Mennonite Church.

MEDITATIONS for WEARY PARENTS
SANDRA DRESC
MEDITATIONS for MOMS-TO-BE
SCHER-LEHMAN
MEDITATIONS for NEW MOMS
SANDRA DRESCHER-LEHMAN

Spirited, Frank, and Comforting!

Meditations for Weary Parents, *by Sandra Drescher-Lehman*

You love your kids and you're not a grouch. But you do value order and you like some sense of control over your time and your environment. And you do get weary. Moms, dads, and single parents will find renewed energy from these short, daily meditations. The author, too, has lived through these weary moments. She includes a short prayer and Scripture reading for each day. $7.95, paperback

Meditations for Moms-To-Be, *by Sandra Drescher-Lehman*

Writing in her spirited and frank way, Drescher-Lehman taps all those moments of ecstasy and utter dread that accompany expectant moms through their pregnancies: "I feel like I'm a living, breathing, growing contradiction. I'm sick (literally) of being pregnant. I love being pregnant. I can't wait to be a mother. I'm scared spitless of being a mother."

Each meditation is short and gritty and offers one suggestion for the reader's day. The book is an honest companion, full of comfort and delight. $7.95, paperback

Meditations for New Moms, *by Sandra Drescher-Lehman*

How does a new mom face the wonder and the wear that a baby brings? What happens to the woman she was? Is it normal to laugh and cry simultaneously?

Drescher-Lehman, in her disarmingly forthright way, gives language to the eternally long hours of being with babies, the holy moments that change exhaustion to exhilaration, the private fears, that sudden gratitude for one's own mother. She has been a writer mom to two preschoolers. Her voice is gritty, yet grateful. She brings comfort. She lends identification to this most basic, yet most personal, experience. Each meditation is brief. Delightful. Supportive. Encouraging. $7.95, paperback

Good Books®

At local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and AmEx accepted. Shipping/Handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com

Miller, Betty Kaufman, 82, Middlebury, Ind., died March 3. Spouse: Daniel Miller. Parents: Rudolph and Mary Ann Yoder Kaufman. Other survivors: children Larry, Glen Dale; five grandchildren; three great-grandchildren. Funeral: March 7 at First Mennonite Church, Middlebury.

Miller, Dennis D., 83, Elkhart, Ind., died Feb. 26. Spouse: Anne M. Richardson Miller. Parents: David D. and Maggie Kuhns Miller. Other survivors: children Douglas D., Jacqueline A. Miller; three stepchildren; five grandchildren; four great-grandchildren; five step-grandchildren.

Miller, Edna Troyer, 80, Hartville, Ohio, died March 12. Spouse: Moses Miller. Parents: Benjamin and Melinda Troyer. Other survivors: children Sharon Troyer, Marilyn Martin, Vernon, Steve; 11 grandchildren; 12 great-grandchildren. Funeral: March 15 at Hartville (Ohio) Mennonite Church.

Miller, Sara F., 78, Mashulaville, Miss., died March 1. Spouse: Andrew Miller. Parents: Noah J. and Mary Bontrager Frey. Other survivors: children Larry Miller, Richard Gillett, Robert Gillett, Rodney Gillett, Roger Gillett, Velton Farmer, Howard Polk, Travis Wallace, Jerry Bell, Anita Gillett, Celia Tubby, Mary Sue Clark, Deanie Ashford, Maggie Farmer, Shirley Grant, Linda Bell; 34 grandchildren; 27 great-grandchildren. Funeral: March 7 at Brush Fork Baptist Church.

Moore, Cyril E., 86, Wooster, Ohio, died Jan. 21 of cancer and heart disease. Spouse: Arlene Smucker Moore. Parents: Andrew J. and Hazel J. Moore. Other survivors: children Paula Vasichko, James D., Carol E. Mehler, Mary Lynn Espinosa, Linda Gray; eight grandchildren; four great-grandchildren. Funeral: Jan. 24 at Oak Grove Mennonite Church, Smithville, Ohio.

Nissley, Anna, 83, Landisville, Pa., died March 14. Funeral: March 17 at Erisman Mennonite Church, Manheim, Pa.

Ongoa, Esther R. Clemens, 72, Cape Gerardeau, Mo., died Feb. 8 of A.L.S. Survivors: children Margaret Best, Melanie Ongoa Arulsomy; two grandchildren. Funeral: Feb. 21 at Jackson, Mo. Burial: Feb. 23 at Methecton Mennonite Church, Norristown, Pa.

Regier, Ardiena Voth, 74, Abilene, Kan., died Feb. 2. Parents: David J. and Katie Dirks Voth. Survivors: children Wayne, Kathryn Ann Bise; six grandchildren. Funeral: Feb. 6 at Buhler (Kan.) Mennonite Church.

Richard, Clysta E. Miller, 100, Kidron, Ohio, died March 1. Spouse: John B. Richard (deceased). Parents: John and Katie Miller. Funeral: March 6 at Oak Grove Mennonite Church, Smithville, Ohio.

Rupp, Carl H., 92, Westminster, Colo., died March 12. Spouse: Marie Flaming Rupp. Parents: Otto C. and Stella Rupp. Other survivors: children Carla, Larry. Funeral: March 22 at West Zion Mennonite Church, Moundridge, Kan.

Ruth Jr., Ernest L., 53, Souderton, Pa., died March 3. Parents: Ernest and June Landis Ruth. Funeral: March 8 at Franconia (Pa.) Mennonite Church.

Sala Jr., Ammon, 77, Hollspopple, Pa., died Feb. 20 of lymphoma. Spouse: Dorothy Lena Sala Thomas Sala. Parents: Ammon and Emma Mishler Sala, stepmother Carrie Thomas Sala. Other survivors: children Linda Pundzak, James; five grandchildren; two stepgreat-grandchildren. Funeral: Feb. 23 at Stahl Mennonite Church, Johnstown, Pa.

**Building relationships.
Advancing your mission.**

Supporting denominationally related nonprofit organizations with advancement consultation services, including:

Strategic visioning
Fundraising
Campaigns
Constituency relations
Communications

Principals Jerry S. Kennell and Richard L. Gerig welcome Associate J. Daniel Hess, Ph.D.

3816 La Mesa Drive
Fort Collins, CO 80524-9529
866-777-1606 toll free
info@advanassociates.com
www.advanassociates.com

ADVANCEMENTAssociates

DISCOVER THE WORLD ON A
TOURMAGINATION TOUR

2003 TOURS

In the FOOTSTEPS of the APOSTLE PAUL (May 30 - June 15)
EUROPEAN HERITAGE (June 9-25) • ALASKA CRUISE TOUR (June 11-23)
CHINA (June 15 - July 1) • MAJESTIC CANADIAN ROCKIES (July 7-20)
EUROPEAN TOUR for GRANDPARENTS and GRANDCHILDREN (July 15-22)
SMALL TOWN THEATRES and COUNTRY GARDENS (July 29 - August 4)
MENNONITE WORLD CONFERENCE (August - 6 Tours)
FALL FOLIAGE TOUR in NEW ENGLAND (October 7-13)
GERMANY and SWITZERLAND (October 9-23)
CHRISTMAS SERVICE TOUR to PENNSYLVANIA (November 29 - December 4)

2004 TOURS

SERVICE TOUR to SUNNY JAMAICA (January 23 - February 1)
VIETNAM (February 4-21) • AUSTRALIA and NEW ZEALAND (February 6-26)
MEXICO (March 2-17) • PARAGUAY, BOLIVIA and PERU (March 23 - April 8)
SEVEN CHURCHES of REVELATION (May 28 - June 7)
ENGLAND and SCOTLAND for GRANDPARENTS and GRANDCHILDREN (June 23 - July 5)
From PRAGUE to GDANSK (July 22 - August 1)
CANADIAN MARITIME PROVINCES (August 7-16)
SWISS-VOLHYNIAN MENNONITE HERITAGE (September 15-29)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

CALL 1-800-565-0451 FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street, Waterloo, ON N2J 1V6 Canada
Reg. #1567624

1011 Cathill Road
Sellersville, PA 18960-1315 USA

Shoup, Marie B. Stuter, 80, Dalton, Ohio, died March 6. Spouse: Orin C. Shoup (deceased). Parents: William B. and Margaret E. Hooley Stuter. Survivors: children Faye George, Ernie, David, Don, Duane, Darrel, Carol Curie, Twila Lehman; 22 grandchildren; seven great-grandchildren. Funeral: March 10 at Martins Mennonite Church, Orville, Ohio.

Showalter, Paul D., 82, Chambersburg, Pa., died Jan. 3. Spouse: Ruth N. Martin Showalter. Other survivors: children Lorraine Martin, Ellen Hartzler, Lucille Martin, Carolyn Martin, Cheryl Frey, Joanna Lehman; 13 grandchildren; nine great-grandchildren. Funeral: Jan. 7 at Chambersburg (Pa.) Mennonite Church.

Walker, Joan Helen Robinson, 64, Struthers, Ohio, died March 2. Spouse: Jack S. Walker, Sr. Other survivors: children Miriam Cook, Jack Jr. Funeral: March 5 at North Lima (Ohio) Mennonite Church.

Weaver, Mary Louise Bender, 84, Waldron Island, Wash., died Feb. 25 of multiple myeloma. Spouse: Robert F. Weaver. Parents: Mark and Effie Miller Bender. Other survivors: children Anna Scruton, Nellie Habegger, Chris; seven grandchildren; one great-grandchild. Burial: Feb. 26 at Waldron Island Cemetary.

Werner, Johann, 86, Steinbach, Man., died March 10. Spouse: Margaretha Werner. Funeral: March 15 at Steinbach (Man.) Mennonite Church.

Wingard, Lillie Berg, 88, Smithville, Ohio, died March 8 of a stroke. Spouse: Aldus J. Wingard. Parents: Phillip and Rosena Moser Berg. Other survivors: daughter Sharon Nissley; three grandchildren; two great-grandchildren. Funeral: March 13 at Thomas Mennonite Church, Hollsopple, Pa.

Zehr, Velma K., 88, Eureka, Ill., died March 7. Funeral: March 9 at First Mennonite Church, Morton, Ill.

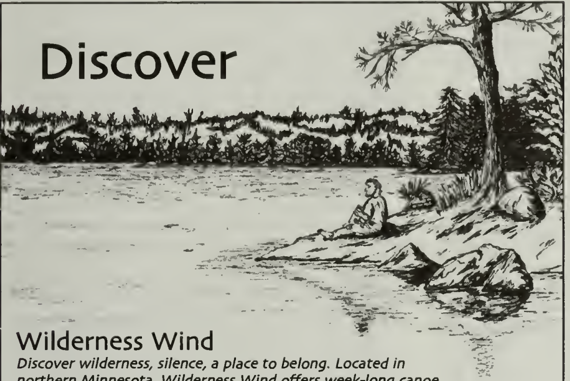
To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

•TheMennonite@TheMennonite.org

•fax 574-535-6050

•1700 S. Main St., Goshen, IN 46526-4794

Discover

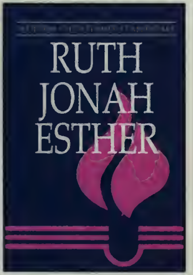


Wilderness Wind

Discover wilderness, silence, a place to belong. Located in northern Minnesota, Wilderness Wind offers week-long canoe trips into the Boundary Waters. Waterfront cabins are also available for family and individual retreats. Summer staff positions are available. Experience Wilderness Wind Camp and discover a sense of belonging.

Phone 316 283-5132 • 2945 Hwy 169, Ely MN 55731 • wildernesswind@juno.com

Believers Church Bible Commentary Series



Ruth, Jonah, Esther

Eugene F. Roop

"A well-informed, reliable guide to three often-missed biblical books. Highly commended as a user-friendly tool."

—*Robert L. Hubbard Jr., North Park Theological Seminary*

Paper, 304 pages, $24.99; in Canada $38.99

Revelation

John R. Yeatts

"Both a helpful guide to the content of Revelation and a challenge to contemporary Christians to live out the nonviolent faith of Revelation's central figure, Jesus Christ."

—*Nancy R. Heisey, Eastern Mennonite University*

Paper, 524 pages, $24.99; in Canada $38.99

REVELATION

Also in the Believers Church Bible Commentary Series

Genesis; Exodus; Judges; Jeremiah; Ezekiel; Daniel; Hosea, Amos; Matthew; Mark; Acts; 2 Corinthians; Ephesians; Colossians, Philemon; 1-2 Thessalonians; and *1-2 Peter, Jude.*

Herald Press

1 800 245-7894 • www.heraldpress.com

Lancaster Mennonite School in Lancaster, Pa., seeks a ***full-time special education teacher*** for middle and high school students in a multi-categorical special education program. Also seeking a ***full-time high school chemistry teacher*** for the 2003-2004 school year only.

For more information, contact Richard Thomas at 717-299-0436, ext. 301; thomasjr@lancastermennonite.org.

Christopher Dock Mennonite High School seeks applicants for the following teaching positions for the 2003-04 school year: ***social studies, Bible, physical education (two position openings), science-biology.*** CDMS also has an immediate opening for a ***mathematics instructor*** for the period of May 5-June 11, 2003.

Send resume to: Elaine A. Moyer, Principal, Christopher Dock Mennonite High School, 1000 Forty Foot Road, Lansdale, Pa. 19446; fax 215-362-2943; email eamoyer@christopherdock.org.

Eastern Mennonite Missions seeks ***full-time training director*** to coordinate program and training activities as part of the leadership team at the Harrisburg Discipleship Center. Short-term missions experience required; YES leadership experience preferred. Position available beginning of August 2003; application deadline is April 28, 2003. Please contact Jeanette Hess at 717-898-2251 or jeanetteh@emm.org

Nampa Mennonite Church, an established church in Idaho with a 100-year history and about 100 in regular attendance, is prayerfully seeking a ***full-time pastor.*** The church is located in a fast growing area with various outdoor recreational activities nearby. Applicants should have a calling to service in areas of preaching, teaching, evangelism, encouragement and discipleship.

Please contact: Everett Earnest, 14678 Woolsey Drive, Nampa, ID 83651; 208-466-7450; pastorsearch@nampamennonitechurch.com.

Part-time pastor for **Richmond Mennonite Fellowship,** small congregation of 18 families. Emphases on planning worship and preaching. Send resume to 7612 Wanymala Rd., Richmond, Va. 23229.

Our pastor is retiring. **Northern Michigan Mennonite churches (Brutus/Petoskey)** searching for ***pastor*** with diverse vocation to provide biblical, spiritual leadership to both churches. Email: hilltopfellowship@yahoo.com.

Kraybill Mennonite School, Mount Joy, Pa., is accepting applications for the following teaching positions for the 2003-04 school year: ***kindergarten, grade 5, music grades 6-8, language arts grades, language arts grades 6-8 (part time), and spanish K-2 (part time).***

Contact John Weber, Administrator, at 598 Kraybill Church Road, Mount Joy, Pa. 17552; ph.717-653-5236; fax 717-653-7334; email jweber@kraybill.pvt.k12.pa.us; visit www.kraybillmennonite.org.

Bethany Birches Camp in Plymouth, Vt. seeks ***summer staff.*** Positions available June 14-August 9, 2003. Paid positions include female and male counselors, cook and assistant cook. Volunteers needed for kitchen help and maintenance. Additional information: 2610 Lynds Hill Rd.; Plymouth, VT 05056, 802-672-5220; bbc@valley.net

Bluffton College seeks applications for the position of ***vocational development specialist.*** This person will work closely with the Director of Career Development and the Pathways Project to enhance vocational development programs on campus including one-to-one vocational counseling, frequent workshop presentations and career fair development. This position is partially funded as part of a five-year grant through the Lilly Endowment's "Theological Exploration of Vocation" initiative. This is a full-time/12-month position. Masters in College Student Personnel is preferred plus previous career services experience. Review of applications begins immediately and continues until the appointment is made.

Send letter of application, resume and three letters of reference to Don Schweingruber, Vice President and Dean of Student Life, Bluffton College, 280 W. College Ave., Bluffton, Ohio 45817-1196. EOE. Members of under-represented groups are encouraged to apply.

Dan Smith
Chemistry

"I talk about Christian faith issues with my students. Expressing faith and living faith is important in all our roles; students are synthesizing that here."

At Goshen College, faculty members encourage the diverse gifts of our students and challenge them to respond to God's call in their lives. *There are many gifts, but the same spirit. There are many works but the same God. — 1 Corinthians 12*

goshen college
Admission office
800-348-7422 • admissions@goshen.edu • www.goshen.edu

What's my gift?
Where do I find my passion?

The search for calling, for a meaningful job, is explored in

VOCATION! VOCATION! VOCATION!

VOCATION! VOCATION! VOCATION!

Bible study video for youth featuring **Ted & Lee** and **Mike Yaconelli**. Available on VHS or DVD.

14 minutes with study guide.
$19.95 US/$31.95 CAD

To order: 800-999-3534
(info@mennomedia.org)

Mennonite Media
1251 Virginia Avenue
Harrisonburg, VA 22802
A department of Mennonite Mission Network

Bluffton College seeks applications for the position of ***associate campus pastor.*** This person will work closely with the campus pastor to attend to the spiritual needs and care of the campus-wide community. The associate campus pastor will work closely with various student religious life groups on campus, helping to provide leadership and instill vision for these organizations. Other duties will involve assisting with planning for a variety of worship settings, counseling students and working with the church relations department in the coordination of off-campus ministry groups. Applicants should have a committed faith in Jesus Christ and a love for college-age young adults. This is a full-time/12-month position. A Master of Divinity degree is required along with an appreciation for the Anabaptist-Mennonite peace church expression of the Christian faith. Ministry experience in the congregational setting or church-wide ministries is helpful. This position will be partially funded by the Lilly Endowment.

Send letter of application, resume, and three references to Don Schweingruber, Vice President and Dean of Student Life, Bluffton College, 280 W. College Ave., Suite 1, Bluffton, OH 45817. Applications should be received by April 20, 2003. Bluffton College reserves the right to fill the position at any time or keep the position open. People who bring gender, ethnic and cultural diversity are encouraged to apply.

Mennonite Conciliation Services, Mennonite Central Committee Office on Crime and Justice and Eastern University are sponsoring a ***Summer Mediation and Restorative Justice Training Institute,*** July 13-18, 2003, at the National Christian Conference Center in Valley Forge, Pa. The cost is $450 ($500 for registrations received after June 13); some scholarship assistance is available. For more information, visit www.mcc.org/us/peaceandjustice/mcs.html or contact MCS at PO Box 500, Akron, Pa. 17501, 717-859-3889, mcs@mccus.org.

Goshen College is accepting applications for the position of ***Executive Director for the Family Business Program.*** The individual will provide leadership for the Family Business Program. The Director has sole responsibility for strategic and program planning, program operation, annual budgeting, member and sponsor recruitment, communications, and teaching two courses annually. The position is highly visible in the surrounding community. Masters or PhD degree preferred with experience as CEO of a challenging entrepreneurial or family business, or experience working with multi-generational family businesses.

To apply, visit the specific position announcement on the Goshen College Web page http://www.goshen.edu/employment/. Women and minority persons are encouraged to apply. Goshen College, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church. Administrative and teaching faculty members are expected to share this commitment.

Goshen College announces a tenure track ***professor position in the English Department.*** Course assignments will include both upper-level English courses and general education courses in literature and writing. Candidates with one or more of the following specialties preferred: British literature, drama, postcolonial and world literature, film studies, literary theory or fiction writing. PhD and college teaching experience required. Salary commensurate with experience and qualifications. Full benefits. Application review will begin on April 1, 2003, and continue until position is filled.

To apply, please visit the employment page of www.goshen.edu and follow instructions for this position. Women and minorities are especially encouraged to apply. Goshen College, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church. Faculty members are also expected to share a commitment to this mission.

Eastern Mennonite University invites applications for ***full-time, continuing faculty position in Art*** beginning fall 2003. M.F.A. in Art required. Seeking a visionary candidate to provide leadership for an exciting and growing Art Department where studio art and art history courses develop visual, technical skills and critical thinking abilities used in making art. Interest in collaborating with the Communication Department particularly in areas of photography, digital media and graphic design also desired. Primary teaching assignment within the art major with potential areas of emphasis on ceramics, 2- and 3-dimensional design, drawing, painting, photography, graphic design or digital media. Department chair leadership, student advising, university service and ongoing scholarship expected. Salary and rank determined by education and experience. Must be supportive of the EMU mission as an Anabaptist/Mennonite Christian institution.

Send letter of application, curriculum vitae, transcripts (unofficial acceptable) and three references to Marie S. Morris, Undergraduate Academic Dean, Eastern Mennonite University, Harrisonburg, VA 22802 or email to ugdean@emu.edu. http://www.emu.edu. Review begins immediately. EMU reserves the right to fill the position at any time or keep the position open. AAEO employer. Women and minorities are encouraged to apply.

Employment opportunity, **MCC Thrift Store** in Rancho Cucamonga, Southern Calif., seeks ***full-time manager.*** Retail experience helpful. Salary negotiable. Contact Stan Long, 909-982-9646 or 909-987-0406. Email scfestival@aol.com.

Youth director, South Florida. Bi-vocational person to give leadership to fledgling youth ministry in a multicultural, multilingual setting. Focus will be on integrating church and community youth into the fabric of the congregation. Quality facilities. Open and expectant congregation.

Inquiries & resumes to **Homestead Mennonite Church,** 30695 SW 162 Ave., 33033 Homestead, FL, Hmstdmenno@juno.com

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Marla Cole, or email TheMennonite@TheMennonite.org.

"AMBS is a place to understand more about Scripture and more about yourself. It is a place to really come to grips with what you believe and, more importantly, why you believe."

— David Elkins, student from Springfield, Ohio,
in the Master of Divinity program

See more at www.ambs.edu

Associated Mennonite Biblical Seminary

Elkhart, Indiana
1 + 800 964-2627

Empire-ical evidence

Gordon Houser

Are U.S. Christians living in an empire? Increasingly one finds references in the broader media to the American empire. While some Christian writers have addressed this theme for some time, secular writers are now tackling it.

Fareed Zakaria writes about "The Arrogant Empire" in a four-part cover story in *Newsweek* (March 24). One may quibble with the term empire, but America's influence as a superpower is undeniable. Zakaria writes: "What worries people around the world above all else is living in a world shaped and dominated by one country—the United States. And they have come to be deeply suspicious and fearful of us."

Zakaria outlines the many ways the Bush administration has acted unilaterally rather than multilaterally, from its failure to sign the Kyoto treaty to its proceeding with a war in Iraq without the sanction of the United Nations. "Having traveled around the world over the past year," he writes, "I can report that with the exception of Britain and Israel, every country the administration has dealt with feels humiliated by it."

Many around the world distinguish between Americans and the actions of our government. Christian Peacemaker Teams workers in Baghdad report that the Iraqi people treat them well and do not blame them for the destruction of their city.

American culture (films, music, sports) seems as popular as ever. Witness the huge global audience for the Academy Awards or the Super Bowl.

U.S. Christians may feel diffident about both realities, uncomfortable with American power and American culture. Yet many of us, I suspect, have imbibed much from simply being citizens of this country. We are comfortable with much of our culture, listening to its music, buying its products, wearing its clothes. And we are used to being on top. We may dislike or even protest the extent of U.S. power in the world, but we do not want to have to change our lifestyles much. For example, we get upset when gas prices get too high.

When we read our Bibles, do we see ourselves as Romans or Jews? We may identify with Jesus' first followers, but it's easy to miss that they were among the poor in the Roman Empire. As Albert A. Bell Jr. writes in *A Guide to the New Testament World* (Herald Press, 1994), "A vast gulf separated the wealthy few from the poor masses, with only a relative handful of what might be called middle-class people."

"The very purpose of ancient empire ... was to control economic resources," writes Richard Horsley in *Christmas Unwrapped: Consumerism, Christ and Culture* (Trinity Press International, 2001). "None was more aggressive than the Roman Empire." He shows in his article "The Gospel of the Savior's Birth" that Jesus was clearly a member of a people being oppressed by an empire.

We may argue that the United States is not nearly as oppressive as was ancient Rome. Empire need not have a pejorative meaning. Having great influence bears the potential of bringing great good to the world. Zakaria writes, "Most of the problems the world faces today—from terrorism to AIDS to nuclear proliferation—will be solved not with *less* U.S. engagement but with *more*."

Still, Zakaria writes, history teaches us that "countries with immense military and economic might arouse fear and suspicion, and soon others coalesce against them." He lists examples: the Hapsburg Empire in the 17th century, France in the late 18th and early 19th century, Germany twice in the early 20th century and the Soviet Union in the latter half of the 20th century.

Despite the best intentions, having great power brings the temptation to exercise it in less-than-democratic ways. U.S. presidents following World War II resisted this temptation and helped form the United Nations. But, as Lord Acton said, "Power corrupts."

Writing in *Harper's* (April), Jonathan Schell sounds almost like a pacifist as he argues that "the power that governments inspire through fear remains under constant challenge by the power that flows from the freedom of people to act on behalf of their best interests and beliefs."

As we read the Bible and today's context, how are we to be faithful? How does the fact that we are citizens of a superpower affect our choices and actions as Christians? What should we draw from the Bible's teaching about power and that "perfect love casts out fear" (1 John 4:18)? TM

FILMS

The Quiet American (R) is based on Graham Greene's novel about a British journalist (played by Michael Caine) in Vietnam in 1952 who meets an American (Brendan Fraser) who turns out to be other than he appears. Director Phillip Noyce creates a psychological-political drama with artistic elements of film noir. It has eerie relevance as American forces try to "fix" Iraq, much as they tried to fix Vietnam. The film has not had a wide release, but it's worth looking for.

BOOKS

Allegories of Heaven: An Artist Explores the "Greatest Story Ever Told" by Dinah Roe Kendall (InterVarsity Press, 2002, $22) presents stunning illustrations by contemporary artist Kendall accompanied by Eugene Peterson's The Message translation of Gospel stories. From the Annunciation to the Ascension, Kendall sets these stories in a modern urban setting with an visual style that contrasts color with black and white and shadows with light. This beautiful book helps us see these familiar stories in a new way.

MMA, P.O. Box 483, Goshen, IN 46527

Photo courtesy of Mennonite Historical Archives Goshen, Ind.

From this day forward

A simple vow – 'for better, for worse' – seems an understatement of life's most complex calling. Everyday chaos that never appears in wedding-day dreams. Responsibilities that grow faster than a toddler's shoe size.

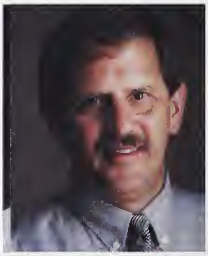
But there's help. Your MMA counselor has **health, life,** and **disability insurance plans** to protect your family – in sickness and in health. MMA's many **investing** services provide secure footing toward your future. MMA supports young families in other ways, too. It funds **educational resources** such as Stewardship University courses on budgeting, fitness, faith, and more.

To locate your nearby **MMA counselor** – another lifelong partner – call **(800) 348-7468**. Because that 'for richer, for poorer' promise *will* be put to the test.

MMA®

Stewardship Solutions

*************************CAR-RT LOT**C-025
<10424> 64
5100 12/03 205377 Q:1 258
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947



Everett J. Thomas

Consensus and creed

Easter Sunday calls us once again to confess the central truth of our faith, that Jesus Christ is Lord. Although we may debate other elements of our faith, this creed first guided early Anabaptists and is the core of Mennonite discipleship around the world today.

But the status of other parts of Confession of Faith in a Mennonite Perspective appears to be unclear to many members of Mennonite Church USA. That has created persistent debate about the authority of the confession of faith itself in these first years of our new denomination.

Each side in this debate occasionally caricatures the other. On the one hand, some of us imply that others misuse the confession of faith as a litmus test for correct belief. We claim that such use of the document reduces it to a "creed." The appellation is usually meant derisively, as if the document is misused as some kind of church law.

On the other hand, some of us imply that others view the confession of faith as little more than the opinion of the majority at one moment in history. We claim that such a view of the document empties it of any real authority and allows church members to decide what of the document fits their personal beliefs today.

Caricatures are wrong and unfair. The confession of faith is both eternal creed and carefully crafted consensus.

Both caricatures are wrong and unfair. The confession of faith is both eternal creed and carefully crafted consensus.

How we view the Confession of Faith in a Mennonite Perspective is the source issue from which many other controversies derive. Membership issues (who can be a member of the church and who decides), academic freedom, abortion, women in ministry and pacifism are some recent issues to which the confession of faith has been applied.

There is some irony in this simmering debate about the authority of our confession. A recent survey showed that while 84 percent of us consider Scripture as the most important source of authority in our congregation, only 2 percent hold "creeds, doctrines and traditions" as the most important authority—the same importance attributed to human reasoning and understanding. The Holy Spirit, however, was cited by 11 percent as the second-most important authority (Faith Communities Today, 2000).

So why all the energy around how we view the confession of faith? One clue is in the confession itself. The introduction explains that the current confession was adopted as our "statement of faith for teaching and nurture in the life of the church."

So here is a modest proposal for partisans on each side of the debate.

For those who worry that the truths in the confession are not being earnestly taught by others: Talk only about how the church can help those with genuine questions toward faith in Christ. Explain how the church can create a nurturing space for genuine exploration. Talk about grace.

For those of us who worry that the confession is being used by others as a graceless litmus test of right belief: Explain how the church can be clear about the cost of discipleship when inviting unbelievers to faith. Talk about truth.

Each of us on either side of this debate begins from a laudable point, of course. Those who want the confession to provide certainties are worried that our church is sliding away from biblical truth and too easily accommodates the sins of our culture. Those who want less rigidity in the way we hold church beliefs, worry that sharp boundaries will leave us devoid of grace in the mysterious process by which God's Spirit moves in the hearts and minds of believers and unbelievers alike.

Scripture speaks to this conundrum. John 1:17b reminds us that "grace and truth came through Jesus Christ."

There is grace in consensus; there is truth in creed. This Easter season we declare with absolute conviction that Jesus is Lord. When we do so, we also affirm that grace and truth are both essentials of Jesus' lordship. As subjects of this Lord, we are called to search our hearts and consider whether we genuinely care about the essential that seems most important to other sisters and brothers whose confession of faith we share.—*ejt*

The next issue of *The Mennonite* will be dated May 6.

The Mennonite

www.themennonite.org

May 6, 2003

12 Parent-care crisis

15 Choose humility or face humiliation

18 Bad theology and government actions

32 First family

Raising responsible children

Page 8

Obey Jesus by welcoming children

Ron W. Adams is pastor at East Chestnut Street Mennonite Church in Lancaster, Pa.

As is our custom at East Chestnut Street, I make myself available after worship to greet the congregation. After the benediction and during the closing song, I make my way to the rear of the sanctuary and await the congregation as it makes its way to Sunday school.

The children used to be dismissed before the benediction, to give them a head start down the stairs and into their classrooms. But some time ago I asked the children to remain for that blessing and not leave until I assumed my position as greeter. This way I get to greet the children, too.

At first they were shy about shaking hands. I did not press the issue. But over time a new ritual developed. The too-adult intimacy of a handshake was replaced by the friendly but speedy slapping of five.

Since the ritual began, some have decided that slapping five must be done with vigor, leaving me with hot, red palms by the time the last child has passed through the doors. This is now one of my favorite Sunday morning events, receiving the warm blessing of our congregation's children.

Some time ago, our Mennonite Youth Fellowship gave out a series of awards. They called them "Silver Chestnut Awards." Most of the awards were given and received in fun. One award, however, struck a chord in many of those gathered. It was "The Best Handshake" award and was presented to one of the more mature members of the congregation. He accepted with gratitude.

After the ceremony, I approached the recipient and told him what I thought that award meant. It was a sign of love and affection to one who has made it his practice to greet our children by name. He was being awarded for his genuine love for the children of East Chestnut Street, a love recognized and returned by those children, now grown up.

I don't know where our congregation's attitude toward children came from. My hunch is that it has less to do with theology than with love, plain and simple. (Maybe that is theology.) We want our children to feel blessed at home and when they come to worship, and many of us go out of our way to welcome them. It is a good thing about which, since it long predates my coming, I can feel an un-Mennonite sense of pride.

Jesus told his disciples to make room for the children, to invite them into the circle of his embrace. Don't keep them out, Jesus warned, because the consequences could be dire. The reign of God, it seems, is where the children are. If you want to be part of that reign, see to it that you make room among you for the children. Shut the door on the children and you will find yourself locked out.

As disciples of Jesus we have many hard choices to make, many difficult stances to take and much hard work to be done in Christ's name. There can be joy in such hard things, but often the joy is mixed with discomfort and even suffering. Nevertheless, because we follow Jesus, we discipline ourselves and do what must be done.

But this welcoming of the children is not that hard. If anything, it is a pleasure, a have-your-cake-and-eat-it-too kind of blessing. We receive the joy of watching them grow, hearing them sing, listening to them ask questions, hearing their feet running up and down the stairs, having our palms warmed by their loving smacks. All we need to do in return is make them feel at home in the church. Greet them, receive them, pray for them, smile at them, be silly with them, read to them, teach them. Welcome them in Jesus' name.

And, to top it off, when we welcome them we are being like Jesus. We are practicing a spiritual discipline. And making room for the children is one spiritual discipline that can leave us smiling.

Obeying Jesus by welcoming our children. It doesn't get much better than that.

TheMennonite

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing, Advertising: **Marla J. Cole**
Secretary: **Kristene Miller**
Editorial assistant: **Nora Miller**
Design: **Merrill R. Miller**
Editor Emeritus: **J. Lorne Peachey**

Cover photo by CLEO Photography

Vol. 6, No. 9, May 6, 2003

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 316-283-0454

P.O. Box 1245, Elkhart, IN 46515
phone: 574-523-3046 fax: 574-293-1892

Web site:
www.themennonite.org

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for July when it is published on the first and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $38.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave.,
Scottdale, PA 15683-1999.

Mennonite
Church
USA

CONTENTS

AMBS
LIBRARY
ELKHART, IN

8 Responsible children
Raising the odds for having responsible children through disciplining with love and logic—*Frank Albrecht*

12 Parent-care crisis
The difficulties of caring for elderly parents can weigh on you. —*Muriel Larson*

14 Victims of war are not our enemies
Lessons of pain from being with Iraqi neighbors—*Weldon Nisly*

15 Choose humility or face humiliation
Lessons from the Bible about superpowers and small nations —*Ted Lewis*

19 MCC concerned about military role in aid
Humanitarian agencies may have to rely on military to help suffering Iraqis.—*Edward Miller*

20 Board goal: all going the same direction
Executive director calls for audit to set course for fledgling denomination.—*Gordon Houser*

21 Denomination has tough first fiscal year
Executive Board and all four agencies suffered budget difficulties in 2002.—*Laurie L. Oswald*

DEPARTMENTS

2 Grace and truth
Obey Jesus by welcoming children.—*Ron W. Adams*

4 Readers say

6 News digest

18 Speaking out
Bad theology and government actions—*Jim Compton-Schmidt*

24 For the record

30 Takes on faith
Disregarding the discerning community—*Rich Preheim*

32 Editorial
First family—*Gordon Houser*

Let's be known not primarily by our fences but for our connection to the source of living water.
—Howard Zehr, April 1

Watering holes and fences
Regarding Howard Zehr's article about the debate at Eastern Mennonite University ("Define Community by Source, Not Boundaries," Speaking Out, April 1): moving from a bounded set (fences) to a centered set (watering holes) is helpful and underscores the appropriateness of the action taken by the EMU board. The board did not take action defining boundaries for the student body but rather for those who provide the "watering holes."

To ask the workers at our church schools to commit to a statement of belief is not a boundary action, it is an action that more clearly defines our center and the places to receive the water of life. Too often we mistake the freedom to believe as one wishes with the right to use other people's money to undermine their beliefs. One is a God-given freedom and the other is an attempt to abuse power. In this context, academic freedom vs. church beliefs is precisely the conversation we need to move toward being a centered-set church. I thank God for the wisdom of the EMU board.—*John Troyer, Sturgis, Mich.*

Having grown up on a farm, I can appreciate Howard Zehr's watering hole illustration. But shouldn't we see both good fences and good watering holes as important? Even with the best water and pasture, God's creatures are still prone to stray in ways that can be destructive to themselves and others. Of course, church families may need to *move* boundaries from time to time, but to simply *remove* them or to dismiss their importance is another matter.

To use a variation on the metaphor, healthy bodies require protective skin as well as good hearts. —*Harvey Yoder, Harrisonburg, Va.*

IN THIS ISSUE

May 11 has been designated Christian Family Sunday by Mennonite Church USA. Several articles in this issue address the challenges of nurturing Christian families, including our cover story (page 8) on "Raising Responsible Children" and the "Parent-Care Crisis" (page 12). But associate editor Gordon Houser points to an inherent tension when we focus solely on our biological families (page 32); he suggests that we "make the Christian community our first family." When we do so, we discover significant differences of convictions in this, our first family. In "Takes on Faith" (page 30), the monthly column that offers insights into Christian experiences around the world, associate editor Rich Preheim lists the responses of denominations opposed to the war in Iraq that was led by fellow Christian George W. Bush. On May 11, we can reflect not only on our responsibilities to our biological families but also on the dynamics of our global Christian family.—*Editor*

Nuance can cause misunderstandings
In the sidebar covering the progress report to the Constituency Leaders Council on implementation of the Membership Guidelines (April 15, page 19), *The Mennonite* was not able to incorporate the later and more accurate wording of some categories of resolution. It was explained to the CLC that the single instance of resolution by "agreeing to disagree" did not refer to disagreement over the teachings contained in Confession of Faith in a Mennonite Perspective. Rather, this was the result of trust gained between two conferences who have different polities that govern congregations. The updated report to delegates at Atlanta will refer to this one instance as "action taken by giving assent to each other's polity."

Likewise, in the report to delegates at Atlanta from the Executive Board, the category named "conferences that have chosen not to act" will be more accurately described as "conferences working with similar issues by internal process." In other words, all conferences have followed some course of action.

The February consultation on implementing the guidelines, which focused on 11 of our 21 conferences, shows that conferences have taken the Membership Guidelines seriously. However, their work has produced different forms of resolution. I offer this explanation since we have learned that in sensitive issues like this, even a small nuance of meaning in our words can create large misunderstandings.—*Jim Schrag, Executive Director, Executive Board, Mennonite Church USA*

Fools in a foreign land
"Fools in a Foreign Land" (Editorial, April 1) troubled me. I'm struggling to recall which verse in the Bible tells the story of where Jesus protested the use of force by the Romans or any other governmental body. I'm also coming up short with examples of Jesus in any way challenging the authority of the government.

As you can probably tell, I am one of those Mennonites who believe this war is justified. I believe that our president, who professes to be a born-again Christian, has prayerfully considered the consequences of war. However, he has a job to do: to protect the American people. If he believes a preemptive war is necessary to ensure the ultimate peace in the United States, then it is his sworn duty to initiate war. If he doesn't, he will have ignored his oath and betrayed his countrymen.—*Tracy Meyers, Souderton, Pa.*

I totally resonate with Everett Thomas' editorial (April 1). We are strangers in this land of Babylon trying to live as God has called us in the midst of sin and madness. If we have become so comfortable with the sin and madness around us that we are willing to advocate war to continue living within it, it is simply because we have adopted the sin and madness as our own.

As I have grown in my spiritual life, I have become increasingly uncomfortable in this strange land. I have not felt "at home" for a long time. How can we feel comfortable identifying ourselves as Americans if our true citizenship is in heaven? Or, perhaps like the Pharisees, it is not. I made up my mind a long time ago that patriotism is one sin of which I will not stand before God and be found guilty.—*Ron Chupp, Goshen, Ind.*

I appreciated the editorial. The last paragraph reminded me of the struggle I am having between being a citizen of this country and having the rights and disappointments which that brings, as well as being a part of God's reign and that being more important.—*Krista Dutt, La Jara, Colo.*

Thomas is correct that there is a "significant discontinuity between the teaching position of our denomination and the private beliefs of many pew folk." I am Mennonite and a patriot. But I am not a pacifist. This extreme peace stuff only comes up in church discourse when our society is going through tension (like 9/11 and the Iraq war). As usual, the church elite are the only ones pushing the strict Sermon on the Mount construct that is totally unlivable. —*Louann Richcreek, Goshen, Ind.*

"Fools in a Foreign Land" wondered about a "discontinuity between the teaching positions of our denomination and the private beliefs of many pew folk." This disconnect centers on a void in believable, practical church teaching of government's approach to dealing with absolute terror, decades of repression, unspeakable horrors levied by any despot on a civilian population—the worst in current world history being revealed in Iraq.

Can we really ask oppressed populations to be good Anabaptists and "take it" for the sole purpose of avoiding conflict, of avoiding lethal force being applied in answer to pleas for help? Intuitively this doesn't make sense. How can we operate as Christians in society with the possibility that God does visit destruction on the despicable in answer to the prayers of the desperate?—*James C. Fairfield, North Wales, Pa.*

I thought Everett Thomas' Jan. 7 editorial ("Police Action or War?") was courageous. It is a pity that developments did not lead to a United Nations intervention in Iraq. It would have given Mennonite Church USA an opportunity to discuss the teaching beliefs and the private beliefs of our denomination as described in the April 1 editorial. If only 40 percent of ordained leaders and 16 percent of nonleaders rank peacemaking as a high value, such a discussion is long overdue and would appear vital to the long-term viability of the church.—*Brooks Haley, Dallas, Texas*

I appreciate the strong commentary in the April 1 editorial. Indeed, it is disturbing to discover how many Christians, and especially fellow Mennonites, do not take seriously Jesus' call for us to be peacemakers. As Thomas points out, Article 22 of Confession of Faith in a Mennonite Perspective addresses peace, justice and nonresistance.

If we're going to enforce the membership guidelines that call for acceptance of the teaching positions of Mennonite Church USA, we need to affirm the whole confession of faith, not just one of the 24 articles. However, rather than using the threat of exclusion to those who don't support such beliefs, we should proactively promote the teaching of them so that our members come to more fully understand and support them. Mennonites should be encouraged to utilize the many resources available, including those provided by our Peace and Justice Support Network and Every Church a Peace Church (www.ECAPC.org).—*Jim Rugh, Atlanta*

Blessed are the peacemakers

I just finished reading the April 1 issue of *The Mennonite* and wanted to thank you for bringing together the thought-provoking collection of articles and news. I was grateful for the pieces by Gilberto Flores, Jane Yoder-Short and Tripp York, as well as Everett J. Thomas' editorial reminding us that as Mennonites and as followers of Jesus our identity and actions must be founded in Christ. Our country's choices of war and violence should more vividly reveal that our roots and sustenance are derived from a source different from that of society around us. Please continue to call us to the scandalizing and challenging ways of Jesus and don't be afraid to scandalize and challenge us in the process.—*Erin Kindy, Tiskilwa, Ill.*

Become an environmentalist

Gordon Houser's "The Invisible War" (Mediaculture, March 18) is excellent journalism. Whoever reads this exceptional piece should re-read it and become an environmentalist, if he or she is not one already. If each of us Christians wants to hand down everything to our children and grandchildren in better condition than it was passed down to us, we should at least help protect our delicate environment.—*Dwight Wratchford, Martinsburg, W.Va.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. *—Editors*

Bluffton College to become university

BLUFFTON, Ohio—Bluffton College will become Bluffton University, probably by the summer of 2004, following approval of the name change by the school's board of trustees during its spring meeting on campus April 4-5.

"In taking this action, the board sensed that Bluffton College is both poised and ready to enter this new chapter in its 104-year history," said board chair Morris Stutzman.

Reasons given for the change include the addition of two graduate programs in the 1990s and offering undergraduate programs at several off-campus locations. In addition, the word "college," unlike "university," does not communicate an institution of higher learning in many countries. College officials also cited Bluffton's considerable growth in recent years, reaching a record 1,100 students last fall.

"A name change is one way to signal the past decade's achievements and point the way to further innovation and expansion in the future," said president Lee Snyder. "The change will help us reach our traditional constituencies in new ways and offer them new possibilities."

Snyder introduced the idea of a name change at last summer's faculty-staff retreat, and formal discussions have been held during the school year. The school will implement the board's change during the coming year.

Bluffton will become the second Mennonite Church USA school to make the name change. Eastern Mennonite College in Harrisonburg, Va., became Eastern Mennonite University in 1994.

this date in Mennonite history

May 6, 1949— Franca Ceraulo baptized as the first Mennonite in Italy.

MDS

Reconstruction function

As two girls stroll past, Mennonite Disaster Service volunteers and a team of local volunteers reconstruct a home on the South Pacific island of Chuuk, which was hit by a typhoon last year. MDS, which has already rebuilt 40 homes, is extending its response in the region.

Vietnamese, Americans piece it together

AKRON, Pa.—The threads that link Americans and Vietnamese are now literal as well as metaphorical. This summer, U.S. Mennonite quilters will work on quilts pieced by Vietnamese women. The quilts will then be sold at several Mennonite Central Committee (MCC) relief sales.

The project originated when Joann Sommers, who has worked with MCC in Vietnam for the past five years, noticed curtains pieced in a pattern similar to a familiar quilt design. When MCC asked her to spend this summer on a North American storytelling assignment, she thought of the women in her hometown of Hartville, Ohio.

"Those women know quilting," Sommers says. "And people learn more quickly when they have something to hold, feel and connect to."

Sommers commissioned six quilt tops, which were pieced by a group of nuns in central Vietnam. The quilts will then be finished by quilters in the communities she visits on her assignment.

Sommers says the Vietnamese don't share the tradition of quilting bedspreads but do piece, quilt and embroider all sorts of clothing.—*MCC News Service*

Mennonite Women fosters global sharing

NEWTON, Kan.—Mennonite Women USA's newest project is not just about giving but also about receiving. Called Sister-Link, it connects U.S. women around the world and within local conferences.

"This emphasis on mutuality, on relationship, sets Sister-Link apart from many of our giving programs, which is not in any way to detract from the importance of other projects," says Rhoda Keener, Mennonite Women executive director. "However, as we focus not only on what we can give but on what others have to offer us, we experience in a fuller way what it means to be part of the church worldwide."

Mennonite Women USA works with Mennonite Central Committee, Mennonite Mission Network and other organizations to link women. For example, women in Florida are supporting girls' education in Mozambique through MCC's Global Family program. Atlantic Coast Conference women are supporting an AIDS ministry in South Africa, which some women are hoping to visit this summer as part of a trip to the Mennonite World Conference Assembly in neighboring Zimbabwe.

But not all relationships cross international borders. Women at Yellow Creek Mennonite Church, a largely white congregation in Goshen, Ind., and Church Without Walls, a predominantly African-

Zachary Albrecht

Their voices raised

Conductor Tim Stalter is a silhouette in front of the mass choir performing at the 41st annual Mennonite High School Choral Festival April 12-13 in Goshen, Ind., hosted by Bethany Christian Schools and sponsored by the Mennonite Secondary Education Council. The festival drew 550 students from choirs at 15 U.S. and Canadian Mennonite high schools. Stalter, director of choral activities at the University of Iowa in Iowa City, was the guest conductor.

American Mennonite congregation in nearby Elkhart, Ind., are developng friendships and supporting each other's mission efforts.

"Although we live close, we are in a different culture," says Yellow Creek member Thelma Martin, who is Mennonite Women president for Indiana-Michigan Conference.—*Mennonite Church USA News Service*

EMU athlete vaulting to medical career

HARRISONBURG, Va.—Laura Rosenberger's outstanding college athletic career was cut short this spring for medical reasons. The senior at Eastern Mennonite University (EMU) in Harrisonburg was not injured. Rather, she chose to prepare to become a doctor instead of continuing pole vaulting, which had made her a five-time All-American and national record holder.

"When everything else is brushed away, I want to go to medical school," Rosenberger says. "I have to do everything I can to help me get there first."

She won the pole vault at three meets this winter. But then Rosenberger discovered she didn't have enough time for athletics as well as for her 15 hours of classes, another six hours every Saturday for a medical preparation course at James Madison University in Harrisonburg and to serve as co-president of EMU's Pre-Professional Health Society.

"What actually happened was she was trying to burn the candles at both ends," says EMU track coach Paul Johnson. "She felt like she wasn't doing either one as well as she wanted."

So instead of pursuing a fifth national championship, Rosenberger is now dreaming of returning to Tanzania, where she spent six weeks as part of EMU's cross-cultural program.

"They need medicine there so badly," she says. "Half the children die there of things we don't even think about."

Mennonite Men program gets a new name

NEWTON, Kan.—After 20 years, the Tenth Man has retired. The Mennonite Men program will continue, however, but with a new name: JoinHands.

The program, started in 1983, provides financial assistance to new congregations to buy or build their first meetinghouse. The original name came from the Russian Mennonite system of community organization, in which the village mayor had one elected assistant for every 10 adult male property owners. These "10th men" helped perform administrative duties and make decisions.

But the name had fallen out of favor with some people because it was too obscure and because it was not gender neutral. After a year-long search for a new name, JoinHands was approved at the Mennonite Men annual meeting in March. Glen Ediger of North Newton, Kan., created the logo.

JoinHands enlists members who commit themselves to contribute $100 twice a year. Members may be individuals or groups such as Sunday school classes or men's fellowships.—*Mennonite Church USA News Service*

New logo for Mennonite Men's JoinHands program, which finances meetinghouses for new congregations.

Doomed Canadian service agency gets boost

WINNIPEG—A new infusion of funds will buy time for Mennonite Church Canada's voluntary service programs as they prepare to wind down operations due to denominational budget cuts.

The elimination of Mennonite Church Canada's Christian Service Ministry had been announced earlier this year. The agency includes Mennonite Voluntary Service, Service Adventure, Youth Venture and Group Venture in Canada. But after the cuts were announced, Christian Service Ministry received nearly $32,000 (U.S.) in a contribution from Mennonite Mission Network and an MVS-designated bequest from an American donor.

The funding will allow one staff member to remain and the existing four units to continue until Jan. 31, 2004. Efforts are also under way to explore alternatives for recreating and sustaining the program long term.—*Mennonite Church Canada News Service*

Raising the odds for having responsible children through disciplining with love and logic

Responsible

Jeffrey High

May 11 is Christian Family Sunday.

children

by Frank Albrecht

Jeffrey High

When my youngest daughter Sara was only 3 years old, I started singing, “Uh oh, time for a little bedroom time, that’s so sad,” when she came to the supper table complaining and we wanted to eat in peace as a family. Instead of entering a power struggle at the table, I asked her to go to her room until she was talking in a positive tone like the rest of us.

Just that year I had decided I would no longer use violence in disciplining our two strong-willed girls. I knew it would be a challenge, since the culture I lived in—and even the Christian environment in which I had been raised—supported raising one’s voice and corporal punishment to discipline a child.

I have found three of the keys that help our home be a place where all of us enjoy being: (1) providing a base of love as mandated by Christ, (2) spending a lot of time with our children on a daily basis while encouraging the expression of feelings, and (3) being consistent in my disciplining with love and logic.

Following Jesus as Christian parents starts in the home. This is a big challenge, but putting 1 Corinthians 13 into practice does bear fruit.

Following Jesus as Christian parents starts in the home. This is a big challenge, but putting 1 Corinthians 13 into practice does bear fruit.

Many of my parenting techniques come from training under Jim Fay and Foster Cline, who have written much on disciplining with love and logic (visit www.loveandlogic.com). Their teaching has transformed my parenting.

Consequences: This training teaches that life is full of consequences for our actions, good and bad. The sooner our

Continued on page 10

Continued from page 9

children understand this, the better choices they will make and the more enjoyable their life will be. Parents have an important role to play in helping shape our children into people who make responsible decisions, whether or not they are in our presence.

If we need to choose between raising children who are obedient and children who are responsible, we may want to opt for the latter, since children who are responsible will likely be obedient to an adult on most occasions. Most of us do not want our children to obey authority blindly regardless of the request. In parenting for responsibility, we have the assurance that whether our children are at home or at school they will follow our instructions.

I have found it important to be consistent in my disciplining. If the girls are to be in the house at 6 p.m. to eat supper, that does not mean 6:10. If they are late, I do not yell or scold but simply say there will be less time or no time outside the next day.

Before I started this disciplining with love and logic, mealtimes were often a time of struggle. Now they have become a joy. For the past several years we no longer have arguments at the table about what and how much food will be eaten. Our rule is simple: Each person eats a reasonable portion of all the food on the table if they want the liberty to eat dessert or any other food between meals.

> **If we yell or hit our children when we are angry, instead of thinking about the wrong they committed, most often they will concentrate on our response.**

If someone makes a fuss at suppertime because a particular food is not wanted, I simply say, "It's no problem, you don't have to eat it, breakfast will be served at 6:45, and it will be great." If one of the girls chooses not to eat what is served for that meal, there are no substitutes, and she can have all the water she wants, but nothing else until the next meal. Mealtimes are a great time of conversation for us, and all are expected to stay at the table until each person is finished eating.

We have taught our girls to solve their own sibling problems. They are to express their feelings to each other and use good listening skills. They know that solutions should include win-win situations. If I need to get involved with an argument, this means they lose for the day, whatever they were arguing about. Any kind of physical violence or name-calling includes immediate time in their bedroom for an extended period of reflection and may include further consequences, depending on the gravity of the matter.

Webster defines discipline as that which develops self-control and character. If this is so, it makes so much sense that parents learn first how to control our emotions. If we believe our child needs to be disciplined for making a wrong choice, it is important that we discipline in such a way that the child thinks about the wrong he or she committed and not the wrath of the parent. If we yell or hit our children when we are angry, instead of thinking about the wrong they committed, most often they will concentrate on our response. Ephesians 6:4 encourages us to bring up our children in the training and instruction of the Lord. This means we should not provoke our children to anger.

In his book *When Your Child is 6 to 12*, John Drescher states that for teaching to be received internally, a child's feelings must become involved. Regardless of how good the teaching may be, if the atmosphere or attitude during the teaching is unpleasant, the feelings become more determinative than the teachings.

Once I bought Sara an ice cream cone, and she was not happy with my choice of cones. "Ugh, I'm not going to eat that kind."

I said, "My love, that is not a problem. I'm sure Diana will enjoy this cone." I took the cone to he sooner our children have opportunities to share in decision making in the family, the more prepared they will be for the day they leave for college or other adult endeavors.

Diana, and Sara was left without any ice cream. She learned an important lesson in a peaceful way.

Options: When I started using techniques without raising my voice or threatening to spank, the girls did not want to obey right away. So I used another technique—giving them options.

If Yentli refused to go to her room when asked, I might say, "Would you like to walk on your own and then be able to leave your room as soon as your attitude changes, or do you want me to carry you and then you are allowed to leave when I tell you?" After a few times in her room for extended periods of time, she decided to go on her own.

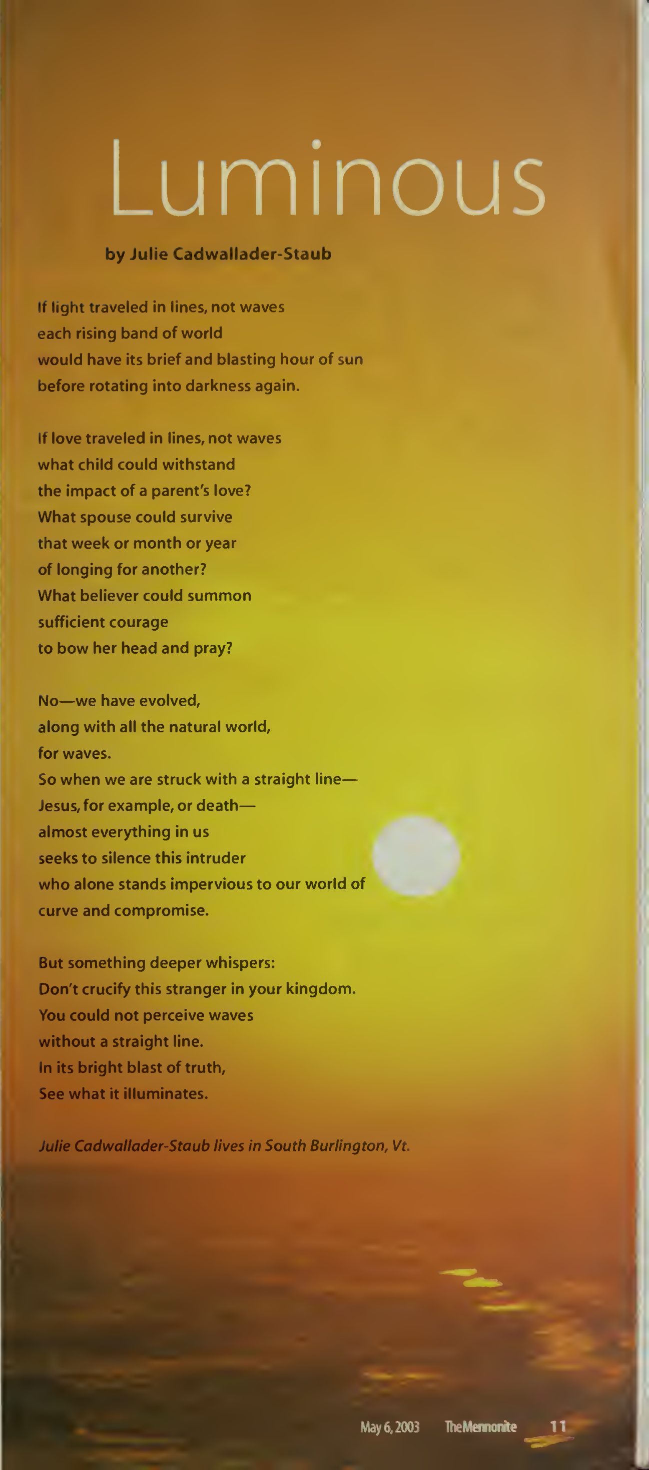
My sister, Judy Albrecht-Bunting, once told me, "Frank, your girls will be able to change their behaviors easily. It's you and Elizabeth who will find it hard to change." If we do not appreciate a particular action in our girls, we need to think of a different strategy from what we've been using to have them change their action. Parents need to develop new consequences that are loving and nonviolent. In this way we will help our child understand what it means to be responsible.

God organized our world so that humans have liberty to make choices. The sooner our children have opportunities to share in decision making in the family, the more prepared they will be for the day they leave for college or other adult endeavors. The older they are, the more freedom they are given. Shared control is important so that power struggles are kept to a minimum and there is less need to rebel.

Shared control: When our children are young, choices are more limited. I expect to have conversations with more input from the girls as they get older. For example, "Girls, we need to talk about what is a reasonable time for you to be coming home at night. Let's reach an agreement that makes all of us happy."

If we choose to follow Jesus' philosophy on relating to each other peacefully, we will raise our children to be responsible but will do so without instilling unnecessary fear. In so doing we cannot guarantee that our children will turn out the way we think they should, but we are raising the odds that they will love God and live life to the fullest. TM

Frank Albrecht works in Armenia, Colombia, with Mennonite Central Committee.



CLEO Photography

Luminous

by Julie Cadwallader-Staub

If light traveled in lines, not waves
each rising band of world
would have its brief and blasting hour of sun
before rotating into darkness again.

If love traveled in lines, not waves
what child could withstand
the impact of a parent's love?
What spouse could survive
that week or month or year
of longing for another?
What believer could summon
sufficient courage
to bow her head and pray?

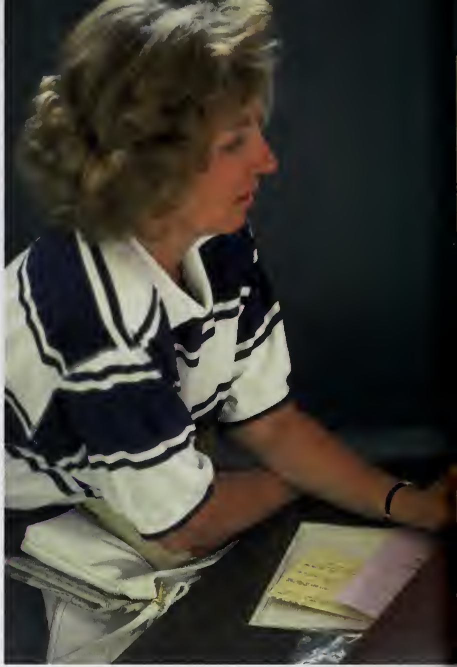
No—we have evolved,
along with all the natural world,
for waves.
So when we are struck with a straight line—
Jesus, for example, or death—
almost everything in us
seeks to silence this intruder
who alone stands impervious to our world of
curve and compromise.

But something deeper whispers:
Don't crucify this stranger in your kingdom.
You could not perceive waves
without a straight line.
In its bright blast of truth,
See what it illuminates.

Julie Cadwallader-Staub lives in South Burlington, Vt.

Parent-care CRISIS

The difficulties of caring for elderly parents can weigh on you.



by Muriel Larson

> I loved my mother, so even though I had my writing career, church service, daughter, a house, a yard and a car to take care of, I did whatever I could for her.

One night I had an unusual dream. "Lord," I asked, "what is this dream telling me?" The answer came into my mind: My father would die, my mother would run out under heavy dark clouds, and her neighbors would comfort her. The Lord let me know I was to be my parents' neighbor when they needed me; I was to buy a house in their neighborhood.

At the time I was living in a small rented bungalow with Lori, my 8-year-old daughter. After praying for nine months, I got a terrific bargain on a house a few doors from my parents that was perfect for me.

Chauffeur-hood: Several years later, doctors said my father had an inoperable cancer. I was there for my parents all during the year before he died, making multiple trips to doctors and the hospital. I was working at home as a free-lance writer and was able to do that.

My mother did not drive and refused to get a license. Thus I was elected to be her chauffeur (as well as everything else) for the next 20 years.

Mom's downhill road: My mother needed to visit regularly her doctor, pharmacist and optometrist. Later she needed to branch out to a chiropractor, neurologist, therapist and dermatologist. I loved my mother, so even though I had my writing career, church service, daughter, a house, a yard and a car to take care of, I did whatever I could for her. Every night I went to her house to play games with her and read her mail to her.

One night she demanded I read her junk mail.

"I don't even read my own junk mail," I said.

"All right, I'll have my neighbor read my mail then."

I was used to having Mom force me to do her will. But I said, "OK, you do that." It worked. She had been bluffing. She discarded the third-class mail.

Don't go anywhere—or else: When Lori and I went on vacation trips to Florida and elsewhere, Mom became fearful. "Why do you have to go so far?" she asked. "What if

Skjold Photographs

I visited my mother three times a week at the nursing home. The visits were painful, for she reproached me for not being a good daughter and taking her home. One evening I cried and screamed to God.

your mother dies while you're gone?"

My heart went out to her, but I didn't want to stop having some kind of life of my own. She had a telephone and caring neighbors who would gladly give her any help she needed.

Disability floors Mom: My mother finally got to the place where she could only get around in a wheelchair, and I checked with her mornings and visited her evenings. Meals on Wheels delivered a main meal each day to her home.

She couldn't see, could hardly hear, and she couldn't smell. One day I went over and smelled gas—a pilot light had gone out.

Several days later I discovered she had fallen out of her wheelchair and lain helpless on the floor for hours. I called a neighbor to help me pick her up, and we had her taken to the hospital. The next day a social worker told me I'd have to make arrangements with a nursing home for her care when she left the hospital. Her doctor assured me I couldn't possibly care for her by myself.

Nursing home blues: I visited my mother three times a week at the nursing home. The visits were painful, for she reproached me for not being a good daughter and taking her home. One evening I cried and screamed to God.

When I got to church to practice the organ, I realized what a mess my face must be. I can't go off the deep end myself. After that I went twice a week to visit Mom.

Several times Mom had to be rushed to the hospital for a blood clot. By now she was blind, deaf, incontinent, helpless, fearful, angry and miserable. "Oh Father, please take Mom home," I cried. Why do they now use extraordinary measures to keep people living in a state worse than death?

Dementia: A number of older folks suffer from one of the four forms of dementia, which can be caused by small strokes (which my mother had) and certain medications. According to Clyde Narramore in *Encyclopedia of Psychological Problems*, five disorders are connected to senile dementia: memory loss and poor judgment; marked impairment of memory and disorientation; incoherence; agitation from fears; and paranoia.

My mother suffered from the last two. She was not only paranoid but delusional; she had horrible delusions about her roommates. She was lonely and went through nine roommates.

Homegoing: Finally the Lord took my poor dear mother home to heaven, and I rejoiced. All her ills were gone, and she was rejoicing with Dad, my brother and Jesus.

Muriel Larson lives in Greenville, S.C.

Tips on elder care

1. Pray for understanding, guidance, help, wisdom and mercy.
2. Try to understand the fears, quirks and frustrations that beset the elderly. My mother had a strong faith in her Lord.
3. Uplifters for elderly parents include hearing the Bible read, singing praise songs and praying with them.
4. Organizations can help. Cancer societies, Life Abilities, Easter Seals and churches can provide wheelchairs, portable potties and crutches; Meals on Wheels can provide hot meals to the home daily; your church or local senior citizens can provide help in various ways; social services can give guidance in matters such as nursing homes and Medicaid.
5. Take care of yourself; there is only so much you can do before your own well-being fails. This is especially true for those who take care of loved ones at home. You need to get away for a few days once in a while. Ask the Lord to give you someone who will be there for your loved ones while you are gone. Perhaps someone at your church or a family member could come stay at your home. And even if you have to pay for somebody to do it, it is worth the price.—*Muriel Larson*

Victims of war are not our enemies

Lessons of pain from being with Iraqi neighbors

by Weldon Nisly

CPT photo

How is it that so many who make claims to this same Jesus in my country are so willing to twist the law into merciless bombs in a war waged on these merciful neighbors?—Weldon Nisly

Here in Amman, Jordan, I bear much pain. Healing comes slowly to my body, soul and spirit. My pain is bearable because my family, church and friends in Seattle and around the world hold me in love and prayer. My pain is bearable because Iraqi neighbors rescued me from our battered vehicle and cared for me in their bombed village and medical clinic. My pain is bearable because Jordanian doctors and nurses took me in and poured oil of healing love on my wounds.

Shortly after driving over an Iraqi bridge bombed by U.S. warplanes, our taxi blew a tire, sending us careening into a ditch. Baghdad was more than 200 miles behind us, Amman more than 200 miles ahead. Broken ribs and other injuries made that 16-hour journey to the Arab Medical Center here the most painful of my life.

I bear spiritual pain because this heinous war on Iraq is being waged in God's name and in my name as a battle of good against evil. I bear pain in my soul because the pain borne by our Iraqi neighbors is much greater than all my pain. These Iraqi friends, whom we met in Rutbah, Baghdad and along the desert highway, all live under the terrorism of the U.S. attack. They are the voiceless victims living under our bombs, as they have lived under our sanctions for more than 12 years. These victims are our neighbors, not our enemies.

When the lawyer of his day challenged Jesus about the greatest commandment, Jesus turned the question back on the one who was supposed to know the law and the faith. "What is the great commandment?" "Love God, self, neighbor" came the reply. "You're right," said Jesus. "Do this and you will live." Persisting in twisting the law, the lawyer asked, "And who is my neighbor?" Jesus responded with the story of the Good Samaritan, ending with the question, "Who was neighbor to the victim?" Even the lawyer had to confess, "The one who showed mercy."

I have been shown unimaginable mercy by Iraqi and Jordanian neighbors these past few weeks. How is it that so many who make claims to this same Jesus in my country are so willing to twist the law into merciless bombs in a war waged on these merciful neighbors? What has happened to the soul of America willing to commit such war crimes?

We at Seattle Mennonite Church, along with many others, have raised our voice with the unheard voices of Iraq and the world to say, "War is not the answer." We have done this through Sound Nonviolent Opposition to War, Mennonite Church USA, Sojourners and Christian Peacemaker Teams (CPT). Never have so many people around the world raised their voices to stop a war.

In late February, in a surprising way, God reminded me that our lives and our actions are also a voice for the victims. God called me to go to Iraq to be a neighbor and "get in the way of war" by joining a CPT delegation planning to be there when the bombs fell. God led us every step, and we discovered that we were the ones being neighbored by our Iraqi sisters and brothers under U.S. attack.

Our nine-member CPT delegation arrived in Baghdad March 25 in the midst of a "shargy," a desert sandstorm. In the late afternoon sun, the Baghdad landscape turned an eerie, blood-red hue. I wrote in my journal, "Today God weeps tears of blood over Baghdad for our Iraqi neighbors." Within hours, U.S. and U.K. bombs accosted us over Baghdad. Only in faith, grounded in Jesus' words, "Do not be afraid," was it possible for us to carry on our mission of listening to people and documenting civilian victims of U.S. bombs.

At one bombed home we visited a young boy who had severe leg injuries. An elderly woman wailed her angry grief at us as two women consoled her. We could not understand her words, but there was no mistaking her gestures of bombs dropping from the sky on her family. There is also no mistaking the countless times we heard Iraqi people screaming, "Down Bush! Down Blair!"

Coming into my room in the Arab Medical Center, Hamid, my nurse, said to me, "Please tell your people that we don't like American aggression, but we like Americans." I heard that message 1,000 times. Later, Hamid asked: "Why does Bush do this to us? Why would Americans let him do it? What do they have against us Arabs and Muslims that they treat us with this aggression?"

I said the underlying motivation for this aggression is fear. "Fear is the root of war," Thomas Merton reminded us in the Vietnam War.

"But why would Americans be afraid of us? We want to be friends and live in peace with you," Hamid said. "This aggression only makes everyone support Saddam Hussein, even when they know he is dangerous. … We want to be friends with you. We want to live in peace with you."

My heart cries out with these voices of pain. How long, O God, how long? When will we learn?

Weldon Nisly, pastor of Seattle Mennonite Church, returned to Seattle April 5.

Choose humility or face humiliation

Lessons from the Bible about superpowers and small nations

by Ted Lewis

When my daughter Clarity heard that our nation was bombing Baghdad, she asked, "Will they bomb Eugene?" It was a natural question for an 8-year-old. "No," I assured her. "The Iraqi nation is quite small and weak." Later I thought about another small and weak nation, ancient Israel, which spurred my thinking about superpowers in the Bible. When I heard about the U.S. campaign inviting Iraqis to surrender, I turned to 2 Kings 18 to check out the parallels.

In 701 B.C., the nation of Judah posed a thorny challenge to Assyria, the superpower of that day. The empire's capital, Nineveh, was situated on the Tigris River in present-day northern Iraq. Within 100 years, a new empire, Babylonia, shifted the center of power southward to present-day Baghdad.

In Jerusalem, Hezekiah was the king of Judah. Some 20 years earlier the northern kingdom of Israel had been dissolved by an Assyrian preemptive attack. That's how the so-called lost tribes of Israel got lost. Sargon wrote in his annals, "I conquered Samaria and led away as booty 27,290 inhabitants. … I formed from them 50 chariots and made the remaining inhabitants assume their social positions. I installed over them an officer of mine and imposed upon them tribute." He instigated regime change.

Idol worship: In most of the Old Testament, superpower nations related to smaller vassal nations through two basic conditions: political loyalty and economic payments. While Nineveh preferred gold

Continued on page 16

British Museum

Jehu, King of Israel, brings tribute to Shalmaneser III, King of Assyria.

What does an evil dictator have in common with a "good" Hebrew king who trusted God? Through the lens of superpower administrations, they have a lot in common.

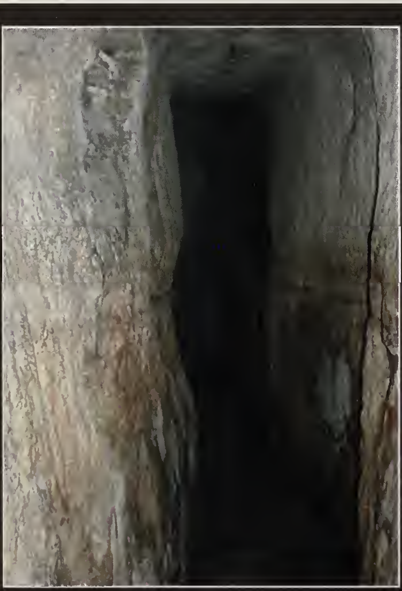
Continued from page 15

and silver, the regional infrastructure of agriculture was equally important. Local food offerings (taxes) were necessary to sustain a vassal nation's compliance. The cultural glue that integrated political and economic allegiances to the empire was idol worship.

Keeping treaty conditions and revering foreign gods led to blessing; rebelling led to being cursed. When necessary, the empire demilitarized a nation, purged noncompliant leaders and installed a new government to carry out the conditions. When you face an army 10 times stronger than your own, there are good reasons to comply.

Hezekiah learned compliance from Ahaz, his father. When Judah was threatened by nearby Aram, Ahaz used gold and silver to get on Assyria's good side. Soon after, Assyria attacked Aram. Then Ahaz had to show his allegiance to the imperial coalition. He added idols and modernized the altars of Jerusalem "in deference to the king of Assyria."

At first, Hezekiah towed the line. But after 705 he "rebelled against the king of Assyria," refusing to pay annual tribute. He also fortified his cities. Most significantly, he destroyed idols and wiped out Judah's entire altar system, centralizing the cultic collection of offerings in Jerusalem.



Hezekiah's tunnel was essential in allowing Hezekiah to withstand Sennacherib's siege of Jerusalem. It transports water from the Gihon Spring which was outside the city walls to the Pool of Siloam, inside the walls.

Courtesy of eBibleTeacher/Jerry Culbertson

In Nineveh, Sennacherib didn't take the news lightly. It was time for Judah to meet the same fate as Israel. Hezekiah had been useful, but he became a headache. Not only was he modeling defiance for other nations, he was capturing nearby cities and strengthening Judah militarily. Diplomacy was a mute point for Sennacherib.

Archeologists found artifacts in Nineveh revealing how Sennacherib's army laid siege to 46 walled cities in Judah, taking 200,146 people captive. Huge earthen ramps were made for battering rams. Firebrands were thrown from above to burn the rams, yet Assyrian soldiers countered with water. The only city not conquered was Jerusalem. The noose of economic sanctions had not worked.

That's when psychological warfare was employed. The Assyrian field commander yelled to Hezekiah and others up on the city wall. To paraphrase: "What are you holding out for? Do you have a secret military plan? You don't have anything to depend on. Why don't you surrender."

The commander drove a wedge between Hezekiah and the people. "How can you depend on Yahweh when Hezekiah removed all the altars throughout the land, forcing you to worship in one place? What a dictator!" Then, speaking mostly to the people, "I'll make a deal with you. I'll give you 2,000 war horses if you can put riders on them."

No response. Then came a real jab. "I've come here to attack and destroy this place if you don't cooperate. And it was Yahweh, your god, who told me to march against this country and destroy it. Since he willed your destruction, you'd better surrender, or else."

Some Judean leaders got fidgety because the commander was speaking Hebrew, and everybody could understand him. But the campaign intensified. "Don't let your king deceive you. He can't protect you. Don't let him persuade you to trust in Yahweh. Has the god of any other nation ever saved it from the Assyrians?"

It was a good point. Then came the climax. "Make peace and come out to me. Then each of you can have freedom to eat from your own vine and fig tree, until I come and liberate you to a better land of economic prosperity. Choose life and not death."

Reversal: Though torn inside, the people remained silent. There was no panic, no defection.

What is clear from Isaiah is that human choices matter, empires don't last forever, and it is God who brings about unexpected outcomes. We either choose humility or we face humiliation.

"This is a day of distress and disgrace," Hezekiah said later, entering the temple to pray. With him, Isaiah announced how God would perform a reversal. Jerusalem would be spared; the Assyrian army would be humbled. In due time, Assyria would reap the violence it had sown, and its own infrastructure would be destroyed.

At the root of roots, Hezekiah recognized how the Assyrians had insulted the living God, a serious thing. That very night an angel of God decimated the army. Legend suggests a plague. By morning, Assyrian corpses covered the ground. Sennacherib returned to Nineveh due to these unexpected results of war.

My implied connection between Hezekiah and Saddam Hussein may seem morally insensitive. What does an evil dictator have in common with a premier "good" Hebrew king who trusted God? Through the lens of superpower administrations, they have a lot in common. The imperial strategies to deal with them also bear many similarities.

Both leaders shifted from being useful to being a threat to imperial interests. They both rebelled through noncompliance. When the pressure rose, they dug in for the long haul. Rather than seeking other international resources for support, they fortified their own nations inwardly to assert their independence.

Like Assyria, the United States has a military force strong enough to set its own conditions and leverage vassal nations into compliance. When necessary, that force can be destructive, but for the sake of economic resources it is preferable to have cooperation. Creating a regime change is vital to support imperial interests.

To this end, psychological propaganda is used. The U.S. campaign of radio, email and leaflet messages for the Iraqi people mirrors certain aspects of the Assyrian commander's speech. While sounding persuasive and civil-minded, both relied on incentives, half-truths, innuendoes and threats.

The final parallelism regarding outcomes is yet to be seen. What is clear from Isaiah is that human choices matter, empires don't last forever, and it is God who brings about unexpected outcomes. We either choose humility or we face humiliation.

To avoid misunderstanding, the parallels are limited. Since Saddam Hussein came to power (albeit with CIA help) in 1968, he has repressed the Iraqi people with coercion and violence. While the Iraqis have good reason not to trust U.S. or British intentions (due to 12 years of ongoing siege and bombing), they have good reason not to trust Hussein. The Jerusalem resistance was likely more cohesive.

The temptation is to view Iraq as apocalyptic Babylon and the United States as righteous Israel. But many biblical stories prevent a black-and-white vision. By reversing the conventional parallels, by associating our nation's enemy with a revered Hebrew king and our nation's revered institutions with an enemy superpower, we may start to see the complexities of our current situation.

British Museum

Sennacherib's own account of the siege of Jerusalem is inscribed on this prism.

The oversimplification of good and evil leads to the eclipse of history, the truncation of ethics and the denial of our full humanity. But as we see good and bad seeds on both sides, a foundation for resolution is laid. Without this, violence to resolve violence breeds further violence.

I told my daughter that we also bombed Mosul, the site of Nineveh. Half the 600,000 Arab Christians in Iraq live in Mosul. They speak Aramaic, Jesus' language. It is ironic that these symbolic descendants of repentant Ninevites are the recipients of our government's judgment, first by economic siege and then by bombing.

With the Hezekiah story, the Jonah story also upsets black-and-white vision, inviting us to see our nation and our enemies in new ways. I pray that Arab people can write their own Jonah story that affirms the humanity of those in Washington. In the meantime, I pray that we in our nation will have the humility to see ourselves in the mirror of Assyria and change our course.

Ted Lewis manages the Restorative Justice Program in Eugene, Ore. He attends the Church of the Servant King, a house church in Eugene.

Bad theology and government actions

Jim Compton-Schmidt is a member of First Mennonite Church, Reedley, Calif.

As we are in another war in the Middle East and as we watch the hopes for statehood for Palestinians fade, I am grateful for my four years in seminary (three at the University of Dubuque and one at Associated Mennonite Biblical Seminary, Elkhart, Ind.). While studying with some great theologians I had the chance to learn more church history than I think is possible for people who get their theology from a once-a-week sermon.

I have never pastored a congregation for more than a summer. But when a discussion of theology is being presented I feel I can hold my own with the discussion. Lately, however, I realize where my education has let me down.

In the past 30 years this country has developed a strong interest in a theology known as dispensationalism; it was first looked at in the late 1800s by a man named John Darby. Dwight Moody and Schofield picked it up and brought it into the 20th century where it was advanced further by dozens of televangelists and today is the theology of the Trinity Broadcasting Network. The seminary where the major proponents of this theology are found is Dallas (Texas) Theological Seminary. In hundreds of small Christian colleges across the country this theology is the centerpiece of whatever education takes place there.

Because one of the major political parties in the United States is now under the control (in many places) of believers in this theology, it has moved into the country's leadership and, almost without any confrontation on the part of mainstream theological thinking, has become the civil religion of the United States.

The core of the theology is that the end time is near. That is, Jesus is about to return (not just soon, but now). The piecing together of a Scripture passage from here and a Scripture passage from there "proves" to the believer in dispensationalism that not only is Jesus coming now but that we as the true people of God can help bring that end into our lifetime.

According to this theology, several things have to be in place before Jesus will rejoin us. Those things include but are not limited to: (1) the rebuilding of the Jewish temple on the temple mount; (2) the sacrificing by the Jews of a blemishless red heifer; (3) the destruction of a place called "Babylon," which these days is better known as Iraq. These events are not the only ones to take place, but when all this happens it will almost force Jesus to come again, according to this theology.

I believe much of our strange behavior in the Middle East over the past 30 years can be brought back to the growing importance of dispensational thinking in our society. In some reports, as many as 40 percent of those living in the United States believe acting on this piecing together of Scripture will force Jesus to come again. Jerry Falwell says as many as 70 million Americans believe so strongly in this theology that if our president does not push this agenda he will lose their complete support. In the past 10 years Zionist Christians have raised $60 million for the relocation of Jews into Palestine in order to displace Palestinians and make it possible to rebuild the temple.

> Are we destroying Iraq partly to satisfy the beliefs of dispensationalists who are trying to force Jesus to come again?

My question is, Are we destroying Iraq partly to satisfy the beliefs of dispensationalists who are trying to force Jesus to come again (along with taking control of oil reserves under Iraqi land)?

I do not see this question being discussed in the Protestant press, and I wonder why. There have been articles in the Jewish press (*Tikkun*), in the Catholic press (*National Catholic Reporter*) and in the secular press (*Time*, *U.S. News and World Report*, *Mother Jones*, *Middle East Journal* and even the *Wall Street Journal*). But Protestants have not written to much extent about how this theology has taken over or what we plan to do about it.

If America's civil religion is about to function as did the Christian community that was in charge during the Crusades, I hope we Christians who have a different theology from the dispensationalists can have more input on decisions than did the peasants of that earlier time. We have come a long way since the Crusades. We as a Christian community need to act like it by questioning bad theology and questioning actions our government takes that may just be based on that theology. TM

IN THE NEXT ISSUE

- **Discipleship: returning to Jerusalem** —Donna Engel
- **Esther: an upside-down reading**—Dennis Byler

MCC concerned about military role in aid

Humanitarian agencies may have to rely on military to help suffering Iraqis.

As efforts gear up to respond to the humanitarian needs in the wake of the U.S.-led coalition attack on Iraq, Mennonite Central Committee (MCC) staff are increasingly concerned about the involvement of U.S. and British military in providing that aid.

Willie Reimer, director of MCC's Food, Disaster and Material Resource Office, is wary of potential scenes such as coalition troops distributing food and other assistance.

"Our concern relates to how we can be seen as an impartial agency not tied to any military or political agenda," Reimer says.

MCC aid has been entering Iraq, where it has been distributed by partner organizations such as All Our Children. But security guarantees for future shipments remains tenuous. For MCC, the question is how best to deliver aid to those in need.

"In the civil war in Sudan, MCC partners had a policy that they would not distribute food if either government soldiers or rebel soldiers were present," Reimer says.

A similar stance in Iraq may be wishful thinking, analysts say. That may mean MCC will have to rely on military forces to provide aid to the Iraqis desperately needing it.

"If at all possible, we try to avoid being associated with anything to do with the military," Reimer says. "Only if vulnerable people will otherwise not receive any food or water would MCC utilize such methods."

Part of MCC's reluctance to rely on the military is the agency's pacifism. In addition, MCC experience in past conflicts has shown that military and humanitarian goals are widely divergent.

"The military uses food to further their own strategic objectives with aid being part of their 'hearts and minds' campaign," says Rick Janzen, MCC co-director for the Middle East. "[Non-governmental organizations (NGOs)], on the other hand, must be impartial and objective and provide aid based on need."

One of MCC's guiding principles is that it seeks to demonstrate God's love by working among the suffering, regardless of politics, religion or other distinctions.

In addition, Janzen says, NGOs have experience and background to respond to emergency situations and are able to identify the most vulnerable people and provide necessary aid. He also says relief agencies know what types of food or other aid is needed, know how to involve local populations and try to respect the dignity of recipients.

According to an Oxfam report, aid interventions controlled by the military are often neither appropriate nor cost-effective. U.S. food aid to Afghanistan in 2001 did not consist of popular local foods. The air-dropped food cost about $7.50 per kilogram; by contrast, United Nations World Food Program aid costs an average of 20 cents per kilogram and includes local staples.

"Soldiers handing out packets of food off the back of a military vehicle may make for good public relations back home, but it does not make for a good aid program," Janzen says.—*Edward Miller for MCC News Service*

Correction/clarification: Zion Mennonite is in Canton, Okla. The location was wrong in "Disciplined Discussions About Membership" in the April 15 issue.

In the same article, the congregations that have no conference relationships are not currently "under discipline" as are/were other congregations listed. Also see James Schrag's letter in Readers Say (page 5) for new language that has been developed for other categories.

War raises soldiers' interests in peace

Conrad Moore fought in the Vietnam War as a U.S. Marine. Titus Peachey was in Vietnam at the same time, not as a soldier but as a teacher doing alternative service as a conscientious objector.

Today Moore is also a pacifist, and they are both Mennonite Central Committee U.S. staff members who help provide counsel to soldiers seeking options for military discharges. They are volunteers who answer calls for the GI Rights Hotline, which is operated by a coalition of peace-oriented groups.

As war clouds started gathering over Iraq, the hotline saw the number of calls received skyrocket: 3,582 in January, twice the normal volume, and 3,118 in February.

The nature of the calls are varied. Some are from potential conscientious objectors. But others may have had their circumstances change since they enlisted; they may have a sick parent or be expecting the birth of a child. Some calls are from worried spouses. Some callers are in hiding, having gone absent without leave.

Moore, Peachey and other volunteers provide counsel, including explaining the complex procedure of applying for a conscientious objector discharge. They may also make follow-up contacts with recruiters and send documents explaining legal options.

"I find a lot of joy in empowering people this way and in playing a role in keeping people from making a horrible mistake," Moore says. "The military wants to tell you otherwise, [but] you cannot kill people and still be the same person. You will be changed forever."—*Rachel B. Miller Moreland of MCC News Service*

Board goal: all going the same direction

Executive director calls for audit to set course for fledgling denomination.

First came “transformation,” then “missional.” Now into the vocabulary of the development of Mennonite Church USA comes “alignment,” defined as “all parts working for the good of the whole,” according to denominational executive director Jim Schrag.

In his report to the Mennonite Church USA Executive Board, which met April 11-13 in Newton, Kan., Schrag said all parts of the denomination need to ask, “Are we headed in the same direction?” While Mennonite Church USA may speak of “churchwide ends of a missional church, finding leadership for congregations and finding our place globally by learning to be a nationally based church,” he said, if the Executive Board, agencies, conferences and their congregations are “heading in many other different directions,” those churchwide ends won’t mean much.

Is our appetite bigger than our pocketbook?—Jim Schrag

Moderator-elect Duane Oswald echoed that concern. Conferences and congregations, he said, “are asking if the Executive Board and the agencies are speaking in one voice on issues they care about.”

Schrag said the Executive Board had planned to make course corrections six years from the start of Mennonite Church USA, which began Feb. 1, 2002. “For the sake of alignment we will need to start that process … as soon as possible,” he said. One area he and several board members cited as needing attention is Firstfruits Funding, the denominational funding plan, which “needs clarification about its application,” Schrag said.

Phil Bergey, who has been hired as an Executive Board consultant, introduced the need for capacity building, which emphasizes, “What is our core purpose?”

“We need to start with Jesus,” said board member Elaine Bryant. Leslie Francisco III asked, “Are we into maintenance or movement?”

Schrag called on the Executive Board to set the example for others in being aligned in its direction. “If we stop working for the good of all, we should be replaced,” he said.

While Bergey said that capacity building is more about vision than money, it does affect the latter. Ted Stuckey, director of the Executive Board’s Office of Administration, reported that expenditures for the fiscal year ending Jan. 31 exceeded income by nearly $260,000, which was within the range of a $350,000 deficit approved last fall. But Stuckey said the income deficit expected for 2003, more than $260,000, would leave reserves at their limit.

Schrag asked for a denominational alignment audit to help determine what changes may need to be made. Such an audit will look for “greater efficiencies office to office, agency to agency and office to agency,” he said. He added that the question needing to be asked is, “Is our appetite bigger than our pocketbook?”

Mennonite Church USA Executive Board member Elaine Bryant (right) speaks while board member Sharon Waltner looks on during the board’s April 11-13 meeting in Newton, Kan.

Mennonite Church USA photo by Laurie L. Oswald

In preparation for Atlanta 2003, the first denominational convention since Mennonite Church USA was created, the Executive Board approved a report to delegates on the implementation of the membership guidelines. The report summarizes findings of a membership consultation in February and examines how the guidelines have been applied. It also includes discussion of those findings at the Constituency Leaders Council, which met in March. “A growing trust among leaders who meet in the CLC has succeeded in helping those leaders understand each other’s context for upholding the teachings of the church,” the report says.

Atlanta 2003 will be held July 3-8.

In other business, the Executive Board

- Approved resolutions for Atlanta 2003 on abortion, access to health care and immigration;
- Affirmed a document from the Executive Board Office of Ministerial Leadership called “Justice-Making: The Church Responds to Clergy Misconduct;”
- Met with leaders from Western District Conference (South Central Conference leaders had a scheduling conflict);
- Approved a board policy manual;
- Heard a report from Mennonite Education Agency director Carlos Romero;
- Signed a letter of affirmation to Weldon Nisly, pastor of Seattle Mennonite Church, who had been in Iraq with Christian Peacemaker Teams during the war.—*Gordon Houser*

Denomination has tough first fiscal year

Executive Board and all four agencies suffered budget difficulties in 2002.

In the first year of Mennonite Church USA, its four church-wide agencies, the denominational Executive Board and many area conferences had to grapple with harsh fiscal realities, with implications for the current year, according to a recent survey.

The survey, conducted by the Executive Board, was part of an effort to encourage collaboration across the denomination. "We want to understand how all parts of the new church are doing, and this data is a tool that can help us do that," says Jim Schrag, executive director of the Executive Board.

During the 2002 fiscal year, Mennonite Mission Network adjusted its expenditure budget downward several times in response to contributions received. The year began with an expense budget of $10.6 million, but it was eventually cut to $9.9 million.

"Our best estimate comparing congregations who are currently part of [Mennonite Church] USA with the same group last year is that contributions are about 5 percent less than the previous year," says finance director David Weaver.

But there was good news, he says, as income from estates and bequests last year were about $1 million more than the $1.1 million budgeted.

Mennonite Mission Network projects a 2.5 percent increase in contributions for the 2003 fiscal year while decreasing expected expenses by about $1.1 million. This will result in a decrease of actual spending for this year of about $400,000.

"We find increases or decreases in giving are related to the quality of connection between congregations, donors and mission," Weaver says. "Where congregations are deeply engaged in ministry, giving has been increasing without regard to external factors. Where the relationship is more distant, the giving tends to be level or slowly declining."

Mennonite Mutual Aid and Mennonite Publishing Network (MPN) have also decreased their expense budgets for 2003. MMA reduced its 2003 administrative budget by 10 percent to $22.4 million, says chief financial officer Mel Claassen. Sharing fund grants for the year have been reduced by $250,000 from the $2 million shared last year.

MMA ended 2002 with a net gain of $1.6 million, not including a net loss of $386,770 from fraternal programs.

Following a year of restructuring, MPN's net revenue improved to $488,000 on consolidated sales of about $17.1 million for the 12 months ending Jan. 31. A $560,000 surplus from operations is projected for this year. Net assets increased from a negative $68,000 a year ago to $420,000 at fiscal year-end. For the comparable period last year, net revenue was a deficit of $1.7 million on consolidated sales of $17 million.

Contributions to MPN were $678,600 last year compared with $180,000 the year before. The large increase was due to the "Barn Raising" campaign to help MPN deal with its financial challenges. "An additional $1.7 million will need to be raised by Sept. 1, 2003, through contributions to pay current indebtedness," says Phil Bontrager, who recently stepped down as MPN's interim chief executive officer.

Mennonite Education Agency reported on the first six months of its initial fiscal year, which will end on June 30. MEA received $147,321 of the $375,630 in church giving it expects this year, or 78.4 percent of its projections for the first six months.

MEA's total annual budget is $985,222, of which $275,338 is received from Mennonite colleges, seminaries and councils. In the first six months of its fiscal year, MEA has also received $80,322 from individuals and congregations for Racial/Ethnic Leadership Education, well less than half the $223,494 it has budgeted for the year. MEA anticipates receiving an additional $110,761 in other income and related services.

"The MEA budget was already 9.9 percent less than the Mennonite Board of Education [the education agency for the former Mennonite Church] budget for the year ending June 30, 2002," says MEA associate director Lisa Heinz. "The implications for next year's budget are that we will either need to raise some more money or cut costs where we are able."

The Mennonite Church USA Executive Board received $1.6 million in contributions from church-wide agencies and area conferences, $345,265 less than expected, during its first fiscal year which ended Jan. 31. Income from other sources was $376,938. The Executive Board spent $2.2 million, about $100,000 less than budgeted.

"The shortfall in contribution income meant that reserves were reduced by $259,695," says Ted Stuckey, director of the Executive Board's Office of Administration. "Reserves should get us through this next year, but this likely is the last year for deficit spending."

The Executive Board's survey also showed support for the theological underpinnings of the Firstfruits Funding System but implementation has been difficult. Firstfruits is designed to fund denominational activities, from congregations to the Executive Board.

"More discussion and training is needed before the system can operate smoothly," says J. Ron Byler, the Executive Board's associate executive director. "Challenges are coming from outside the church—including 9-11, increased requests for contributions from nonchurch agencies, the drop in the stock market and the war in Iraq."—*Laurie L. Oswald of Mennonite Church USA News Service*

Conferences also have less

The budget woes afflicting church-wide agencies have not spared area conferences. Twelve Mennonite Church USA conferences responded to the Executive Board's financial survey, many reporting declining contributions, deficit spending and staff cuts.

"The challenge for the conference is to continue to show the value that conference staff persons add to the ministries of the conference," says Conrad Martin, Franconia Conference director of finance.

But Kurt Horst, conference minister for Allegheny Conference, says decreased giving does not have to be a bad thing if it means congregations are using more money for local outreach.

"If more mission is being done," he says, "this will need to be accepted with appropriate adjustments, blessing and celebration."—*Mennonite Church USA News Service*

East Asia work continues despite SARS

26 Mennonite Mission Network personnel remain in China and Hong Kong.

A short-term mission team associated with Mennonite Mission Network has left China in the face of the SARS outbreak, but the agency's long-term personnel—18 adults and eight children—remain at their assignments in China and Hong Kong.

The four members of the young adult Reaching and Discipling team had been serving in Guangdong Province, where SARS, or Severe Acute Respiratory Syndrome, is believed to have originated. Because of concerns about the availability of medical services, the team has relocated to Macau.

I go through periods of fear for my family, but, as believers in Hong Kong, we trust in the Lord for peace, safety and protection.—Tim Buhler

In Hong Kong, Cindy and Tim Buhler have been home-schooling their two daughters with the help of a newly developed educational Web site since the government closed schools until April 28.

Mennonite Mission Network photo by Andrew Wade

Adorned with masks because of the SARS outbreak, two congregants lead worship at Grace Mennonite Church in Hong Kong.

The Buhlers are involved with the outreach ministries of Agape Mennonite Church, which continues to hold worship services. But everyone entering the building is required to wash their hands thoroughly and don a mask for the service. The congregation has canceled some of its activities for young children but has expanded its youth ministries. The youth group that usually meets on Saturdays has started meeting three times a week. "Some of the group said they were bored being off school and asked if they could have extra meetings," Tim Buhler says.

Agape's after-school tutoring program also continues. More than half of the 40 students enrolled still come to the center, where masks are required apparel.

One Agape family quarantined themselves as their daughter's classmate became ill with SARS. Other families are living in apartment complexes where SARS has broken out.

"The biggest role the church can play at this time is to dispel unnecessary fear," Buhler says. "Yes, there is a risk of catching the disease, and we need to protect ourselves, but we cannot live in fear, as it is so easy to do at this time. ... I go through periods of fear for my family, but, as believers in Hong Kong, we trust in the Lord for peace, safety and protection."

In China, Mennonite Mission Network teachers, who serve under the inter-Mennonite China Educational Exchange (CEE), say they have not been SARS struck. "We're stuck out in the boonies in Sichuan here, and SARS hasn't had much of an impact," says Todd Hanson. "Our younger daughter's babysitter hadn't heard of it yet, but the grandmother of one of our older daughter's friends had heard of it but couldn't remember what it was called."

On April 5, the Peace Corps announced that all of its 72 teachers stationed in China, most of them in Sichuan, were required to return to the United States.

"Some CEE teachers did have Peace Corps colleagues," Hanson says. "I imagine it must have felt a little disquieting to say goodbye to a neighbor who is being medically evacuated by military transport when you are staying right where you are."

CEE had a conference in Hong Kong in February, after which several teachers stayed several extra days at a guest house across the street from the Metropole Hotel, where several people contracted SARS. "We checked out of the [guest house] a few days before the Chinese doctor who had SARS checked in to the Metropole," Hanson says. "I hope that's as close as we get to the disease."

CEE officials have been monitoring the situation. "Putting into perspective that the virus affects fewer people than regular pneumonia, that the rate of death due to SARS is lower than the rate of death due to regular pneumonia, and that cases have been found in both the USA and Canada, we have not decided to ask CEE workers to return to North America, as some other organizations have done," says Kathi Suderman, who shares CEE administrative responsibilities with her husband, Rod. "We are grateful that CEE workers are reacting in a calm manner. We have sent out information on SARS to CEE workers and are encouraging them to keep informed and to take safety precautions."

Chris Leuz, a doctor who teaches at Chongqing Medical College, recalls a recent conversation with a nurse. "She could not understand why there is such a fuss about SARS in the West when she sees patients die every day from regular pneumonia in our hospital, but not from SARS," Leuz says. "She also mentioned that when you consider more than a billion people in China, not that many have gotten SARS. Actually in Chengdu, according to the public health bureau, there have been no cases of SARS. So we say, 'What SARS scare?'

"Personally, I think that the real story is in Hong Kong. The missionaries there are living with a threat of SARS and it does affect their lives daily. ... They could all have decided to flee Hong Kong, but they continue their witness there."—*Lynda Hollinger-Janzen of Mennonite Mission Network*

Project taking a 'byte' out of archival holdings

John Sharp's dream of turning volumes of old, yellowing, crinkling pages in Indiana into computerized data available anywhere in the world is becoming a reality. After six years of fund-raising, staff and volunteers at the Mennonite Church USA Archives in Goshen, Ind., have started scanning documents into digital computer files that will be available via compact disc and the Internet.

"This is a way to open our collection to the world," says Sharp, director of the Goshen archive and of the denominational historical committee. He imagines, for example, "a person sitting in South Africa and accessing the letters of John F. Funk."

Putting archival documents on computer will also preserve them should the original materials be damaged or destroyed.

Sharp

The original cost of the project, which Sharp calls "From Gutenberg to Gigabytes," was estimated to be $300,000, most of it for labor. But thanks to volunteers, many of them from Greencroft, a Mennonite-affiliated retirement community in Goshen, work has begun with the $60,000 already raised.

The first documents being scanned include personal collections and the collections of John Funk, John Howard Yoder and Harold Bender plus women's diaries, since those are among the most popular for researchers. Many photos have already been scanned.

Volunteers will prepare the documents by removing staples and paper clips and make sure pages are in order, scan the documents and proofread the scanned text.

Sharp hopes to extend the project to the other denominational archive in North Newton, Kan.

The former Mennonite Church established the Goshen archive in 1937. It now holds about 12 million documents, including official records of the denomination, its agencies, area conferences and congregations. It also has more than 900 personal collections.

The North Newton archive was started in 1936 and served the General Conference Mennonite Church. It has more than 11 million pages of documents in its holdings. John D. Thiesen is the archivist in North Newton.

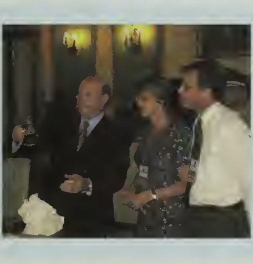
When the Mennonite Church and General Conference Mennonite Church formed Mennonite Church USA last year, a historical committee was formed and oversees both archives.—*Mennonite Church USA News Service*

Environmental policy seminar draws about 40

If the earth is the Lord's, as Psalm 24 states, then what responsibility do Christians have to care for it? That question was addressed by about 40 people who gathered in Washington to attend "The Earth Is the Lord's: Public Policy That Honors Creation," an April 6-8 seminar sponsored by the Mennonite Central Committee U.S. Washington Office.

"In many spots around the world, the soil has been spoiled by chemicals, lead, land mines and radioactive dust," lamented Lawrence Hart, a Cheyenne and Mennonite leader from Clinton, Okla., who opened the seminar with an address that wove together traditional Native American and biblical attitudes of respect for nature.

Also speaking was Raul Grijalva, a Democratic congressional representative from Arizona. He encouraged seminar participants to examine how environmental issues are connected to the broader issues of global justice. For example, he cited Third World countries' oil and forests are being exploited by multinational corporations.—*MCC News Service*



Presidential presentation

Phil and Karen Rush (right), leaders of Goshen (Ind.) College's Study-Service Term leaders in the Dominican Republic, present the country's president, Hipolito Mejia, with a gift during an April 3 luncheon in Santo Domingo. The Rushes and the SST students were invited to have lunch with Mejia following a brief meeting with him six weeks earlier.

class of 2003

remember to **bring the camera**
remember to bring a hanky
don't forget to **remove the lens cap**
never forget how lovely she is

celebrate how far she's come
picture how far she'll go

invite her to study
life's next lessons
with other **Mennonite women**

Timbrel
The magazine for Mennonite women

Give *Timbrel* to the graduate in your life and we'll send a gift card in your name. Send your check for $9 U.S. (six issues) to P. O. Box 347, Newton, KS 67114. Read sample articles on our new website at www.MennoniteWomenUSA.org.

WORKERS

Harms, Loanne, was licensed March 30 as youth pastor at Waterford Mennonite Church, Goshen, Ind.

Mast, Galen, ended a youth pastorate April 5 at Emma Mennonite Church, Topeka, Ind.

Nguyen, Peter Simon, was licensed March 30 as associate pastor at Vietnamese Christian Fellowship, Falls Church, Va.

BIRTHS & ADOPTIONS

Aquirre, Cecelia Rose, March 23, to Joe and Jennifer Wagler Aquirre, Springfield, Ohio.

Blossom, Meredith Ann, March 29, to Kent and Theresa Litwiller Blossom, Iowa City, Iowa.

Chandler, Jared Scott, Jan. 1, to Gary and Marcie Swartzendruber Chandler, Bad Axe, Mich.

Croll, Lindsey Grace, April 3, to Jason and Dannelle Sautter Croll, Telford, Pa.

Derstine, Autumn Brie, March 27, to Nathan and Kimberly Toomey Derstine, Altoona, Pa.

Eckhoff, Shelby Lynn, April 8 to Barry and Sara (Egli) Eckhoff, Hutchinson, Kan.

Ediger, Ashley Grace, March 25, to Rick and Stefanie Hanson Ediger, Cedar Park, Texas.

Friesen, Jasmine Junfeng Alwine, May 9, 2002, received for adoption Feb. 16 by Todd Friesen and Dennette Alwine, Lombard, Ill.

Goshow, Riley Sarah, March 4, to D. Clarke and Mary Posen Goshow, Harleysville, Pa.

Guyas, Daniel Wayne, March 19, to Tony and Vickie Eichelberger Guyas, Goshen, Ind.

Hildebrant, Emily Joy, March 21, to Michael and Christa Boyes Hildebrant, Longview, Texas.

Hochstedler, Derek Michael, March 25, to Doug and Rhonda Hofstetler Hochstedler, Wakarusa, Ind.

Hofer, Madison McKenzie, March 14, to Wayne and Kristi Voegeli Hofer, Bridgewater, S.D.

Jantz, Marisa Jo, March 14, to Rodney and Jennifer Geers Jantz, Inola, Okla.

Klaassen, Lara Ann, Sept. 10, 2002, to Mark and Melody Klaassen, Elkhart, Ind.

Miller, Aubreanna, Sept. 9, 2002, to Jeremy and Tosha Fougeron Miller, Milford, Neb.

Minor, Sophia Grace, March 22, to Sean and Erika Thomas Minor, Djibouti Ville, Djibouti.

Myers, Levi Timothy, March 19, to Timothy and Heather Yoder Myers, Capon Bridge, W.Va.

Pressel, Paige Faith, Feb. 22, to Kevin and Debbie Stone Pressel, Kouts, Ind.

Rudiger, Aaron Slava, June 6, 1993, received for adoption Feb. 12 by David and Christi Rudiger, Wichita, Kan.

Schloneger, Jonah Benjamin, April 1, to Matthew and Rebecca Rossman Schloneger, Newton, Kan.

Schluckebier, Konner Samuel, March 28, to Joe and Trisha Troyer Schluckebier, Milford, Neb.

Shetler, Kody Landon, March 23, to Kent and Karin Wardhammar Shetler, Pigeon, Mich.

Shrock, Audrey Elizabeth and Austin William (twins), March 24, to John and Kelly Tessmer Shrock III, Canton, Ohio.

Slater, Elizabeth Ellen, March 26, to Keith and Kate Yoder Slater, Parnell, Iowa.

Stempel, Anna Noi, March 12, to Michael and Sone Liambounheuang Stempel, Broadway, Va.

Stutzman, Mckena Ryane, Nov. 20, 2002, to Ryan and Tonya Troyer Stutzman, Milford, Neb.

Thomas, Brianna Elizabeth, March 10, to Jon and Deb Slagle Thomas, Lincoln, Neb.

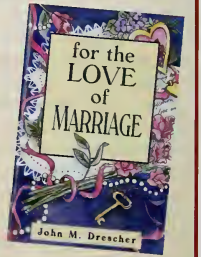
Our Wedding

Wedding Bells!

Our Wedding: A Keepsake Album, by Meryl Doney

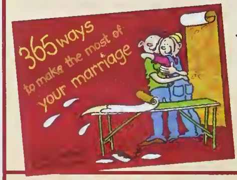
A lovely album for honoring the many memories of a wedding day. Tender artwork frames the pages where the bride and groom can record their preparations, their reflections and surprising moments, the menus and speeches, the informal photos, invitations, and cards. A joyous keepsake for years—and for future generations to come.

Full color with gift binding, $16.95, h



For the Love of Marriage, by John M. Drescher

A well-known pastor brings together in one book his insights about marriage from many years of experience and counseling. His gentle advice and interesting, practical anecdotes fill this attractive book with warmth and encouragement. $9.95, p



365 ways to make the most of your marriage, by Juliet Janvrin & Lucy Selleck

The point is to make a marriage last and to have fun while living it. All the tough bumps are part of this lively collection, but they're outnumbered by reminders of the deeply satisfying pleasures that a well tended marriage can bring.

Women and men alike will chuckle knowingly as they read these one-a-day proverbs. Wit and encouragement warm the pages. The illustrations keep the book light and full of everyday life. $5.95, p

Good Books™

At local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and AmEx accepted.
Shipping/Handling, add 10% ($3.00 minimum)
Visit our secure internet store: www.goodbks.com

Troyer, Michael Daniel, March 26, to Anthony and Angela Wise Troyer, Hartville, Ohio.

Unruh, Corbin Wayne, April 8, to Chris and Nicole Niehage Unruh, Moundridge, Kan.

Yeakey, Aaron Michael Nofziger, Feb. 23, to Michael Yeakey and Kathy Nofziger, Topeka, Ind.

MARRIAGES

Brubaker/Johnson: Rebecca Brubaker, Amity, Ore., and Jesse Johnson, McMinnville, Ore., March 22 at First Mennonite Church, McMinnville, Ore.

Brubaker/Yerty: Joshuaa Brubaker, Altoona, Pa., and Jessica Yerty, Roaring Spring, Pa., March 1 at Duncansville, Pa.

Coleman/Kratzer: Chip Coleman, Harrisonburg, Va., and Martha Kratzer, Kidron, Ohio, Jan. 4 at Sonnenberg Mennonite Church, Kidron.

Easley/Swarzendruber: Tina Renee Easley, Wawaka, Ind., and James E. (Jim) Swartzendruber, Wawaka, March 8 at the United Methodist Church, Rome City, Ind.

Farmwald/Preheim: Leanne Farmwald, Elkhart, Ind., and Rich Preheim, Goshen, Ind., April 5 at North Main Street Mennonite Church, Nappanee, Ind.

Kline/Swartz: Amy Kline, Clinton, Iowa, and Ryan Swartz, Glendale, Ariz., March 22 at Sunnyslope Mennonite Church, Phoenix, Ariz.

Miller/Schrock: Andrea Miller, Hartville, Ohio, and Brent Schrock, Hartville, March 29 at Hartville (Ohio) Mennonite Church.

Stahl/Yeackley: Jason Stahl, Seward, Neb., and Tara Yeackley, Milford, Neb., Feb. 22 at Bellwood Mennonite Church, Milford.

DEATHS

Albrecht, Ray, 76, Marion, S.D., died March 21. Spouse: Betty Graber Albrecht. Parents: Jacob and Adina Kaufman Albrecht. Children: Kevin, Denise. Funeral: March 25 at Salem-Zion Mennonite Church, Freeman, S.D.

Bergen, Eunice, 90, Goessel, Kan., died March 17. Spouse: Henry Bergen (deceased). Parents: Henry V and Elizabeth Pauls Wiebe. Children: Henry, Dan; six grandchildren; 23 great-grandchildren. Funeral: March 20 at Hesston (Kan.) Inter-Mennonite Fellowship.

Brubaker, Esther Erb Shenk, 91, Ephrata, Pa., died March 23. Spouse: Ezra G. Brubaker. Parents: Benjamin and Ella Shenk. Children: Charles, Glen, Richard (deceased); four grandchildren; two great-grandchildren. Funeral: March 26 at the chapel at Fairmount Homes, Ephrata.

Caffrey, Patricia Nietfeld, 44, Hopedale, Ill., died March 28. Spouse: Dr. Dennis Caffery. Parents: Roger and Betty Nietfeld. Children: Daniel, Beth. Funeral: April 1 at Hopedale (Ill.) Mennonite Church.

Engbrecht, Paul, 91, Marion, S.D., died Feb. 7. Spouse: Amanda Richert Engbrecht (deceased). Parents: Rev. Dietrich and Maria Schartner Engbrecht. Children: Roger, Robert; four grandchildren; four great-grandchildren. Funeral: Feb. 10 at Bethesda Mennonite Church, Marion.

Eshleman, Sam, 77, Orville, Ohio, died Jan. 6. Spouse: Ruth Keim Eshleman. Parents: Martin H. and Ada Horst Eshleman. Children: Robert, Carol Horst, Dean, Allen; 10 grandchildren. Funeral: Jan. 10 at Sonnenberg Mennonite Church, Kidron, Ohio.

Franz, Katherine Krehbiel, 99, Spokane, Wash., died March 6. Spouse: Edward Franz (deceased). Parents: Daniel and Marie Schrag Krehbiel. Child: Mary Louise Garbin; one grandchild. Funeral: March 15 at Menno Mennonite Church, Ritzville, Wash.

Mennonite Disaster Service

invites applications for the position of

Executive Coordinator

Position begins: Spring 2004
Location: Akron, Pennsylvania

The MDS Executive Coordinator provides vision and leadership to board, staff, regional and unit officers, and volunteers who respond to major disasters in the US and Canada. He oversees MDS project locations and administers binational MDS offices and budgets. Qualifications include administrative experience, understanding of MDS constituency, willingness to travel and represent MDS in public settings, and experience working with volunteer groups. College degree preferred.

Direct inquiries to:
Abe Ens, Chair, Search Committee
RR1 Box 218, Winkler MB R6W 4A1
e-mail: ensfl@mts.net
Submit resume by June 30, 2003
http://www.mds.mennonite.net

"My faith has been nurtured in many ways, including chapel services, prayers and discussions in class, meetings with a spiritual director, and even in translating Bible passages from Greek. AMBS is a place where faith is not taken for granted."

— Myrna Miller, student from Hutchinson, Kansas,
in the Master of Divinity program

See more at www.ambs.edu

Associated Mennonite Biblical Seminary

Elkhart, Indiana
1 + 800 964-2627

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

- TheMennonite@TheMennonite.org
- fax 574-535-6050
- 1700 S. Main St., Goshen, IN 46526-4794

Frederick, Naomi Nice, 85, Telford, Pa., died March 27. Spouse: Franklin M. Frederick. Parents: Abram and Katie Landis Nice. Children: Sara N. Gehman, Ruth F. White, Jane F. Rosenberger, John N.; 12 grandchildren; 16 great-grandchildren. Funeral: April 1 at Franconia (Pa.) Mennonite Church.

Horst, Raymond S., 80, New Holland, Pa., died March 29. Spouse: Grace Sensenig Horst. Children: Melba Eshleman, Gerald, Joyce Leaman; 10 grandchildren; two great-grandchildren. Funeral: April 3 at Weaverland Mennonite Church, East Earl, Pa.

Hunsberger, Gladys Yoder, 90, Batavia, Ill., died Feb. 17. Spouse: Harvey Hunsberger (deceased). Parents: Samuel and Sally Yoder. Children: Jerry, Kurt. Funeral: March 28 at The Holmstad, Batavia.

Marner, Vertie Alice, 94, Kalona, Iowa, died March 23. Parents: Eli and Elizabeth Kinsinger Marner. Funeral: March 26 at West Union Mennonite Church, Parnell, Iowa.

Martin, Esther Stoltzfus, 86, Harrisonburg, Va., died March 23. Spouse: Jacob Martin (deceased). Children: J. Ernest, Lois Maust, Carl, Robert; nine grandchildren; one great-grandchild. Funeral: March 26 at Virginia Mennonite Retirement Community, Harrisonburg.

Martin, Sam, 67, Nappanee, Ind., died March 26 of a heart attack. Spouse: Ann Martin. Child: Sara Reese; two grandchildren. Funeral: March 31 at North Main Street Mennonite Church, Nappanee.

Moyer, Naomi Alderfer, 82, Sellersville, Pa., died March 29. Spouse: George S. Moyer. Parents: Rein and Susan Alderfer. Children: Cleon, Donald, Warren, Alan, Susan Frederick; nine grandchildren; three great-grandchildren. Funeral: April 1 at Blooming Glen (Pa.) Mennonite Church.

Myers, Mary E., 85, Souderton, Pa., died Feb. 22. Spouse: J. Henry Myers (deceased). Parents: Ezra R. and Elsie Schmell Myers. Children: M. Louise Beyer, Dennis W., Ronald E., H. Dale; six grandchildren; three great-grandchildren. Funeral: March 1 at Doylestown (Pa.) Mennonite Church.

Miller, Paul R., 96, Walnut Creek, Ohio, died March 19. Spouse: Katie Troyer Miller (deceased). Parents: Melva and Malinda Mast Miller. Children: H. Blaine; six grandchildren; 12 great-grandchildren; one great-great-grandchild. Funeral: March 23 at Walnut Creek (Ohio) Mennonite Church.

Nussbaum, Allen, 78, Apple Creek, Ohio, died Feb. 28. Spouse: Verda Geiser Nussbaum (deceased). Parents: Jacob I. and Lydia Steiner Nussbaum. Children: Eileen Street, Duane, Loretta Miller, Kathryn Walker, Leonard, Ruby Schwarting, Philip; 15 grandchildren; three great-grandchildren. Funeral: March 5 at Sonnenberg Mennonite Church, Kidron, Ohio.

Rufenacht, Willard G., 77, Archbold, Ohio, died March 19. Spouse: Evelyn Rufenacht. Parents: Glen and Laura Rufenacht. Children: Richard, Rex, Randon, Gary, Judith Short, Lynette King, Gloria Roth; three stepsons; two stepdaughters; 11 grandchildren; nine step-grandchildren. Funeral: March 22 at Zion Mennonite Church, Archbold.

Sauder, Dorthea, 75, Archbold, Ohio, died March 27. Spouse: Loren Sauder. Parents: Aaron and Elizabeth Good. Children: Nancy Durham, Steven, Nathan; seven grandchildren. Funeral: April 1 at Central Mennonite Church, Archbold.

Schierling, Bernhardt, 94, Inman, Kan., died March 27. Spouse: Minnie Hahn Schierling. Children: Margaret Ann Schierling Watts, Don Bernhard Schierling; five grandchildren; five great-grandchildren. Funeral: March 31 at Inman (Kan.) Mennonite Church.

Shantz, Robert, 50, St. Jacobs, Ont., died March 17 of cancer. Spouse: Sue Loewen Shantz. Parents: Willard and Anna Brubacher Shantz. Children: Tamara, Heather. Funeral: March 22 at St. Jacobs (Ont.) Mennonite Church.

Stucky, Josephine Jantz, 93, Seattle, Wash., died March 3. Spouse: Phillip P. Stucky (deceased). Parents: John and Susan Kaufman Jantz. Children: Donald, Richard; four grandchildren; five great-grandchildren. Funeral: March 8 at Menno Mennonite Church, Ritzville, Wash.

Troyer, Doreen Stutzman, 76, Milford, Neb., died March 25 of cancer. Spouse: Royden Troyer. Parents: Fred and Agnes Bender Stutzman. Children: Rodney, Lynn, Patricia McWain, Paula Pickerill; 11 grandchildren; nine great-grandchildren. Funeral: March 28 at Bellwood Mennonite Church, Milford.

Waltner, Vernelle Schroeder, 87, North Newton, Kan., died March 27. Spouse: Orlando A. Waltner (deceased). Parents: Peter R. and Susie Nickel Schroeder. Children: Robert, John, Carol; six grandchildren; five great-grandchildren. Funeral: March 31 at Bethel College Mennonite Church, North Newton.

Wedel, Esther, 90, Moundridge, Kan., died April 1. Parents: John and Veronika Zerger Wedel. Funeral: April 3 at Moundridge (Kan.) Funeral Home.

Yoder, William P., 97, Hartville, Ohio, died March 21. Spouse: Emma Yoder. Parents: Phenis and Susan Miller Yoder. Children: Mildred Miller, Eileen Yoder, Erma Hostetler, Miriam Sommers, David, Mary Catherine (deceased); 17 grandchildren; 30 great-grandchildren; two great-great-grandchildren. Funeral: March 25 at Maple Grove Mennonite Church, Hartville.

ENGAGING DESIGN

"My artistic passion comes through in the details of my work. Good visual presentation is critical."

– Dick Lehman,
Owner, Dick Lehman Potter Inc.

LIGHTSKY

Potter Dick Lehman collaborated with LightSky to translate the artistic quality of his work to the web. His site now tells users the stories he shares with his gallery guests, shows his artistic vision and recently won a design award from the International Association of Webmasters and Designers.

Application development ● Interactive design ● E-commerce ● Consulting ● Marketing ● Sound production

For more information contact us @ 888-477-7591, sales@lightsky.com or www.lightsky.com

When it comes to helping poor people,

MEDA means business!

If you give people fish, they will eat for a day; but if you teach them to fish, they will eat for a lifetime. ***But what if these newly trained fishers can't get a loan to buy a boat?*** One of the biggest obstacles facing the poor today is lack of credit. Mennonite Economic Development Associates provides affordable loans, training and other assistance so that newly-trained fishers can start their own businesses—buy boats, build packing plants and create seafood restaurants.

When it comes to helping poor people, do you mean business?

Call **1-800-665-7026** or visit **www.meda.org** to learn how you can give the poor some credit!

1953 - 2003 MEDA

Goodville Mutual
New Holland, Pa.

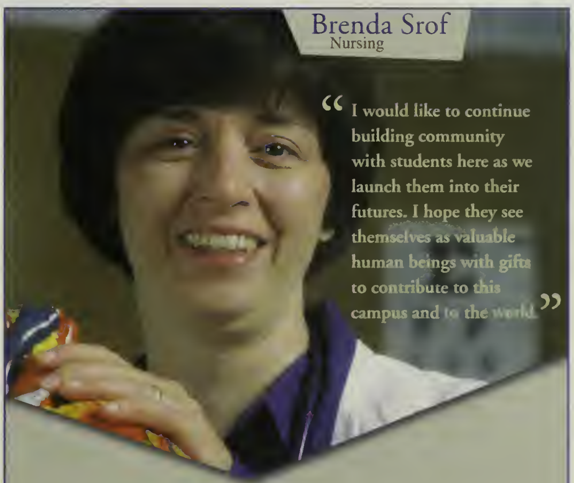
Find an agent near you for details about our competitive insurance packages!

www.goodville.com
or 800-448-4622

- Delaware
- Illinois
- Indiana
- Kansas
- Maryland
- Ohio
- Oklahoma
- Pennsylvania
- Virginia

affordable insurance

for vehicle, home, farm, small business, church



Brenda Srof
Nursing

"I would like to continue building community with students here as we launch them into their futures. I hope they see themselves as valuable human beings with gifts to contribute to this campus and to the world."

At Goshen College, faculty members encourage the diverse gifts of our students and challenge them to respond to God's call in their lives. *There are many gifts, but the same spirit. There are many works but the same God. — 1 Corinthians 12*

goshen college
Admission office
800-348-7422 • admissions@goshen.edu • www.goshen.edu

Goshen College's ITS department announces an opening in its Data Systems group for a ***technical specialist*** to be filled May 2003 or as soon as possible. Position is responsible for advanced report writing, data systems support for administrative users, Web application development, project management, and research and development in the area of advanced uses of the college's administrative systems. Excellent technical and communication skills, advanced SQL and report writing skills, Web/database programming experience, database and Linux/UNIX system administration required.

To apply, visit the specific position announcement on the Goshen College Web page http://www.goshen.edu/employment. Women and minority persons are encouraged to apply. Goshen College, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church.

Goshen College is seeking a ***collegiate program coordinator*** to support the mission of Merry Lea by designing and delivering collegiate-level environmental field courses. This individual would be responsible for developing program, implementing/teaching pilot courses in the summer program, recruiting students, grant writing, and collaboration with other institutions of higher education and professional organizations. The academic focus of this position is in the field of agroecology. The collegiate program coordinator will work with other Merry Lea team members as well as with the Goshen College biology department. Requirements include, postgraduate degree in an area of agroecology.

To apply, visit the specific position announcement on the Goshen College Web page www.goshen.edu/employment. Women and minority persons are encouraged to apply. Goshen College, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church. Administrative and teaching faculty members are expected to share this commitment. Applications accepted until May 15, 2003.

Mennonite World Conference: Few spaces available. Basic price $3,897 (incl. MWC reg.) July 30-Aug. 19. Johannesburg, Gaborone, Maun, Etsha villages, Okavango Delta, Victoria Falls, Hwange and much more. South Africa, Botswana, Zimbabwe. Excellent accommodations. Depart NYC. Ed & Edie Bontrager, Hampton, Va.

For brochure phone 757-766-7746 or email eebontrag@aol.com.

Youth director, South Florida. Bivocational person to give leadership to fledgling youth ministry in a multicultural, multilingual setting. Focus will be on integrating church and community youth into the fabric of the congregation. Quality facilities. Open and expectant congregation.

Inquiries and resumes to **Homestead Mennonite Church,** 30695 SW 162 Ave., 33033 Homestead, FL, Hmstdmenno@juno.com

Mennonite Central Committee is seeking qualified applicants for the full-time position of ***program coordinator*** in Washington, D.C. Start date negotiable. Position available June 2003. Qualifications include college degree or equivalent life experience, ability to utilize a variety of leadership styles; easy adaptability to varying needs and personalities of workers, skilled at organizing and prioritizing work, leadership qualities to administrate and coordinate worker placements; unit activities and logistical support, commitment to facilitate growth in the spiritual life of the group and in each of the workers, commitment to model and promote an anti-racist identity with the unit as well as the local community. As all MCC personnel, this person also needs to be a Christian, active church member and committed to nonviolent peacemaking.

Contact Charmayne Brubaker, MCC, 717-859-1151, cdb@mcc.org or your nearest MCC office for a copy of the job description and application form. Application review begins immediately.

Mennonite Central Committee is seeking qualified applicants for the full-time position of ***program coordinator*** in Porcupine, N.D./Oglala Lakota Nation. Qualifications include self-motivation; flexibility and adaptability to changing situations; good interpersonal, administrative and organizational skills, well-developed writing and verbal skills; understanding of the effects of European colonization on Indigenous people, willingness to learn the Lakota language and culture. Must have a valid driver's license with good standing. A couple will be preferred. As all MCC personnel, this person also needs to be a Christian, active church member and committed to nonviolent peacemaking.

Contact Charmayne Brubaker, MCC, 717-859-1151, cdb@mcc.org or your nearest MCC office for a copy of the job description and application form. Position available May 1, 2003. Application review begins immediately.

Hesston College seeks applicants for the position of ***admissions counselor***. Qualifications include good communication skills, commitment to Mennonite higher education and familiarity with Mennonite Church USA. The counselor will develop and implement a territorial recruitment plan, build relationships with top prospects and applicants, telemarket, travel and represent Hesston College at churches and high schools. Bachelor's degree preferred.

To apply, send resume and references to Clark Roth, VP for Admissions, Hesston College, Box 3000, Hesston, KS 67062. For more information, email clarkr@hesston.edu or phone 620-327-8212. Hesston College is an equal opportunity employer.

Employment opportunity, **MCC Thrift Store** in Rancho Cucamonga, Southern Calif., seeks ***full-time manager.*** Retail experience helpful. Salary negotiable. Contact Stan Long, 909-982-9646 or 909-987-0406. Email scfestival@aol.com.

DISCOVER THE WORLD ON A
TOURMAGINATION TOUR

2003 TOURS

In the FOOTSTEPS of the APOSTLE PAUL (May 30 - June 15)
EUROPEAN HERITAGE (June 9-25) • ALASKA CRUISE TOUR (June 11-23)
CHINA (June 15 - July 1) • MAJESTIC CANADIAN ROCKIES (July 7-20)
EUROPEAN TOUR for GRANDPARENTS and GRANDCHILDREN (July 15-22)
SMALL TOWN THEATRES and COUNTRY GARDENS (July 29 - August 4)
MENNONITE WORLD CONFERENCE (August - 6 Tours)
FALL FOLIAGE TOUR in NEW ENGLAND (October 7-13)
GERMANY and SWITZERLAND (October 9-23)
CHRISTMAS SERVICE TOUR to PENNSYLVANIA (November 29 - December 4)

2004 TOURS

SERVICE TOUR to SUNNY JAMAICA (January 23 - February 1)
VIETNAM (February 4-21) • AUSTRALIA and NEW ZEALAND (February 6-26)
MEXICO (March 2-17) • PARAGUAY, BOLIVIA and PERU (March 23 - April 8)
SEVEN CHURCHES of REVELATION (May 28 - June 7)
ENGLAND and SCOTLAND for GRANDPARENTS and GRANDCHILDREN (June 23 - July 5)
From PRAGUE to GDANSK (July 22 - August 1)
CANADIAN MARITIME PROVINCES (August 7-16)
SWISS-VOLHYNIAN MENNONITE HERITAGE (September 15-29)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

CALL 1-800-565-0451 FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street, Waterloo, ON N2J 1V6 Canada
Reg. #1567624

1011 Cathill Road
Sellersville, PA 18960-1315 USA

Spruce Lake Retreat, a dynamic, multifaceted camp ministry serving 24,000 people annually and affiliated with the Mennonite Church, seeks a ministry-minded ***facilities director*** to oversee the upkeep and development of camp buildings, grounds and vehicles. This includes directing the maintenance team, coordinating building and renovation projects, overseeing departmental purchasing and serving as a member of Spruce Lake's leadership team. Applicant should be a proven manager with training and experience in building/maintenance trades. Salary and liberal benefits package. On-camp housing may be available. Spruce Lake is located in 370 scenic acres in the Pocono Mountains of northeast Pennsylvania.

Send resume to Executive Director, RR 1, Box 605, Canadensis, PA 18325; phone 800-822-7505; fax 570-595-7505; email director@sprucelake.org

Christopher Dock Mennonite High School seeks applicants for the following teaching positions for the 2003-04 school year: ***social studies, Bible, physical education (two position openings), science-biology.*** CDMS also has an immediate opening for a ***mathematics instructor*** for the period of May 5-June 11, 2003.

Send resume to: Elaine A. Moyer, Principal, Christopher Dock Mennonite High School, 1000 Forty Foot Road, Lansdale, Pa. 19446; fax 215-362-2943; email eamoyer@christopherdock.org.

International Guest House, Washington, D.C., a mission project of Allegheny Mennonite Conference, has two openings for voluntary service assignments, one immediately and one in June.

Contact International Guest House, 1441 Kennedy St. NW, Washington, DC 20011; 202-726-5808; email igh-dc@juno.com.

Bethany Birches Camp in Plymouth, Vt., seeks ***summer staff***. Positions available June 14-Aug. 9, 2003. Paid positions include female and male counselors, cook and assistant cook. Volunteers needed for kitchen help and maintenance.

Additional information: 2610 Lynds Hill Road, Plymouth, VT 05056; 802-672-5220; bbc@valley.net.

Cherry Box/Mt. Pisgah Mennonite Church Homecoming, July 18-20, 2003, at Leonard, Mo. If you'd like a mailing with details about our 135th anniversary, contact us at MtPisgah4@juno.com or P.O. Box 108, Leonard, MO 63451.

Goshen College Biology Department is seeking a ***biologist*** for a full-time position, which will be divided, approximately 1/2 teaching and 1/2 as the Lindsey Fellow. Responsibilities of the Lindsey Fellow include being the Director of the Environmental Studies Program, supervising field research at the Merry Lea Environmental Center and coordinating collegiate program development at Merry Lea. The teaching responsibilities will include three courses per year, out of the following possibilities: a nonmajors biology course, Introduction to Environmental Studies, Zoology, Botany, Marine Biology and Ecology. Ph.D. required, and teaching experience is preferred. Applications will be accepted until the position is filled; interviews will not begin before May 5.

To apply, visit the specific position announcement on the Goshen College Web page www.goshen.edu/employment. Women and minority persons are encouraged to apply. Goshen College, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church. Administrative and teaching faculty members are expected to share this commitment.

Casa del Sol, an independent living retirement community in La Junta, Colo., is seeking a ***manager***. Individual will be responsible for daily operations oversight and marketing. Looking for a highly motivated individual with a caring spirit toward older adults and with good administrative and communication skills.

Send resume by May 31 to Casa del Sol, 1002 Casa del Sol Drive, La Junta, CO 81050, or email info@casadelsollj.org.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Marla Cole, or email TheMennonite@TheMennonite.org.

Our vision... EMU envisions
a learning community marked by
academic excellence,
creative process,
professional competence,
and passionate Christian faith,
offering healing and hope
in our diverse world.
To this end, we commit ourselves to:
do justice,
love mercy, and
walk humbly with God.

Come visit our beautiful campus!
Please call to schedule a visit.

EASTERN MENNONITE UNIVERSITY
Harrisonburg, VA

800-368-2665 • www.emu.edu

Disregarding the discerning community

Rich Preheim

George W. Bush went to war with Iraq invoking all sorts of religious talk. Curiously, it was not the same talk heard from a great many of his co-religionists, according to a survey of Internet Web sites. Christians from around the globe—from Baptists in Great Britain to Presbyterians in Ghana, from Anglicans in New Zealand to Lutherans in Brazil, from Orthodox in Egypt to Catholics in the United States—have roundly denounced the U.S.-led attack on Iraq.

"Never has there been such a broad anti-war consensus across the confessions worldwide," said the Italian Methodist and Waldensian churches in a joint statement. "Be careful … that you not turn Jesus' teaching on its head by cooking up a mission to overcome evil through preemptory violence, hailing a 'God who takes sides' as cause for short-circuiting the distance … between humanity's ways and God's ways."

The World Alliance of Reformed Churches particularly didn't mince words, calling the war "immoral and illegal. To use a traditional term, it is sin."

The Pentecostal Evangelical Union of Venezuela referred to the war as "fratricide," a familial characteristic echoed by the United Church of Christ: "When we go to war, we divide the human family into friends and enemies, when it is God's will that we live together as brothers and sisters, children, together, of the one God."

"We are compelled to oppose war as a matter of faith," said the National Council of Churches of India. "We deplore the fact that the most 'powerful' nations continue to regard war as an acceptable instrument of foreign policy."

The Union of Armenian Evangelical Churches in the Near East was even harder on the United States and its allies: "We deplore the double standards employed internationally to secure certain governments' interests over the just treatment of human beings."

The Evangelical Lutheran Church of Jerusalem lamented that "politicians and powerful world leaders" "are not ready to listen to the prophetic voice of the church and the people of God in the whole world."

Finally, the National Black Methodists for Church Renewal, the African-American caucus of the United Methodist Church, had this message for fellow church member President Bush: "We, … affirming our identity as Christians who operate under the Lordship of Jesus Christ, recognize our call as advocates and as a conscience for social justice. To that end, we are moved to express our dismay that our United States government made a preemptive strike and invaded the nation of Iraq, putting at risk the lives of innocent men, women and children."

The high cost of low salaries

It's not necessarily news that pastors' salaries often leave much to be desired. But a new report suggests that those salaries are making it difficult for pastors to be true to their callings, which is to the church's detriment, according to Worldwide Faith News. Researchers from Duke University Divinity School, Durham, N.C., studied 833 clergy in 81 denominations.

Among its findings, the report showed:

- For male Presbyterian pastors between the ages of 35 and 44, 73 percent believe their income is too low to allow them to finance their children's education, and 70 percent say they are unable to set aside money for savings and retirement.
- Employment opportunities for pastors' spouses affect where pastors will serve or if they will serve full-time. That was cited as contributing factors to a growing number of small congregations without pastors, such as 62 percent among Presbyterians and 38 percent among Lutherans.
- School debts can easily top $25,000 for seminary graduates.

"The results challenge the church to look deeply into the factors contributing to the calling forth, formation, sustaining and deployment of clergy in the 21st century," said report participant Kenneth Carder, a United Methodist bishop.

Russian of conviction not convicted

Notch a victory for religious conviction as a Russian court has ruled in favor of a Seventh-day Adventist who refused to join the military, reported Adventist News Network.

Eighteen-year-old Sergei Panchenko had petitioned for an alternative assignment when he was called to fulfill his required military service last year. A 2002 law allowed for alternative service for conscientious objectors. But the military had said no such options would be available until the law takes effect Jan. 1, 2004.

Panchenko's lawyers—a Baptist and a Pentecostal—argued on the basis of the 1993 Russian constitution, which also recognizes conscientious objection.

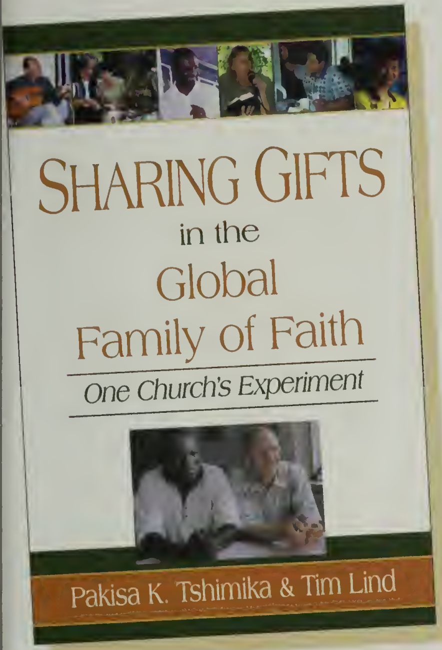
TIDBITS

A Swiss supermarket has pulled thousands of rolls of toilet paper because they were accidentally decorated with the Arabic word for Allah. —*The Door*

Ten percent of U.S. teenagers say Christian music is one of their top two favorite music genres—*American Demographics*

The *Jerusalem Post* newspaper is planning publication of a Christian edition. —*NRB*

Australian law prohibits congregations from publishing or mentioning the full names of people without specific permission from each person. —*The Wesleyan Advocate*



SHARING GIFTS
in the
Global
Family of Faith
One Church's Experiment

Pakisa K. Tshimika & Tim Lind

Paperback, $6.95 • 124 pages

Wonderful to Read!
Great for Discussion!

Available May 15 —
50% Quantity Discount for churches and small groups *

What is a gift? Are gifts and needs opposite? What does the Bible say? What does this mean for me? For my congregation? For other congregations around the world?

Pakisa and Tim have met with Christians in Africa, Latin America, Asia, Europe, and North America to explore these questions. Their book provides a global look at a subject important to every Christian, to every congregation. Compelling and invigorating!

Wonderful to read. Great for discussion groups, classes, and small groups.

Published in cooperation with Mennonite World Conference.

* Call the publisher at 800/762-7171 for more information about the 50% Quantity Discount — expires 9/15/03.

At local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and AmEx accepted. • Shipping/Handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com

Good Books™

*************************CAR-RT LOT**C-025
<9884> 59
5100 12/03 205377 Q:1 229
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Gordon Houser

First family

Whoever does the will of God is my brother and sister and mother.—Mark 3:35

We tend to ignore the above verse in our family-friendly churches. We are scandalized either by Jesus' family, who worried that their son and brother was insane (Mark 3:21), or by Jesus' cavalier treatment of his family (3:33-35).

Jesus' definition of family as "whoever does the will of God" does not sit well with our society. It also causes problems for many of us in the church.

After I graduated from college back in 1976, I joined an intentional Christian community that practiced economic sharing that involved having a common purse. My family was not happy. Giving up my entire income—not much at the time, except potentially—to this Christian group was (choose your term) communistic, un-American, unchristian, crazy. However, once my parents visited the community, met the people there and saw how we cared for one another and cared about them, most of their fears subsided.

We also heard concerns from other churches. Choosing to give priority to fellow disciples of Jesus to the extent of sharing our money was threatening to others. It also felt threatening to many of us who were part of the arrangement, and living that out was not easy. In fact, that arrangement no longer exists in our congregation.

The church can help us see family not as a private escape from the real world but as a place to engage the world and bear witness to the values of our Lord.

Many in the U.S. church uphold the nuclear family as the most important priority for Christians and the model for wholeness. However, this is a foreign idea to the Bible. And historically, it is a rather recent development.

In his book *Border Crossings* (Brazos Press, 2001), Rodney Clapp writes that Christian proponents of family values "exalt a 'traditional family' that is hardly two centuries old, a kind of family decisively shaped by the advent of capitalism and industrialization."

He notes how this jars with the biblical idea of family. "The ancient Hebrews," he writes, "did not even conceive of what we call the nuclear unit apart from the extended family of kin and even servants." While the average North American household consists of two to five people, the average Hebrew household numbered 50 to 100 inhabitants.

We have sealed off the nuclear family as a private sphere, Clapp writes, while the Roman society of the New Testament period made no such sharp separation between public and private life. The early Christians "regarded the home as something more significant, more challenging and more exciting than a privitized, sentimentalized haven."

If we are going to counter values prevalent in our society and practice such Christian values as fidelity and commitment, we will need more than sentimentalized family values. We need to make the Christian community our first family. The church can help us see family not as a private escape from the real world but as a place to engage the world and bear witness to the values of our Lord.

In our capitalistic culture, which commodifies relationships, we need to be part of a community that upholds Christian convictions. Clapp concludes, "If Christians live out Christian family, if we even to a degree make the church our first family, then at least others will know that family can be other than—and more than—a feckless haven, a commodity or a personal hobby."

Perhaps no better opportunity for a missional impact exists in our society than in being a church family that welcomes others into that family. With the war, the faltering economy and fewer supports in place for hurting families, our churches can be a haven for people who are left alone and in need, the very kind of people Jesus reached out to embrace.

Making the church our first family may not require that we share all our income, but we need to learn ways to band together and support one another. Rather than trying to uphold some definition of family that the Bible does not even recognize, let us be a family that helps others find wholeness in Jesus.

In calling us into a new family, Jesus recognizes that we cannot find wholeness alone. We all need each other.—*gh*

The Mennonite

www.themennonite.org

May 20, 2003

12 Esther: an upside-down reading

16 Are the Arabs our enemies?

18 Worship anticipates the feast to come

32 Transitions, thanks and some farewells

called to discipleship

Page 8

The culturally relevant, countercultural church

Clarence E. Rempel is a pastor at First Mennonite Church, Newton, Kan.

In becoming a church for this century we are pursuing two dreams that seem in tension. We dream of a church that is culturally relevant in connecting with human longings and conventional ways of communicating. We also imagine a church that resists the cultural pressures of individualism, consumerism and redemptive violence with accountable community, just generosity and proactive peacemaking. We want to become a church that is aesthetically relevant and ethically countercultural.

Though these two dreams may make sense intellectually, they often become emotionally confusing in church life. We tend to become emotionally attached to cultural aesthetics and become protective of worship patterns, musical genres, educational techniques, sermon forms and church architecture. At the same time we are tempted to compromise biblical ethics that dare not be changed.

We want to learn to talk and preach and teach in ways that make sense to people who do not know the Bible or have a theological vocabulary. We want to be community in a way that always has a chair available and a place setting at the table for the surprise newcomer. We want to be aware of tribal behaviors that exclude people.

Culturally relevant ministry 100 years ago meant that my congregation switched from singing in unison, as it had in Europe, to singing in harmony, as the churches did in America. It meant acquiring a songbook with musical notes. It eventually meant accompanying singing with a reed organ, then an electric organ, then a pipe organ.

We are now in the middle of another seismic shift in cultural musical preferences. Missional churches take note of the rhythmic, jazz-based preferences of the unchurched population and develop indigenous musical and other forms of communication that connect with seekers.

Missional churches have a passion for culturally relevant ministry. So did the Apostle Paul: "Even though I am free of the demands and expectations of everyone, I have voluntarily become a servant to any and all in order to reach a wide range of people: religious, nonreligious, meticulous moralists and loose-living immoralists, the defeated, the demoralized—whoever. I didn't take on their way of life. I kept my bearings in Christ—but I entered their world and tried to experience things from their point of view. I've become just about every sort of servant there is in my attempts to lead those I meet into a God-saved life" (1 Corinthians 9 from *The Message*).

When Paul spoke with secularized academics in Athens, he did not begin by quoting Moses and the prophets. He connected culturally by referring to an altar "to an unknown God" to proclaim the One God, Creator of all peoples. He took a statement made of Zeus by the Cretan poet Epimeninides and applied it to the One God, "For 'In him we live and move and have our being'" (Acts 17:28). He quoted the "Phaenomena of Aratus," a poem popular in Stoic circles, to assert, "We are God's offspring." Today the skillful use of a movie clip or a top-40 song can provide a similar cultural connection.

Appealing to the Athenian intellectuals, Paul says that in the past God overlooked such ignorance, but not any more. It is time to turn around and go a new direction (Acts 17:30). Why? Because there is accountability after death and God has demonstrated that by raising the Judge from the dead. With that statement Paul moved into countercultural ethics, announcing personal moral accountability for one's life choices.

Missional churches call people to an encounter with Jesus Christ that results in countercultural living. We dream of a people not conformed to individualism, consumerism and redemptive violence but transformed by accountable community, just generosity and proactive peacemaking. We dream of a culturally relevant, countercultural church. TM

TheMennonite

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing, Advertising: **Marla J. Cole**
Secretary: **Kristene Miller**
Editorial assistant: **Nora Miller**
Design: **Merrill R. Miller**
Editor Emeritus: **J. Lorne Peachey**

Cover and pages 8 and 10 photo by Skjold Photographs

Vol. 6, No. 10, May 20, 2003

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 316-283-0454

P.O. Box 1245, Elkhart, IN 46515
phone: 574-523-3046 fax: 574-293-1892

Web site:
www.themennonite.org

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for July when it is published on the first and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $38.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave.,
Scottdale, PA 15683-1999.

Mennonite Church USA

CONTENTS

AMBS
LIBRARY
ELKHART, IN

7
MCC
In The Name of Christ

8 Discipleship: returning to Jerusalem
Are we willing to risk seeing the presence of Jesus and his kingdom in our midst?—*Donna Engel*

12 Esther: an upside-down reading
When the good guys behave like the bad guys, then we are all bad guys.—*Dennis Byler*

16 Are the Arabs our enemies?
A journal of journeys in the Middle East—*Dawn Kraybill*

19 Whither withdrawals?
Former member congregations have variety of new ties. —*Rich Preheim*

20 Leaders: Church needs new 'Reformation'
Executive Board, Mennonite Mission Network executives address gathering.—*Charles T. Jones*

21 MCC investigates charges of racism
Central States office is 'hostile for people of color.'—*Mark Beach*

22 Garifuna Mennonites celebrate vision
Members of ethnic group dream of bringing more of their people to Christ.—*Jewel Showalter*

DEPARTMENTS

2 Grace and truth
The culturally relevant, countercultural church—*Clarence E. Rempel*

4 Readers say

6 News digest

18 Leadership
Worship anticipates the feast to come—*Marlene Kropf*

24 For the record

30 Mediaculture
The pause that refreshes—*Gordon Houser*

32 Editorial
Transitions, thanks and some farewells—*Everett J. Thomas*

Missed Easter

I was profoundly disappointed by the April 15 issue of *The Mennonite.* I expected something on the cover either reminding us of the suffering and death of our Lord Jesus Christ or his glorious resurrection. What I saw was "cucumbers." The list of articles printed on the cover made no reference to this most important week in the Christian calendar. I had to go to the editorial to find Easter even mentioned and then with no mention of its significance except that it called us to confess that "Jesus is Lord." Why is Jesus Lord? Let's say it loud and clear: "He is risen!"—*Elvina Martens, Elkhart, Ind.*

I enjoy reading *The Mennonite* with its attractive format, but I was disappointed in the April 1 and April 15 issues. During that time of the year when we observe Lent, the April 1 issue's concern for peacemakers was the main feature. Wouldn't you expect some emphasis on Passion or Holy Week in the April 15 issue? And where are we being taught about the meaning of Easter?

It seems to me that we must have issues that deal with the most important events of the Christian calendar and other material would fit around this emphasis. The April 15 cover story ("Cucumber Faith") was a fine article but should not replace Easter. The first paragraph in the editorial said something about Easter but not expanding our belief in this important event. Its main message was about other issues about our confession of faith that are currently being discussed.—*Norman Derstine, Harrisonburg, Va.*

Babies and churches

I was sorry to read the article (Grace and Truth, April 15) about babies and churches and Karl McKinney being discriminated against because he and his wife are expecting their seventh child. Evidently, culture was different in Old Testament times. We read of Hannah and Rachel both being quite distressed because they had no children. Large Christian families do have a large part in passing on our faith in the Lord Jesus Christ.—*Ruth Stauffer, New Holland, Pa.*

Karl McKinney's love for his children and commitment to his family is to be applauded. However, I caution him to be sensitive as he walks among those who do not have children. Couples who are unable to have a child suffer similar scorn and humiliation from friends and family. Just as we may pine for the freedom we once knew, couples struggling with infertility are praying to God for the responsibility of raising even one child. The blood pressure is also visible in the faces of those who cannot understand brothers and sisters who have chosen not to have children because they are called to further God's kingdom in ways that parents are unable to do. Our family is truly blessed by single church and family members who provide care and education for our children in Sunday school, Bible school and in our homes. By doing so, they offer us an occasional respite from the duties of parenting, and we are better equipped to fulfill our responsibilities to our children and the church.—*Shannon L.M. Unzicker, Benson, Ill.*

Confessional questions

Re Everett Thomas' April 15 editorial ("Confession and Creed"): The Confession of Faith in a Mennonite Perspective does not recognize the Bible's clear instruction that a husband is in authority over his wife. Articles 6 and 19 call for women and men to live in mutually helpful relationships with each other, but the commentary for Article 6 states that the rule of man over woman is a result of sin and is therefore not an acceptable order among the redeemed. Wearing clothing is also a result of sin. Why is the wearing of clothes an acceptable order among the redeemed? I have many concerns regarding the 1995 confession of faith being used as the foundational doctrine of the Mennonite Church.—*Hershey B. Sensenig, Ephrata, Pa.*

The "Confession and Creed" editorial referred to The Confession of Faith in a Mennonite Perspective as "both eternal creed and carefully crafted consensus." Surely our confession of faith is a historical document, but our Anabaptist tradition has been reluctant to give creedal status to our confessions of faith because of our commitment to the primary authority of Scripture.—*Earl Zimmerman, Harrisonburg, Va.*

IN THIS ISSUE

Two provocative news articles in this issue focus on the fledgling Mennonite Church USA denomination and its future. Associate editor Rich Preheim's extensive research (page 19) summarizes where 167 congregations with 16,603 members went after deciding not to join Mennonite Church USA. One leader suggests that the formation of a new denomination may have been an opportunity for some "fringe" congregations to withdraw. Juxtaposed with Preheim's research is Charles T. Jones' report on the sharp challenges laid down to us by two key denominational leaders. Mennonite Mission Network president Stanley Green says that mainstream Anabaptists have become "enmeshed" with worldly concerns. Mennonite Church USA Executive Board leader James Schrag says too many of us have come to regard ourselves as part of an elite and "exclusive" in-group that acts superior to other Christians.—*Editor*

Conventional questions

If it's not proper to conduct the Mennonite World Conference Assembly in Zimbabwe if we don't approve of the policies of President Robert Mugabe (Readers Say, April 1), is it OK to hold the Mennonite Church USA delegate assembly in Atlanta if we don't approve of the policies of President George Bush? Or are there two standards in play here?—*Paul Hershberger, Goshen, Ind.*

I read with interest Jorge Vallejos' article "Behind the Scenes of Convention Planning" (Leadership, April 15), and I agree that our business practices reflect who we are as a people of faith. So what are we saying as a people of faith when the recession has not affected the religious meeting market and Mennonite Church USA convention?

With many churches, conferences and church agencies facing funding issues, as described in the page 19 article in the same issue ("Leaders Face Membership, Money Issues"), is it time to look seriously at conventions that are becoming more expensive for everyone involved? Are these conventions taking funds away from our churches, conferences and church agencies? Are our priorities in the right places?—*Jon Hilty, Pandora, Ohio*

The war in Iraq

After observing the events of the war in Iraq and seeing with our own eyes the lavish and numerous palace compounds built and reserved for the use of Saddam Hussein, can anyone in the Mennonite Church honestly claim that the starvation of Iraqi children is the fault of the United States of America? Maybe an apology to the leaders of our country would be in order.—*Harley Hofstetter, Dalton, Ohio*

The April issue of Mennonite Central Committee's *A Common Place* reported that since Sept. 11, 2001, MCC has given more than $4.5 million to Afghanistan relief. According to War Resister's League, the United States spent $46 million in one hour of the war on Iraq—more than 10 times the amount MCC gave to rehabilitate Afghanistan. If for no other reason than Christian stewardship, we should refuse to pay the 47 percent of federal income, estate or gift taxes that fund the current and past military budget. Redirect them instead to do what Jesus asked of us: Care for the enemy, teach our children, heal the sick, lend to the needy without interest.

I urge all who work and pray for peace to support the passage of the Religious Freedom Peace Tax Fund Act, a bill that would provide that the federal tax payments of conscientious objectors to war be used only for nonmilitary purposes. Until that bill is passed, I urge you to use all legal and ethical ways to lower your taxable income and to consider redirecting the military percentage of the tax money you owe. The Mennonite Church needs to become more proactive, prophetic and pastoral as we address the consequences of the draft of war taxes.—*Susan Balzer, Hesston, Kan.*

No security with perpetual warfare

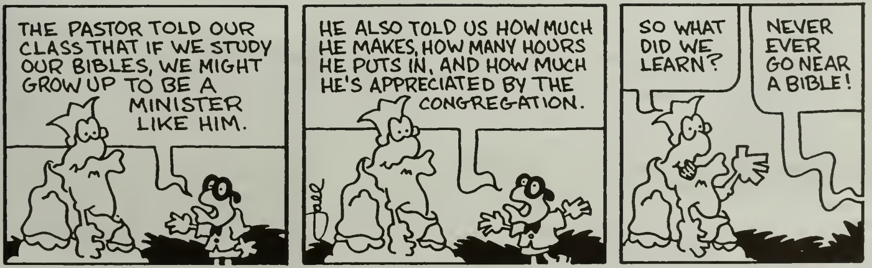
President Bush claims our enemies are jealous of our freedom. If that is true, then collapsing the twin towers in New York was the perfect response because freedom in the United States collapsed with the towers.

We now have a government of, by and for the Pentagon with an enthusiastic puppet presider in George W. Bush. Perpetual warfare will become a way of life as we hunt down rogue states, axis-of-evil members and prepare to strike them preemptively. A spineless congress will obediently appropriate money we don't have to allegedly make us more secure.

The United States already spends as much on defense as the next 15 nations combined, and still we're not secure. It's time we learned that security cannot be bought with military hardware because it's a product of a loving God. We are secure only to the degree that we promote justice and peace here at home and around the world.—*Larry Lange, Devils Lake, N.D.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. *—Editors*

Pontius' Puddle **by Joel Kauffmann**


THE PASTOR TOLD OUR CLASS THAT IF WE STUDY OUR BIBLES, WE MIGHT GROW UP TO BE A MINISTER LIKE HIM.
HE ALSO TOLD US HOW MUCH HE MAKES, HOW MANY HOURS HE PUTS IN, AND HOW MUCH HE'S APPRECIATED BY THE CONGREGATION.
SO WHAT DID WE LEARN?
NEVER EVER GO NEAR A BIBLE!

MWC officers reaffirm 2003 assembly site

STRASBOURG, France—The executive officers of Mennonite World Conference have reaffirmed the decision to hold the 2003 MWC assembly in Bulawayo, Zimbabwe, which is suffering through ongoing political, economic and social instability. But at the same time, the officers made contingency plans should the assembly, scheduled for Aug. 11-17, have to be moved to South Africa.

MWC is holding open alternate sites near Honeydew, northwest of Johannesburg. A site for the main gathering, called Assembly Gathered, can be held until late May, while sites for smaller MWC meetings, such as the General Council and the Youth Summit can be held through July. Should a decision be made to change locations after May 31, Assembly Gathered would be canceled in favor of smaller meetings. Efforts would be made to organize a "solidarity" visit to neighboring Zimbabwe.

But MWC is encouraging people to continue to plan to go to Zimbabwe. Lodging and transportation for South Africa could be arranged on short notice.

The MWC executive officers' decision, made at a March 28-31 meeting in Fresno, Calif., was based on an assessment on the situation in Zimbabwe and the continuing firm invitation to host the assembly by the country's Brethren in Christ. "God has already blessed this assembly," said Ethel Sibanda, chair of the local assembly prayer committee.
—MWC News Service

this date in Mennonite history

May 20, 1527—Michael Sattler is burned at the stake in Rottenburg, Germany.

Popular cookbook author dies at age 90

HARRISONBURG, Va.—Mary Emma Showalter Eby, author of the landmark *Mennonite Community Cookbook,* died May 3 at Virginia Mennonite Retirement Community in Harrisonburg. She was 90.

Herald Press first published *Mennonite Community Cookbook,* the first and one of the most successful Mennonite cookbooks, in 1950. It is still in print, having sold 450,000 copies.

Eby, a native of Broadway, Va., founded the home economics department at Eastern Mennonite University in Harrisonburg and taught there from 1946 until her retirement in 1972. She earned a bachelor's degree from James Madison University in Harrisonburg, a master's degree from the University of Tennessee in Knoxville and a doctorate from Pennsylvania State University in State College.

Before teaching, she served with Mennonite Central Committee as a nutritionist in refugee camps in the Sinai Desert and as a hostess and cook at the MCC office in London, England.

Among Eby's survivors are her husband, Ira, and three stepchildren.

Director named for publishing division

WATERLOO, Ont.—Eleanor Snyder of Kitchener, Ont., has been appointed director of Faith & Life Resources, a division of Mennonite Publishing Network. She will work from an office in Waterloo, Ont., beginning May 15.

Snyder

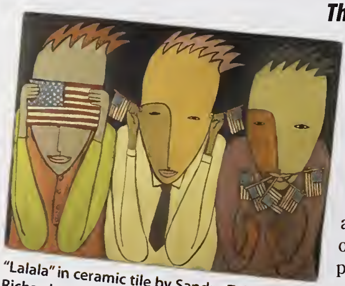
Faith & Life Resources is responsible for developing curricula and other resources.

Snyder was director of children's education for the General Conference Mennonite Church from 1994 to 2002. Prior to that, she served six years as minister of Christian education for Mennonite Church Eastern Canada.

Snyder succeeds Levi Miller, who has directed Faith & Life Resources since last June in addition to his work as director of Herald Press. Rose Stutzman directed Faith & Life Resources from 2000 to 2002.

Snyder is the first appointee by Ron Rempel, who was recently named Mennonite Publishing Network executive director, effective Aug. 1.
—Mennonite Church USA News Service

The Mennonite wins six Associated Church Press awards


"Lalala" in ceramic tile by Sandra Zeiset Richardson

INDIANAPOLIS—*The Mennonite* returned from the Associated Church Press (ACP) annual convention with six awards for reporting, writing and design. The convention was held April 27-30 in Indianapolis.

Award winners were: Rich Preheim, first place, magazine news story; Everett J. Thomas, second place, magazine editorial; Sandra Richardson, second place, illustration (at left); Merrill R. Miller, second place, magazine photography (right); Rhoda Janzen, second place, poetry; Alain Epp Weaver, third place, theological reflection. Six awards is the most the magazine has ever received from ACP.

Out of 1,034 contest entries, ACP presented 251 awards in 40 categories.

Holy spaces

MCC
In The Name Of Christ

MCC photo by Jeff Strong

Boxed and bound

Members of several local congregations and Muslim organizations load Mennonite Central Committee Iraqi relief kits at Northern Virginia Mennonite Church, Fairfax, Va., on April 12. Among the participants in the drive, which netted 335 kits, was a small Islamic elementary school. "A lot of the kids have relatives or know of someone in Iraq," says principal Afeefa Syeed. "People who they knew were suffering." Also participating was a Quaker and two Church of the Brethren congregations. This year MCC plans to send more than 40,000 relief kits to Iraq in the wake of the recent U.S.-led war against the country.

Bluffton College showers brides-to-be

BLUFFTON, Ohio—The end of the school year is doubly stressful for 40 Bluffton College women students. Not only are they cramming for finals, they are also engaged and preparing for their weddings.

The soon-to-be brides were recently invited to a bridal shower hosted by students in Bluffton's family and consumer sciences department. Sixteen women came for the games, food and presentations on cooking.

"Friends who aren't engaged get tired of hearing about all the planning," said hostess Rebecca Yoder, a senior. "So it was great to have a place for people to talk about it."

The engaged women also each received a gift: a cookbook compiled by the students in the family and consumer sciences department. "We wanted to make the gifts and party useful as well as fun," Yoder said.

Convention director shifts to full-time work

ELKHART, Ind.—After more than a year of wearing two hats for Mennonite Church USA, Jorge Vallejos has given up one. Since the new denomination's creation in February 2002, he had served half-time as director of the Executive Board's Office of Convention Planning and half-time as director of Service, Learning and Discipleship for Mennonite Mission Network.

But on May 1, he started full-time work for the Office of Convention Planning in Elkhart. "We assumed this may happen following Atlanta 2003," says J. Ron Byler, Executive Board associate executive director. "But we also recognized that the convention load gets especially heavy during several months preceding the assembly."

Vallejos

In his letter of resignation, Vallejos said now was the time "to refocus my energies on convention planning work on a full-time basis."

Vallejos' Mennonite Mission Network responsibilities have been assumed by Del Hershberger, assistant director of Service, Learning and Discipleship. He is based in Newton, Kan.

Vallejos, who also served as director of short-term mission programs for the former Mennonite Board of Missions, organized service projects for denominational conventions in 1997, 1999 and 2001. *—Mennonite Church USA News Service*

Colleges make articulation agreement

GOSHEN, Ind.—A recently signed articulation agreement is designed to make it easier for Hesston (Kan.) College students to transfer to Goshen College.

The agreement between the two schools, which starts with Hesston's class of 2003, guarantees Goshen will accept any Hesston graduate who holds an associate of arts or associate of science degree. The agreement also states that A.A. and A.S. degrees meet Goshen's lower-level general education requirements.

"A high percentage of our two-year graduates transfer to a four-year institution to complete a bachelor's degree," says Hesston academic dean Marc Yoder. "This agreement is the first to include both the A.A. and A.S. degrees, and I hope it encourages our graduates to choose Goshen College for the completion of a four-year program."

"We have been fortunate that many students who have been so well prepared at Hesston have chosen to continue their studies," says Goshen academic dean Anita Stalter.

Where are the pearly gates?

The U.S. Postal Service has pronounced Mennonite Central Committee's (MCC) headquarters in Akron, Pa., heaven.

The office recently received a letter addressed only to "God and his son Jesus, Heaven." No town, no state, no zip code. But in three days, the letter made its way to Akron from Vacaville, Calif.

The letter—from a prisoner asking for God's mercy—was given to the MCC U.S. Office on Crime and Justice, which plans to respond.

In the meantime, the rest of the MCC staff are polishing their haloes.*—MCC News Service*

Discipleship

returning to Jerusalem

Are we willing to risk seeing the presence of Jesus and his kingdom in our midst?

by Donna Engel

Out of all the resurrection-appearance stories the one of the two disciples on the road to Emmaus (Luke 24) touches me most. It is a story about taking the faith journey and grappling with the meaning of Jesus' life and eventually coming face to face with the Risen Jesus.

These two disciples probably resemble us in many ways. According to the text, their eyes prevented them from recognizing Jesus and celebrating Easter. They were stuck in what Marcus Borg in his book *Meeting Jesus for the First Time* calls "second-hand religion." He defines this as a "way of being religious based on what one has heard from others." In other words, the two disciples had to come to know Jesus for themselves before they could "see" him.

How many of us celebrate the Easter season without really knowing Jesus and fully celebrating the splendor of his resurrected presence?

How many of us celebrate the Easter season without really knowing Jesus and fully celebrating the splendor of his resurrected presence? It is likely we may be just as stuck in our second-hand religion as the two disciples. We have been taught from early on that Jesus' death brought salvation into the world—overcoming sin and guilt and reconciling us to God. This is a fundamental Christian belief, but until we experience the Risen Jesus we may feel just as hopeless and disturbed as the two disciples.

Sacrificial theology: We often see the crucifixion re-enacted: state-funded executions, crushing poverty, world hunger, global warming, corrupt governments (like Rome) that oppress innocent people and nuclear proliferation that threatens the future of our planet. An article in *The Christianity Century* notes that many today do not believe in the need for Jesus to atone for our sins. They do not believe this sacrificial theology speaks to our contemporary crisis. Borg brings this point home when he wonders how the Hebrew slaves would have reacted if Moses proclaimed to them, "Salvation has come, my children. Your sins are forgiven." He thinks they would have said, "What does that have to do with us? Our problem isn't that we are sinners, ... our problem is that we are slaves oppressed by Pharaoh."

In a similar way we are oppressed by Pharaoh—a domination system that crushes the backs of the poor and replaces true spirituality with materialism, greed and violence. We are just as enslaved as the Hebrew people in Egypt, but what is most disturbing is that we don't even know it.

Like the two disciples on the road to Emmaus, things no longer make sense. We need to move to a new understanding and vision that gives us hope for our world.

In *The Cost of Discipleship*, Dietrich Bonhoeffer helps us heal the split between the historical Jesus

Continued on page 10

Continued from page 9

and the Christ of faith when he clarifies that what was hidden in Jesus' historical life (that he was God in human form) became fully realized in his resurrection. Many Christians think it was Jesus' death and resurrection that made him divine. In reality, Jesus' divinity was manifested throughout his life. Therefore, his life is just as relevant and important as his death and resurrection.

Borg describes Jesus as both a spirit person and a healer who mediated the presence of God to his followers. At the core of Jesus' life was a profound, ongoing relationship to the Spirit of God. Jesus' access to the spiritual world empowered him to perform miracles and exorcisms.

Borg also describes Jesus as a wisdom teacher who taught lessons on the kingdom of God by parables that flowed out of this spiritual life. His provocative teachings also challenged the domination system of his day. Borg sees Jesus as a social prophet who rejected the sharp social boundaries of the established social order. He describes him as "subverting distinctions between righteous and sinners, rich and poor, men and women, Pharisees and outcasts. In his healings and behavior, he crossed social barriers of purity, gender and class. In his meal practices, central to what he is about, he embodied a boundary-subverting inclusiveness."

Many Christians think it was Jesus' death and resurrection that made him divine. In reality, Jesus' divinity was manifested throughout his life.

Borg also describes Jesus as a movement initiator who called his followers to embrace a radical social vision—the kingdom of God. He challenged the elites and the domination system of his day with such a tenacity that it led to Jesus' death.

Wouldn't it be refreshing if our Easter season put more emphasis on the truth that the kingdom of God Jesus ushered into the world cannot be killed by our domination systems and continues to pulsate in our world today? And more importantly, as Jesus' disciples, how do we continue his work of the kingdom in our midst?

However, when we understand the meaning of Jesus' life only through the lens of sacrificial theology, we miss Jesus' main message—the kingdom of God is at hand. The "boundary-subverting inclusiveness" that breaks down the walls of class, gender, national and racial identity are signs that the kingdom movement Jesus began 2,000 years ago still flourishes and challenges our contemporary dominant system.

Table fellowship: It is ironic that it was in table fellowship that the two disciples' eyes were opened. Their second-hand religion was shattered with a living experience of the kingdom of God breaking into their lives through the Risen Jesus. Borg reminds us that Jesus' table fellowship is an expression of his radical social vision that negated the boundaries of the purity laws of the temple. Here no hierarchical structures exclude anyone.

This moment of table fellowship became the disciples' salvation. It empowered them to overcome their fear of the domination system of the Roman government and the temple and to find hope by returning to the kingdom movement in Jerusalem. They were no longer enslaved by Pharaoh but were freed by Jesus' presence.

The two disciples' experience of salvation challenges the popular Christian belief that salvation comes in our afterlife. According to Borg, "salvation" comes from the linguistic root of "salve," a healing ointment. He writes, "Salvation thus has to do with healing the wounds of our existence." Salvation concerns our lives in this world.

By experiencing salvation in their encounter with the Risen Jesus, the two disciples reclaimed their full identity as disciples. We also have access to this experience that can deepen our relationship with Jesus Christ and move us on the road toward discipleship.

However, we face a profound decision. Are we willing to return to Jerusalem as the two disciples did and face a domination system that killed Jesus and tried to destroy his kingdom movement? The domination system (military industrial complex, the prison industrial complex, the Internal Revenue Service and the U.S. foreign and domestic policies) today is just as formidable and oppressive as in Jesus' time. Are we willing to pay what Bonhoeffer called "costly grace" to continue Jesus' radical social vision that turns our world upside down?

Nondiscipleship: In his book *Spirit of the Disciplines,* Dallas Willard points out that being a "nondisciple" also costs. It costs "abiding peace, a life penetrated throughout by love, faith that sees everything in the light of God's [goodness], hopefulness that stands firm in the most discouraging of circumstance, power to do what is right and withstand the forces of evil." In short, Willard is saying that nondiscipleship costs us the abundance of life Jesus said he came to bring (John 10:10b).

Who are we? Where are we going? Are we staying in Emmaus, where we have the safety of being at home? Or are we on our way back to Jerusalem to embrace the kingdom movement? If we stay in Emmaus, we will remain safe in our second-hand religion of Christianity that focuses on purity laws rather than the boundary-subverting kingdom values. We will be content to believe in Jesus Christ and his bodily resurrection, but we may miss out on experiencing it firsthand. The domination system will continue to co-opt us into a perverted value system of manipulation and oppression.

If we go to Jerusalem with the two disciples, we will enter the kingdom of God by giving up our old way of being so that we may enter a new way of being. Our conversion experience will open us to the abundant gifts of peace, joy and love that are the fruits of compassion and justice. With Christ dwelling in us, we will be empowered to stand against the unjust economic order and the abuse of power by our own government that usurps the power of God and his radical justice. Examples are refusing to participate in paying for war, being in solidarity with the poor and giving up our first world privileges, and boldly rearranging our lives in order to break down the walls of classicism, racism, sexism and nationalism.

The cross will be present in standing up to these systems. We will experience ridicule, alienation, abandonment, aloneness, persecution, imprisonment and maybe even death. But in the midst of the cross, resurrection will break through. This reality brings home the truth that the passion story and the resurrection story are inseparable.

Are we willing to pay what Bonhoeffer called "costly grace" to continue Jesus' radical social vision that turns our world upside down?

The decision is ours: Do we continue to walk through life blinded or are we willing to risk opening our eyes and seeing the presence of Jesus and his kingdom in our midst? If we choose the latter, Pentecost is upon us. TM

Donna Engel is a member of Mennonite Church of the Servant, Wichita, Kan.

DISCOVER THE WORLD ON A TOURMAGINATION TOUR

2003 TOURS

In the FOOTSTEPS of the APOSTLE PAUL (May 30 - June 15)
EUROPEAN HERITAGE (June 9-25) • ALASKA CRUISE TOUR (June 11-23)
CHINA (June 15 - July 1) • MAJESTIC CANADIAN ROCKIES (July 7-20)
EUROPEAN TOUR for GRANDPARENTS and GRANDCHILDREN (July 15-22)
SMALL TOWN THEATRES and COUNTRY GARDENS (July 29 - August 4)
MENNONITE WORLD CONFERENCE (August - 6 Tours)
FALL FOLIAGE TOUR in NEW ENGLAND (October 7-13)
GERMANY and SWITZERLAND (October 9-23)
CHRISTMAS SERVICE TOUR to PENNSYLVANIA (November 29 - December 4)

2004 TOURS

SERVICE TOUR to SUNNY JAMAICA (January 23 - February 1)
VIETNAM (February 4-21) • AUSTRALIA and NEW ZEALAND (February 6-26)
MEXICO (March 2-17) • PARAGUAY, BOLIVIA and PERU (March 23 - April 8)
SEVEN CHURCHES of REVELATION (May 28 - June 7)
ENGLAND and SCOTLAND for GRANDPARENTS and GRANDCHILDREN (June 23 - July 5)
From PRAGUE to GDANSK (July 22 - August 1)
CANADIAN MARITIME PROVINCES (August 7-16)
SWISS-VOLHYNIAN MENNONITE HERITAGE (September 15-29)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

CALL 1-800-565-0451 FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street, Waterloo, ON N2J 1V6 Canada
Reg. #1567624

1011 Cathill Road
Sellersville, PA 18960-1315 USA

Esther an upsid

When the good guys behave like the bad guys

by Dennis Byler

The more I read the Bible, the more I realize it is a sophisticated book, written by intelligent, creative people. They had a sense of humor and irony and were capable of political innuendos, insinuations and winks of the eye. Interpreting the Bible correctly requires an enormous capacity to read between the lines to put yourself in the skin of its authors and contemporaries.

Interpreting the Bible correctly requires an enormous capacity to read between the lines to put yourself in the skin of its authors and contemporaries.

The book of Esther is a case in point. It opens with a chapter that seems unnecessary. Considering how expensive parchment was and how much work was involved in writing and copying manuscripts by hand, why dedicate a whole chapter to a character so marginal to the main subject of the book as is Vashti, the royal consort before Esther? The book could just as well have begun with the beauty contest (actually, the royal serial sexual initiation of the realm's choice virgins) that leads to Esther's selection as royal consort.

If we read between the lines, we discover the delight the author takes in the ironies of life. Vashti is dismissed as royal consort for daring to think for herself about personal domestic matters; Esther, who succeeds her, will think for herself about matters of state. Vashti does not come before king Ahasuerus when her presence is requested, but Esther will come before him when her presence has not been requested, plotting behind his back a change of government (the fall of Prime Minister Haman and his replacement by her uncle Mordecai), thus showing far greater independence and impudence. The king falls in love with a Jewish girl, thinking she will be meek and submissive, unaware that Jewish girls are perfectly capable of voiding patriarchal privileges while shamelessly

e-down reading

hen we are all bad guys.

pretending to honor a man (something the author probably knows from personal experience).

We can almost hear the laughter of the biblical author at this delicious irony and how delightful the superiority of Jewish girls turns out to be. But we can only hear it if we are willing to read upside down, against the grain of the serious and sober appearances of the text.

The great reversal: Something similar, but much darker, happens in Esther 9. The chapter opens by describing the great reversal, the turning upside down of all expectations and the established order, which is the theme of Esther (and which should lead us to consider that the book may well be about reversals and thus be read upside down). "On the thirteenth day of the twelfth month, the month of Adar, the edict commanded by the king was to be carried out. On this day the enemies of the Jews had hoped to overpower them, but now the tables were turned and the Jews got the upper hand over those who hated them" (9:1 NIV). "The Jews struck down all their enemies with the sword, killing and destroying them, and they did what they pleased to those who hated them" (9:5).

What is it they pleased to do to "those who hated them"? "In the citadel of Susa, the Jews killed and destroyed five hundred men" (9:6). Not having enough time to complete the task in only one day, they asked for and obtained an extension for their period of impunity, resulting in the death of another 300 in the capital. "Meanwhile, the remainder of the Jews who were in the king's provinces also assembled to protect themselves and get relief from their enemies. They killed seventy-five thousand of them" (9:16).

The story then describes the festivities and joy the next day. This was "the time when the Jews got relief from their enemies" and "the month when their sorrow was turned to joy and their mourning into a day of celebration," so that they could "observe the days as days of feasting and joy and giving presents of food to one another and gifts to the poor" (9.22).

Here the author may be showing his cards. Why suddenly remember the poor? It seems to say not everything is as joyful as the text suggests. It points to an uneasy conscience, unable to forget the horror and cruelty of the massacre. At each mention of the number of victims, the author adds, "but they did not lay their hands on the plunder." It seems a too-hasty protestation of innocence about the motivations behind the massacre. The motivation must be more sinister: hate, revenge, cruelty and limitless brutality. Either that or a religious fanaticism that assumes God takes pleasure in the deaths of tens of thousands of people.

If we hear the laughter of the author in Chapter 1, we can hear the bitterness of his rebuke in Chapter 9. The Jewish people, from whom God had promised would come blessing on all nations, celebrate with banqueting and partying in the midst of the suffering they themselves caused.

Notice the difference between this partying and the celebration of the Jewish Passover, which every reader of Esther knew well. At a certain moment during the Passover meal, the plagues Egypt suffered are recited. At the mention of each plague, each person puts a finger in the cup of wine, then shakes a drop onto the plate. Thus they show it is impossible to drink the full measure of their cup of joy. The memory of the suffering of the Egyptians must sober the joy of liberation.

The author seems to believe God was in no way involved in such a sordid tale of brutality, the story of the cruel and homicidal exercise of an absolutist monarchical power that lacks any moral or legal restraint.

We have none of that here. We have partying and revelry, sharing special treats and almsgiving because "the bad guys" have been cruelly massacred in exact imitation of the unacceptable evil they had plotted against the Jews.

The problem is not that the Jews were any worse than their enemies. The problem, from this internal

Continued on page 14

Continued from page 13

Jewish point of view, is that they were no better than their enemies, in spite of their election and the privilege of having received the law of the Lord.

Esther poses a conflict between good guys and bad guys in which by divine grace (implied, since God is never mentioned in the entire story) those who we know to be morally superior obtain a just reward for their righteousness. However, when we pay close attention, we observe that the story is about the whims of political fortune rather than the success of the righteous.

In that case perhaps God is not mentioned because of the author's unintentional oversight, since he could assume that God's help and divine guidance must be read into the story. Perhaps God is absent from this story because God cannot approve of a world in which those who claim to be God's people commit the same murderous horrors as the Gentiles. The author seems to believe God was in no way involved in such a sordid tale of brutality, the story of the cruel and homicidal exercise of an absolutist monarchical power that lacks any moral or legal restraint.

Implicit in this story lies a terrible threat. The absolute power foreign emperors wield is unpredictable and answers to no one, not even God. And if on this occasion we have been lucky, and that power has favored the Jews, at any moment the balance could swing the other way, to the horror and disaster of the people of God. It is clear that Haman in this story is not the bad guy in a moral or ethical sense but merely a loser in a political world not guided (will not let itself be guided) by moral considerations. The luck we have experienced with Ahasuerus, thanks to Mordecai and Esther, will not come into play with Isabel, the Catholic queen of Spain in the 15th century, or with Hitler.

The "final solution" with which Mordecai and Esther confront the threat of their enemies will always be a temptation when the fortunes of politics allow Christians to enjoy influence in the corridors of power.

Why so much celebration then? Have we really believed that in massacring "those who hate them" the Jewish people can be free of the danger that comes from living in a world so capriciously and immorally governed? Can they not understand that massacres have only one foreseeable outcome: sowing the seed in a future generation of "those who hate them"? Do they really think the irrational and murderous hate of anti-Semitism can be eradicated adopting the same methods of barbarism anti-Semitism employs against them?

This upside-down message of Esther touched the social and political context in which the Lord inspired its writing and in which it was adopted as part of the canon of Hebrew Scriptures. Written probably in the period of the Seleucids or the Maccabees, it questions the ease with which some people thought it possible to enjoy a period of peace and prosperity if only enough merciless deaths could be wreaked upon enemies.

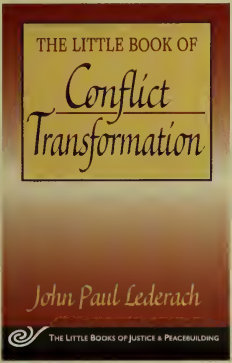
Esther, read like this, is still applicable. It is not hard to imagine what the author (assuming he wrote with the intention I have ascribed to him) might think if he lived today and observed the butchery with which Sharon and his henchmen in the Israeli government think they can put an end to Palestinian terrorism.

For Christians this book has to set off alarms, once read upside down, about the capriciousness of political fortune. The "final solution" with which Mordecai and Esther confront the threat of their enemies will always be a temptation when the fortunes of politics allow Christians to enjoy influence in the corridors of power. History shows us that since the days of Emperor Constantine the Great, Christian preachers have known how to use political power to wipe out internal and external enemies with limitless cruelty, perhaps even celebrating their victories at times in the style of the Purim festival. But the wheels of political fortune can just as easily turn, and all the hate and violence sown in righteous self-defense will then bear their merciless fruit sevenfold.

As in the days of Queen Esther, God in all likelihood has nothing to do with any of this righteous self-defense. God is turning his face aside at the sight of such blasphemy, and it is only by his indescribable mercy and patience that he holds back his hand from destroying outright those who in his name commit horrendous crimes against humanity. When the good guys behave like the bad guys, then we are all bad guys, and none of us is truly counting on God or allowing God's Son Jesus to teach us.

Dennis Byler works in Burgos, Spain, with Mennonite Mission Network.

Short, Readable, and Authoritative



The Little Book of Conflict Transformation

by John Paul Lederach

This clearly articulated statement offers a hopeful and workable approach to conflict—that eternally beleaguering human situation.

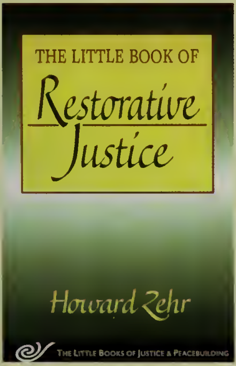
John Paul Lederach is internationally recognized for his breakthrough thinking and action related to conflict on all levels—person-to-person, factions within communities, warring nations.

He explores why "conflict *transformation*" is more appropriate than "conflict *resolution*" or "*management*." But he refuses to be drawn into impractical idealism.

Conflict Transformation is an idea with a deep reach. Its practice, says Lederach, requires "both solutions and social change." It asks not simply "How do we end something not desired?", but "How do we end something destructive and build something desired?" How do we deal with the immediate crisis, as well as the long-term situation? What disciplines make such thinking and practices possible?

Lederach is professor of International Peacebuilding at the Joan B. Kroc Institute of International Peace Studies at the University of Notre Dame and a Distinguished Scholar with the Conflict Transformation Program at Eastern Mennonite University. He writes out of 20 years of international experience. **76 pages, paperback, $4.95**

John Paul Lederach



The Little Book of Restorative Justice

by Howard Zehr

"How should we as a society respond to wrongdoing? When a crime occurs or an injustice is done, what needs to happen? What does justice require?

"Victims, offenders, and community members often feel that justice does not adequately meet their needs. Justice professionals frequently express frustration as well.

"Restorative justice is a process to involve, to the extent possible, those who have a stake in a specific offense and to collectively identify and address harms, needs, and obligations, in order to heal and put things as right as possible."

— from ***The Little Book of Restorative Justice***

Howard Zehr is co-director of the graduate Conflict Transformation Program at Eastern Mennonite University. He is known worldwide for his pioneering work in transforming our understandings of justice and his teaching and practices in the field of restorative justice. **76 pages, paperback, $4.95**

Howard Zehr

Coming in November 2003 — *The Little Book of Family Group Conferences: New Zealand Style* by Allan MacRae and Howard Zehr.

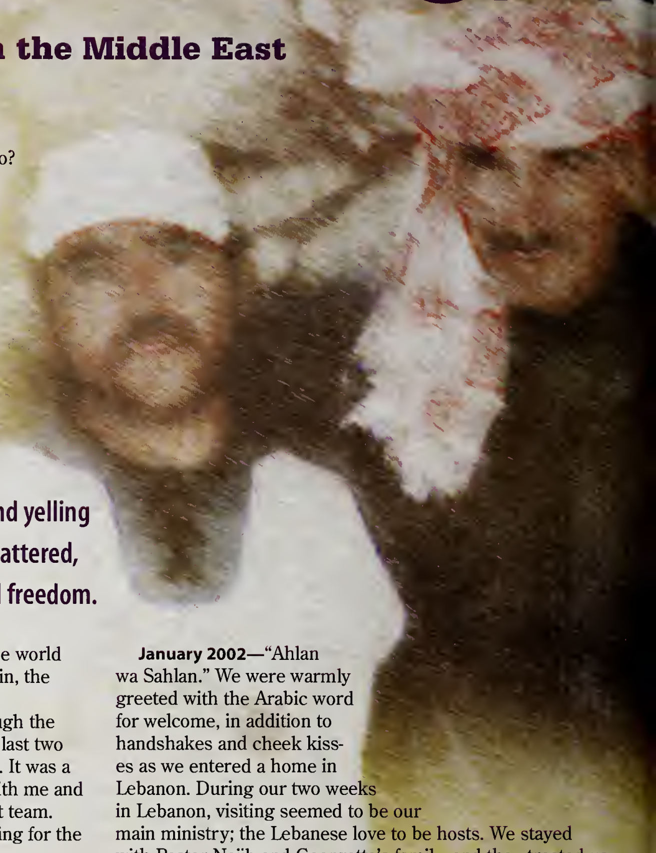
At local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and AmEx accepted. • Shipping/Handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com

Good Books™

Are the Arab

A journal of journeys in the Middle East

by Dawn Kraybill



May 2001—Where in the world should I go? I had applied to the Eastern Mennonite Missions Youth Evangelism Service program after sensing God's leading into short-term missions. But none of the outreach locations appealed to me. I asked the Lord to guide me. Then I met Niara. I was living at the Millersville International House when a Palestinian Muslim girl who grew up in Morocco came to live there, too. Niara and I became friends and had conversations about her experiences in and opinions about the Middle East. She said, "The U.S. media often portrays my people as the villains, yet the Jewish people have harmed us just as much as we have hurt them." My interest in this area of the world grew, and when I looked at the YES locations again, the Middle East team caught my eye.

Suddenly everyone on shore was waving and yelling for the boats to come in. The silence was shattered, as was every American's ideas of safety and freedom.

Sept. 11, 2001—I rowed the canoe slowly through the peaceful waters of the lake as I reflected over the last two days of silent retreat in the YES training program. It was a time of God filling me with a peace that he was with me and that God had led me to be part of the Middle East team. Suddenly everyone on shore was waving and yelling for the boats to come in. The silence was shattered, as was every American's ideas of safety and freedom. We had been attacked. Soon I learned that the terrorists were suspected to be Arabs from the Middle East. I remember wondering in my state of shock why I was going to the Middle East, yet I knew that was where God wanted me to be.

Dec. 24, 2001—"Merry Christmas." At the Arab Christian Church in Nazareth everyone had shining faces and was dressed in their best clothes. For the majority of Israeli citizens—who are Jews and Muslims—Dec. 25 is an ordinary day. But pockets of Arab Christians were celebrating Christmas with the rest of the world. It was neat to watch the beautiful dark-eyed children re-enacting the story of Christ's birth in the very town where he grew up.

January 2002—"Ahlan wa Sahlan." We were warmly greeted with the Arabic word for welcome, in addition to handshakes and cheek kisses as we entered a home in Lebanon. During our two weeks in Lebanon, visiting seemed to be our main ministry; the Lebanese love to be hosts. We stayed with Pastor Najib and Georgette's family, and they treated us like kings and queens. They fed us Lebanese cuisine and Arab coffee and took us to their friends' houses, where they served us more food and coffee. One home we entered belonged to a former soldier and prisoner of Lebanon's recent war. He had committed his life to the Lord after Pastor Najib visited him in prison. That Sunday morning at the tiny church, we saw many familiar faces we had visited during the week. They listened to my team share as we brought them greetings and prayers from the United States.

May 2002—"Emine, we were praying we would see you again," my teammate Katie said as she bumped into an attractive Turkish girl. Katie, Andrea and I were walking along the busy streets of Antakya (Antioch) in Turkey

S our enemies?

during our three-week outreach there. The other girls had met Emine earlier and discovered she was a Christian. Soon we were sipping tea as Emine shared her testimony. She told us she is the only Christian in her nearby Muslim village, and she has suffered much hurt through a divorce with an abusive husband. But her eyes brightened as she spoke of how she met Jesus through a missionary. "Jesus brought hope and joy into my difficult life," she said. "And I am so happy to meet other Christians. You have been an encouragement to me."

July 2002—When we visited Bethlehem one day for the short hours the curfew was lifted, Siham the Palestinian cook at Bethlehem Bible College said to us, "The situation here is hard. It is difficult to even get enough food to feed our families. The curfew is lifted only a few times a week for only a few hours at a time. That is the only time we can leave the house to buy food or get any work done. Just the other day I sent my son to buy eggs after curfew and prayed that the Israeli soldiers would not stop him. Thanks to God, they did not."

Palestinian Arabs in the West Bank such as Siham struggle with the fear and insecurity of living under constant occupation by the Israeli army. Often the cries of the Palestinians losing one family member after another in the violence are drowned by our media's reports of suicide bombings. Many innocent Palestinians and Jews suffer as a result of the ongoing fight between brothers.

"Ah, you come to eat my felafel again? You like my felafel?" asked the round, smiling Samir in his Arab accent. It was our last week in Israel, and my team was on vacation in Jerusalem. We must have visited Samir's felafel stand five times. An Arab Christian, he asked us to pray for peace. He said, "Business has not been good for several years and seems to only get worse. No one wants to come to the Holy Land anymore, not now that there is war. I remember years ago when I had many customers, there were many tourists, and this country had peace. Please pray for peace."

Often the cries of the Palestinians losing one family member after another in the violence are drowned by our media's reports of suicide bombings.

August 2002—"Please tell me about my homeland. I wish I too could visit there." Niara, my Palestinian friend, was happy to hear about the places I visited, the people I met and the foods I ate. I was happy I had met her, which led to meeting many other Arab people.

The Arabs my teammates and I met were delighted we had come to the Middle East, and they wanted to be our friends. They were warm, hospitable and accepting of us. Arab Christians need our prayers. There are few of them, and it is hard for them to know where they fit. Arab Christians may feel rejected by other Arabs for being Christian and by other Christians for being Arab. Although a few are terrorists and want to harm others, Arabs as a people are not our enemies. Rather, I have discovered, they are our friends.

Dawn Kraybill is a student at Millersville University, Lancaster, Pa., and attends University Christian Fellowship, Lancaster.

Merill R. Miller

Worship anticipates the feast to come

Marlene Kropf is director of the Mennonite Church USA Executive Board Office of Congregational Life.

When special guests are coming for dinner, I pull my appetizer cookbook from the shelf and search for an appropriate recipe. Will it be grilled shrimp brushed with a glaze of ginger, lemon and soy sauce? Or spicy ham crescents? Or, our favorite, bacon slices wrapped around prunes stuffed with almonds and served with hot mango chutney?

A good appetizer is a small, colorful, tasty morsel of food designed to whet the appetite. A tempting array of such morsels creates a sense of expectancy. Appetizers partake of the reality to come. As guests sample the flavors, they experience a foretaste of the meal about to be served.

One may look at Sunday morning worship as a foretaste of eternal worship around the Lamb's throne, a kind of appetizer served and enjoyed before the main course. According to the Book of Revelation, the eternal destiny of God's people is to sing and offer glory and praise to God forever. When God's vision for the world has been fulfilled, when all tears have been wiped away and God's presence is known in fullness, then the saints of God will delight in offering eternal praise to the One who makes all things new.

What Christians do now in worship is a rehearsal.

What Christians do now in worship is a rehearsal. Because we live in hope that all God has promised will indeed come to pass, our Sunday morning worship ought to reflect and anticipate the wider horizon of God's ultimate purposes. How does our worship today offer a foretaste of the feast to come?

1. Such worship will be centered on Christ. The story of Jesus will be proclaimed in compelling, imaginative, transforming ways, and we will gather often at the Lord's Table.

2. Our worship will be filled with abundant praise. Whether sung or spoken, our acts of praise will rehearse God's wondrous deeds and affirm our trust in a faithful God.

3. Our worship will not neglect confession. We will courageously name the truth about ourselves and our world—all the brokenness and all that falls short of God's vision, for only what is named and brought to the light can be cleansed and healed.

4. In our worship, we will practice generous hospitality. Since in eternity every tribe and nation will gather in worship, we will begin now to welcome strangers and friends to God's feast. We will joyfully share with whoever has need.

5. Our prayers will be fervent. Abraham Joshua Heschel says, "To pray is to dream in league with God, to envision God's holy visions." Expressing our deepest longings to God, we will persist in praying that God's kingdom will come on earth as in heaven.

6. We will trust the arts in worship to help us touch the hem of mystery. Open to revelation, we will sometimes catch sight of a veil drawn aside and be granted a vision of the splendor of God's glory.

7. We will make space for prophets to speak and act in our worship. Though they are not always comfortable company, we will respond to the truth they bring, even when that message is judgment of sin.

8. A lively traffic will flow back and forth between worship and work. Because this is the world God loves and labors to redeem, our work will participate in God's creative, liberating intentions for the world.

9. Baptisms will be huge celebrations. As new believers commit themselves to Christ and the church, we will rejoice to catch a glimpse of the expansion of God's reign.

10. And when we lay to rest our beloved sisters and brothers in Christ, commending them to God's eternal care and keeping, we will surely grieve yet through our tears hold fast to hope in the new life of the resurrection.

Bursting forth from the tomb on Easter morning, Jesus entered God's ultimate horizon. In that stunning defeat of sin and death, we are assured of the victory of love and life. And on Pentecost, the birth of the church, the Holy Spirit breathed life into dry bones. With the unleashing of such power, we too are set free from the curse of death and enter God's spacious realm of life and peace. Thus the appetizers we sample now are not just a promise of a feast to come; they signify that the banquet has already begun.

What does worship in your congregation promise? Does it announce that God's new day is here? Does its flavor delight? Does it, in fact, participate in God's already-and-still-to-come reign of righteousness and peace? TM

IN THE NEXT ISSUE

- **It hangs by a single thread**—Jonathan Larson
- **Stories of Atlanta churches**—Laurie Oswald

Whither withdrawals? Former member congregations have variety of new ties

The creation of Mennonite Church USA changed the face of U.S. Mennonitism—not just by who joined together to form the new church but also by who left. Since the 1995 decision to merge the Mennonite Church and General Conference Mennonite Church—and nearly 16 months after the birth of Mennonite Church USA—167 congregations with a total membership of 16,603 in 21 area conferences have withdrawn their denominational memberships.

The result has been the creation of 15 new fellowships and additions to the membership rolls of nine other denominations, not all of whom identify themselves as Anabaptist.

Some of the new groups were created by congregations leaving jointly. For example, the four Lancaster Conference congregations in New England formed Harvest Fellowship. Virginia Conference's Cornerstone District—a cell-church movement that also includes members in Florida and Missouri—pulled out en masse.

Other groups were formed by congregations from several area conferences. The Association of Mennonite Evangelical Congregations (AMEC) is made up of one congregation from Lancaster, two from Atlantic Coast and nine from Eastern District conferences. Eight new groups have five congregations or less, and 10 have less than 500 members.

AMEC and Cornerstone drew the most former denominational members. Cornerstone had 15 congregations and 3,021 members, although some congregations have since been closed. AMEC started with 12 congregations and 2,010 members.

Nineteen congregations joined nine existing bodies—some Mennonite, such as the Conservative Mennonite Conference (eight plus one pending) and Evangelical Mennonite Church (two), and others not Mennonite, such as the Association of Vineyard Churches and Church of the Nazarene (one each).

But the largest batch of congregations, 31, have not found other affiliations. Like the associations many of their sisters and brothers joined, some of these independent congregations still call themselves Mennonite while others have adopted other identities, such as "community" churches.

At 49, Lancaster had the most congregations withdraw, totaling 2,670 members. Former Lancaster congregations joined eight different groups, not counting independents and congregations whose current status is unknown. Virginia lost the most members, 3,470, in 20 congregations.

Withdrawals are certainly not new, as they periodically happend in both the General Conference Mennonite Church and Mennonite Church. But the recent numbers of departures are unprecedented, with many, such as AMEC and Harvest Fellowship, opposed to joining Mennonite Church USA.

And the loss of congregations due to the merger may not be over. Thirty-five Lancaster congregations have declared themselves members of the conference but not the denomination while they discern their future with Mennonite Church USA. One Southeast Conference and four Atlantic Coast congregations have taken similar positions.

But even if the formation of the new denomination is cited as the reason for leaving, it just as well may be due to other factors only tangentially related to the merger, such as homosexuality and women in leadership. "It's difficult to isolate individual causes because reasons for leaving are often more complex than a single issue," says Sherm Kauffman, Indiana-Michigan Conference executive conference minister.

Adds Ed Kauffman, conference minister for Central Plains Conference, "The merger may have been more of an opportunity to withdraw rather than the root cause, since [the congregations] were on the fringes in any case."

Other congregational withdrawals happened to coincide with the merger process. For example, at least two congregations reportedly pulled out when their area conferences stopped providing subsidies.
—Rich Preheim

Editor's note: Membership numbers are based on congregational memberships at the time of withdrawal.

Where they came from

Area conferences with greatest number of withdrawals since 1995

Atlantic Coast: 18 congregations / 1,834 members
Eastern District: 11 congregations / 1,957 members
Franklin: 5 congregations / 449 members
Indiana-Michigan: 10 congregations / 1,775 members
Lancaster: 49 congregations / 2,670 members
New York: 7 congregations / 683 members
Puerto Rico: 10 congregations / 462 members
South Central: 6 congregations / 480 members
Virginia: 20 congregations / 3,470 members

Where they went

Groups with the greatest number of withdrawn congregations

Existing denominations

Biblical Mennonite Alliance: 2 congregations / 144 members
Conservative Mennonite Conference: 9 congregations / 1,201 members
Evangelical Mennonite Church: 2 congregations / 579 members

New groups

Association of Mennonite Evangelical Congregations: 12 congregations / 2,010 members
Cornerstone Church and Ministries International: 15 congregations / 3,021 members
Good News Fellowship: 12 congregations / 395 members
Hopewell Network: 12 congregations / 1,062 members
Keystone Fellowship: 15 congregations / 886 members
Puerto Rico Conference: 10 congregations / 462 members

Independent: 31 congregations / 3,384 members
Unknown: 9 congregations / 67 members

Leaders: Church needs 'new Reformation'

Executive Board, Mennonite Mission Network executives address gathering.

Two top leaders of Mennonite Church USA have grabbed hold of the tiller of the church and pulled hard toward a radically new future.

In an April 26 address to area conference mission leaders gathered in Pasadena, Calif., Mennonite Mission Network executive director Stanley Green urged a "new Reformation" of the church to reclaim spiritual energy, rethink biblical obligations and approach the warring world with a bold voice and renewed evangelistic zeal.

In a speech to the group the following day, Jim Schrag, executive director of the Mennonite Church USA Executive Board, urged Mennonites to emerge from their protective traditions and embrace other Christians as they seek to serve God's purpose in the world.

A disintegrated gospel—which is really no gospel at all—has brought the church to a crisis of credibility.
—Stanley Green

The annual conference, organized by Mennonite Mission Network, pulls together area conference mission leaders. Green told them that mainstream Anabaptists have become "enmeshed" with worldly concerns and have "lost their will and capacity to engage their cultures ... with the message and challenge of the gospel."

Green

Green went on to say that mainstream Anabaptists have withdrawn quietly into themselves to become known as "the quiet in the land," which he called "an emblem of embarrassment, a mark of the regrettable abandonment of their calling."

In his speech, Schrag agreed that too many in the church have become self-satisfied, complacent and out of touch with their missional calling. "Introspection has been taken to very unhealthy lengths," he said and challenged Mennonites to "engage the world in a Christlike way."

Schrag warned that too many Mennonites have come to regard themselves as members of an elite and exclusive "in-group" whose theology and culture is superior to those of other Christians. He said Mennonites must become increasingly engaged in "cross-fertilization" with Christians of other traditions and embrace new relationships to replace "our own little Christendoms," which can be ineffective, fragmented and a competitive waste of resources.

"I welcome a future in which our relationships with Protestant and Catholic and Orthodox traditions, around a common missional call, will create a platform for us to present our distinctive Anabaptist views to the world," Schrag said.

He said the ingrown nature of the church evolved not out of malevolence but out of "faithfulness, culture and just plain habit."

"The missional call leads us not to separation but to active engagement with the world in our relationships with our neighbors and our participation in our communities," Schrag said. "Being a missional church means that we will change our ideas about others and about ourselves. We will begin to see God's activities in people and places that we have not been able to see before, and this will be intriguing, challenging and humbling."

Schrag called for a "reorientation of our self-understanding and a reformation of our church." He also called for "a reordering of our church power structure." He said church leaders have shied away from decisive action and have developed "a tendency to overdo our structures—too many committees, too many boards."

Schrag

"We Mennonites ... do not know how to handle power very well," Schrag said.

Green lamented a theological vision that he said has been dulled by timidity and fractured by infighting. He said Mennonites have mislaid the church's historic "capacity to speak prophetically to the state" and have "lost their will and capacity to engage their cultures with the message and challenge of the gospel."

He noted a "toxic fusion of religious and national identity" and rifts between evangelism proponents and peace-and-justice advocates who too often see their roles as incompatible. "A disintegrated gospel—which is really no gospel at all—has brought the church to a crisis of credibility," Green said.

"The vision of a missional church defines its meaning and purpose in the person and the work of Jesus Christ," he said.

"I intuitively know that a large chapter of our church life is closing," Schrag said. "We have to build bridges to the next chapter, which I believe will be a missional chapter. ... We are faced with economic and geopolitical changes, opportunities and potential conflicts around us that will tax us to figure out how God is at work. We're going to need all the help we can get—let's accept it."

The gathering also included a discussion on the role of conference mission committees, special music led by Mennonite Mission Network staff members Doug and Jude Krehbiel of the duo Road Less Travelled and worship at Pasadena Mennonite Church. The closing worship and communion service was led by Pasadena pastor Jim Brenneman, and John Powell, director of Missional Church Development for Mennonite Mission Network.
—Charles T. Jones of Mennonite Mission Network

MCC investigates charges of racism

Central States environment and structure is 'hostile for people of color.'

Reports from Mennonite Central Committee field staff of racism in MCC Central States triggered an investigation by the MCC human resources department in April and May of 2002. An MCC-appointed investigation team found that the structure and work environment of MCC Central States, headquartered in North Newton, Kan., was hostile for people of color as defined by MCC policies.

MCC policy states that racism is a system of social, political and economic domination that oppresses people belonging to particular racial or ethnic groups and "has no place in the Christian community."

In their report, the investigation team named six factors that, in combination, created a work environment that was not welcoming to people of color. Factors included systemic racism in the MCC Central States structure, communications issues, decision-making processes, use of power, organizational culture and the mission of the office. The report was delivered to the MCC Central States executive board on June 1, 2002, for action.

In the report, 10 recommendations for addressing racist structures and the hostile work environment were presented. The recommendations called for, among other things, restructuring of decision-making processes, stronger accountability by leadership to communities and constituents of color, anti-racism training and conflict mediation.

The MCC Central States board has reviewed all of the recommendations and is taking steps toward implementing them. They have scheduled their first meeting with a mediator and are making plans for a 2fi-day training on dismantling racism for all board members, staff and service workers.

"We have to get away from the dock," said Ricky Russell, a member of the MCC Central States board, at the Feb. 21-22 MCC Central States annual meeting. "We cannot stay tied to the dock and expect to dismantle racism." Russell's challenge reflected a renewed commitment by MCC Central States toward dismantling systemic racism in their structures.

MCC is committed to dismantling racism at all levels of the organization in the United States, Canada and overseas through the promotion of church-based anti-racism efforts, including the Damascus Road anti-racism training. MCC continues to encourage all staff and board members to attend anti-racism training and to develop the tools for being anti-racist.—*Mark Beach of MCC News Service*

Shutterbug success

This photograph by Hesston (Kan.) College sophomore Veronica Amstutz has been selected as a finalist in a college photography contest sponsored by *Photographer's Forum* magazine and will be published in a book of contest winners. The photo was taken at a senior center in Boliva, where Amstutz' parents, Wendell and Karen, served with Mennonite Mission Network.

Dean Rhodes
Spanish

"To prepare for life, there is much more than academic preparation. I see so much value here and mentoring that takes place. Faith is not something you exhibit in some contexts and not in others."

At Goshen College, faculty members encourage the diverse gifts of our students and challenge them to respond to God's call in their lives. *There are many gifts, but the same spirit. There are many works but the same God. — 1 Corinthians 12*

goshen college
Admission office
800-348-7422 • admissions@goshen.edu • www.goshen.edu

Garifuna Mennonites celebrate vision

Members of ethnic group dream of bringing more of their people to Christ.

Andrew Nunez, pastor of Believers' Mennonite Garifuna Ministries in Brooklyn, N.Y., mashes cooked plantains with a hand-hewn mortar and pestle, preparing food for the Garifuna Day celebrations in the Bronx on April 12.

For the Garifuna people, April 12 is celebrated as a day of arrival. But for those who are Mennonite and other Christian persuasions, they still have a long way to go.

"I want to see my people reach out to receive the fullness of God's intentions for them," says Andrew Nunez, pastor of Believers' Mennonite Garifuna Ministries in Brooklyn, N.Y., and president of the nationwide Evangelical Grarifuna Council of Churches. "My task is to bring the fragmented Garifuna Christian community together so that together we can reach out to Garifuna who don't know the Lord."

The Garifuna originated in West Africa but were destined for the New World as slaves in 1635 when their ship wrecked off the Caribbean island of St. Vincent. There they intermingled with the native population, creating the Garifuna culture and language, until political conflict between the British and the French caused them to flee to the Honduran island of Roatan in 1797.

April 12 is observed as Garifuna Day, the day when the Garifuna arrived in Honduras. That is where Eastern Mennonite Missions (EMM) workers found them in 1950.

"Mennonites were the first to evangelize my people," said German M. Cateyano, celebrating this year's Garifuna Day in the Bronx, watching three men stomp cooked plantains with a hand-hewn mortar and pestle. "That's why there are so many Garifuna Mennonites today."

Evangelical Garifuna Church, a Mennonite congregation in the Bronx, sold the plantains during the celebration, for which a street was blocked off. Speakers included Steve Shank, who in Honduras in 1980 became the first EMM worker to focus specfically on the Garifuna. Another guest speaker was a Nigerian who spoke on leadership.

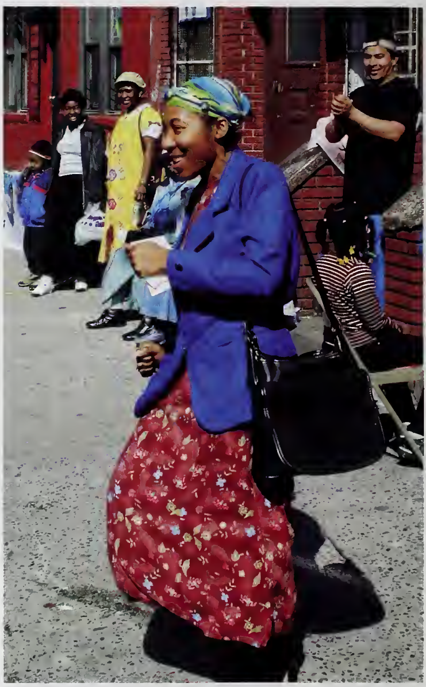
"I'm descended from the Yoruba dynasty," he said. "That's probably where you came from."

"Yeah, you look like my twin brother," Nunez joked. "I guess we do have the same Father, just different mothers."

He is passionate about being Garifuna, even though he has lived in New York City since leaving Belize at the age of 8. Nunez even had to learn to speak Garifuna as an adult. "I believe we have a rich heritage to be proud of," he said as he scooped up chunks of fish and shrimp boiled in coconut milk with onions and cilantro. Then he crumbled mashed plantains into the warm broth.

Nunez founded the Evangelical Garifuna Council of Churches in 1995. Since then more than 10 denominations have joined the organization.

Nunez estimates that 15,000 to 20,000 Garifuna worldwide are Christian. But the total Garifuna population is 1 million, so there is work to do. Galilleo Bernandez pastors at Evangelical Garifuna Church but feels called to Honduras, home of the largest concentration of Garifuna in the world. "We want Garifuna people to know the truth," he says.



EMM photo by Dale D. Gehman (2)

Mery Alvarez, a Garifuna evangelist who is a member of Believers' Mennonite Garifuna Ministries in Brooklyn, N.Y., celebrates Garifuna Day, April 12, with a traditional dance.

Nunez says many people remain connected to traditional ancestor worship. A ceremony designed to resolve problems in the community requires the attendance of every family member if it is going to be successful. So there is powerful pressure to conform. Helen Martinez, Nunez' sister, says that even after she committed her life to Christ she would feel almost overwhelming urges to light consecrated candles and take ritual baths.

"Jesus has set us free," proclaimed Mery Alvarez, an evangelist who is a member of Believers' Mennonite Garifuna Ministries. "We're not in bondage to 'Grandma.' We serve the god who created 'Grandma.' We're in the light and must take the light to our Garifuna brothers and sisters, or their blood will be on us."—*Jewel Showalter of EMM News Service*

Gaza residents finally receive food relief

Effort by MCC, four other Christian organizations delayed for weeks.

After weeks of pressing for permission from the Israeli military, Mennonite Central Committee (MCC) and four other Christian organizations on March 31 succeeded in bringing basic food supplies to 1,200 families in the southern Gaza Strip.

At least 5,000 Palestinians live in Mawasi, a narrow coastal strip of land eight miles long by a half mile wide, where the food was delivered. Mawasi residents, who traditionally rely on farming and fishing for their livelihoods, are surrounded by 10 Israeli settlements. Over the past 30 months, the Israeli military has severely limited movement in and out of Mawasi. The Israeli human rights organization B'Tselem says the residents of Mawasi "live in intolerable conditions and are engaged in constant and prolonged struggle to survive. … An entire community is imprisoned."

Israeli military at the Mawasi checkpoint finally allowed the delivery of 1,200 flour sacks and food parcels at 2:30 p.m. The convoy of trucks, however, were not allowed into the Mawasi but had to be unloaded. Each item had to pass through an X-ray machine and then be reloaded onto a truck on the Mawasi side.

Soldiers at the checkpoint allowed the convoy to unload until 6:30 p.m.—an hour and a half later than the checkpoint's normal closing time. During unloading, soldiers in nearby positions shot several machine-gun rounds, saying they were targeting Palestinian snipers.

MCC contributed $5,000 to the initiative, which will provide $30,000 worth of flour, beans, rice, sugar, oil and cheese to 1,200 families. Each food packet will last an average family for three weeks. Other participants in the effort were Catholic Relief Services, International Orthodox Christian Charities, Lutheran World Federation and World Vision.

Convoy participants were also able to visit with local residents. One man, Majd, had been kept out of Mawasi for months on end, separated from his family. Another woman, Basima, had left Mawasi when she went into labor in her eighth month of pregnancy. Following a stillbirth in a hospital, she had been trying for days to return home. Only a handful of people were let in and out the day of the convoy. At the end of the day, Basima and Majd were still waiting.—*MCC News Service*

Attention pastors

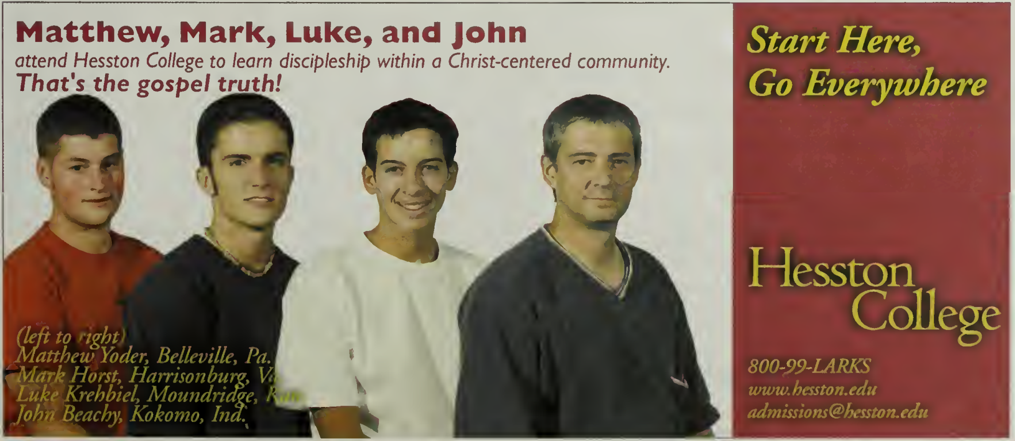
Special mailing of *The Mennonite's* July 22 Atlanta 2003 issue

Everyone in your congregation can read about Atlanta 2003 and the decisions made there even if they don't already receive *The Mennonite*. We are printing extra copies of this special edition so that all can have the opportunity to become more informed.

Please contact Jamie Gross or Don Echard at 800-790-2498 before June 30 to place your order for extra copies. Your order will be sent in bulk at $1.50 per copy ($2.55 Cdn.). Payment must be received before July 4. No invoice will be issued at this low cost.

The Mennonite

800-790-2498 www.TheMennonite.org



Matthew, Mark, Luke, and John

attend Hesston College to learn discipleship within a Christ-centered community.

That's the gospel truth!

(left to right)
Matthew Yoder, Belleville, Pa.
Mark Horst, Harrisonburg, Va.
Luke Krehbiel, Moundridge, Kan.
John Beachy, Kokomo, Ind.

Start Here, Go Everywhere

Hesston College

800-99-LARKS
www.hesston.edu
admissions@hesston.edu

CALENDAR

Shalom Mennonite Church, Newton, Kan., dedication of new building and open house, June 1. For more information, contact the church office at 316-283-7395, shalom@southwind.net.

BIRTHS & ADOPTIONS

Adrian, Kristin Alicia Joy, April 13, to Edwin and Sheila Kehler Adrian, Steinbach, Man.

Aguero, Alma, Feb. 7, to Juan and Shannon Schell Aguero, Asuncion, Paraguay, South America.

Barstow, Chase Allen, March 27, to Jeremy and Nicole Linder Barstow, Louisville, Ohio.

Bohn, Braden Lantz, March 26, to Linda Bohn, Goshen, Ind.

Boschmann, Andrew David, April 12, to Michael and Alice Harmon Boschmann, London, England.

Bowden, Anthony William, March 28, to Geoff and Betty Williams Bowden, South Bend, Ind.

Brubaker, Carson James, April 6, to Curtis and Christine Martin Brubaker, Mifflinburg, Pa.

Chenier, Rosalin Ping, May 2, 2002, received for adoption March 10 by Tom and Casey Cabral Chenier, Goshen, Ind.

Conrad, Olivia Renee, April 12, to Jim and Shawna Wagler Conrad, Louisville, Ohio.

Copeland, Rebekah Lindsay, April 4, to Jeff and Kim Copeland, Pasadena, Calif.

Duerksen, Dawson Duane, April 6, to Duane and Janna Adrian Duerksen, Newton, Kan.

Enns-Bogoya, Natasha Fe, Feb. 13, to N. Raul and Lisa Enns-Bogoya, Winnipeg, Man.

Good, Marissa Renee, April 11, to D. Edward and Rhonda Witmer Good, East Petersburg, Pa.

Groff, Lily Beatrice, April 13, to Loren and Trinda Swartley Groff, Silver Springs, Md.

Helmuth, Karl Joseph, March 12, to Patrick Helmuth and Amy Glick, Kidron, Ohio.

Hernley, Aidan Christopher, April 4, to Ron and Erin Hernley, Goshen, Ind.

Hertzler, Arwin Claire, April 14, to Shelby and Jodi Nisly Hertzler, Front Royal, Va.

Hess, William Cole, April 14, to Dale and Rebecca Copeland Hess, Harrisonburg, Va.

Holden, Adam Charles, March 31, to Chuck and Glenda Steiner Holden, Chesapeake, Va.

Horst, Leah Elizabeth, March 9, to Doug and Becky Steiner Horst, Birmingham, Ala.

Hostetler, Autumn Renee, April 22, to Jesse and Crista Wittmer Hostetler, Hartville, Ohio.

Immel, Julianne Elizabeth, Feb. 23, to Ryan and Katie Rheinheimer Immel, Kidron, Ohio.

Kipfer, Markus Richard Schroeder, March 17, to Bryan and Anita Schroeder Kipfer, Cambridge, Ont.

Klassen, Naomi Lapp, Jan. 12, to Dale and Beverly Lapp Klassen, Goshen, Ind.

Krehbiel, Halle Zhang, March 12, 2002, received for adoption March 16 by James and Julie Waltner Krehbiel, Hesston, Kan.

Larimer, James Patrick, April 3, to Mark and Trixy Carr Larimer, Fort Wayne, Ind.

LeFevre, Noah Edwin, March 8, to Ronald and Patrice Galbreath LeFevre, Sterling, Ill.

Longacre, Zoe Marie, March 3, to Jim and Ann Reedy Longacre, Washington D.C.

Maurer, Elam David, March 16, to David T. and Elizabeth Rode Maurer, Columbus Grove, Ohio.

McCune-Wall, Carson Lee, April 11, to Loren and Dawn McCune-Wall, Manhattan, Kan.

McKinney, Mishal Austin Oshea, April 6, to Carl and Kelly McKinney, Baltimore, Md.

Miller, Alayna Renee, March 16, to Heath and Jennifer Weaver Miller, Silver Lake, Ind.

Moser, Kailey Jo, April 25, to Bradley and Samantha Arnold Moser, Deer River, N.Y.

Neufeld, Micah John Shantz, March 22, to Ed and Andrea Shantz Neufeld, Kitchener, Ont.

Parker, Aubrey Jade, May 18, 2002, received for adoption March 20 by Larry and Cheryl Showalter Parker, Chesapeake, Va.

Powell, Brody Regis, March 31, to Jeff and Sally Donaldson Powell, Mifflintown, Pa.

Sawatzky, Isaac Timothy Liechty, March 24, to Joe and Anna Liechty Sawatzky, Elkhart, Ind.

Schmidt, Nathan Aaron, April 5, to Emil and Vickie Regier Schmidt, Newton, Kan.

Showalter, Jessica Rose, Jan. 18, to Wes and Jennifer Heine Showalter, Broadway, Va.

Siebert, Gabrielle Marie, April 5, to Matthew and Danielle Mierau Siebert, Henderson, Neb.

Siemens-Rhodes, Theodore Kazuo, April 26, to Mitch and Heidi Siemens-Rhodes, Elkhart, Ind.

Smith, Jason Andrew, April 15, to Peter and Cheryl Smith, Pasadena, Calif.

Springer, Ellen Jean, April 21, to Joe and Rachelle Lieferman Springer, Hopedale, Ill.

Stewart, Kaia Reid, April 21, to Jay and Joni Ratzlaff Stewart, Blair, Neb.

Stoltzfus, Samantha Link, April 12, to Dan and Angela Link Stoltzfus, Middlebury, Ind.

Todd, Brayden Michael, Jan. 26, to Michael and Audrey Luginbill Todd, Ottawa, Ohio.

Wansley, Mary Grace, April 11, to Chris and Anita Zendt Wansley, Meridian, Miss.

Correction: Lara Ann Claassen's name was misspelled Klaassen in Births & Adoptions in the May 6 issue.

ENGAGING DESIGN

"My artistic passion comes through in the details of my work. Good visual presentation is critical."

– Dick Lehman,
Owner, Dick Lehman Potter Inc.

LIGHTSKY

Potter Dick Lehman collaborated with LightSky to translate the artistic quality of his work to the web. His site now tells users the stories he shares with his gallery guests, shows his artistic vision and recently won a design award from the International Association of Webmasters and Designers.

Application development ● Interactive design ● E-commerce ● Consulting ● Marketing ● Sound production

For more information contact us @ 888-477-7591, sales@lightsky.com or www.lightsky.com

MARRIAGES

Alwine/Keller: Amy Alwine, Tylersport, Pa., and Shane Keller, Sellersville, Pa., April 12 at Souderton (Pa.) Mennonite Church.

Birky/McQuillin: Elizabeth Ann Birky, Gibson City, Ill., and Rick McQuillin, Archbold, Ohio, April 5 at East Bend Mennonite Church, Fisher, Ill.

Breneman/Forlina: Anita Breneman, Altoona, Pa., and William Forlina, Altoona, April 19 at Salem Lutheran Church, Pinecroft, Pa.

Clymer/Kurtz: Maria Estelle Clymer, Stephens City, Va., and Christopher Paulson Kurtz, Harrisonburg, Va., Jan. 4 at Kraybill Mennonite School, Mount Joy, Pa.

Delp/Jamison: Doreen Delp, Williamsburg, Pa., and Nathan Jamison, Hegins, Pa., April 5 at Martinsburg (Pa.) Mennonite Church.

Harrison/Ketelsen: TJ Harrison, Henderson, Neb., and Laura Ketelsen, Sioux City, Iowa, April 26 at United Methodist Church, Moville, Iowa.

Hoffman/Miller: Kristen Nichole Hoffman, Middletown, Va., and Jeffery Lee Miller, Middletown, Oct. 26, 2002 at Stephens City (Va.) Mennonite Church.

Wells/Zielke: Myrna Wells, Jenkins, Mo., and John L. Zielke, Hesston, Kan., March 22 at Trinity Presbyterian Church, Shell Knob, Mo.

DEATHS

Batterman, Lydia May Burkholder, 82, Bridgewater, Va., died Feb. 25. Spouse: Jacob R. Batterman Sr. Parents: Amos H. and Josephine Burkholder. Children: Jacob R., Jr., Ronnie L., Daryl B.; four grandchildren; two great-grandchildren. Funeral: March 1 at Weavers Mennonite Church, Harrisonburg, Va.

Bitikofer, Clifford, 74, Hesston, Kan., died April 8. Spouse: Elizabeth Bartel Bitikofer. Parents: Fred and Martha Loucks Bitikofer. Children: Kathleen Neff, Lynette Stoeppler, Kristine Griffioen, Mervin; 16 grandchildren. Funeral: April 11 at Hesston (Kan.) Inter-Mennonite Church.

Blosser, Esther Mast Emswiler, 95, Harrisonburg, Va., died April 6. Spouse: (1st) Clyde F. Emswiler (deceased), (2nd) Jonas E. Blosser. Parents: Joseph and Amanda Frey Mast. Children: Geneva Emswiler Suter, Margaret Emswiler Wenger; stepdaughter Rosalie Blosser Weaver; five grandchildren; five great-grandchildren; three step-grandchildren; 10 step-great-grandchildren; one step-great-great-grandchild. Funeral: April 9 at Weavers Mennonite Church, Harrisonburg.

Cutts, Michele Dawn, 55, Chicago, Ill, died March 16 of cancer. Child: Robin Mandell; three grandchildren. Funeral: March 22 at Plow Creek Mennonite Church, Tiskilwa, Ill.

Dyck, Louise, 82, Newton, Kan., died April 14. Parents: Jacob J. and Marie Harder Dyck. Funeral: April 19 at Bethel College Mennonite Church, North Newton, Kan.

Eichelberger, Donald R., 77, Shickley, Neb., died March 31. Spouse: Edna Eichelberger. Parents: Menno J. and Lena Troyer Eichelberger. Children: Loren, Kay Swarzendruber, Cynthia Batty; three grandchildren. Funeral: April 3 at Salem Mennonite Church, Shickley.

Eichelberger, Peggy, 66, Fisher, Ill., died April 18 of cancer. Spouse: Dale Eichelberger. Parents: Zida Resler. Children: Cathie Stalter, Crystal Bayler, Micheal Brownlee; eight grandchildren. Funeral: April 22 at East Bend Mennonite Church, Fisher.

Esch, Arda, 85, Sarasota, Fla., died April 9. Funeral: April 11 in Sarasota, Fla.

Frederick, Naomi Nice, 85, Telford, Pa., died March 27. Spouse: Franklin M. Frederick. Parents: Abram and Katie Landis Nice. Children: Sara N. Gehman, Ruth F. White, Jane F. Rosenberger, John N.; 12 grandchildren; 16 great-grandchildren. Funeral: April 1 at Franconia (Pa.) Mennonite Church.

Friesen, Sara Huebert, 96, Henderson, Neb., died April 26. Spouse: William P. Friesen (deceased). Parents: John J. and Susie Friesen Huebert. Child: Willis Friesen; three grandchildren; seven great-grandchildren. Funeral: April 29 at Bethesda Mennonite Church, Henderson.

Garboden, Celeste Stucky, 83, Goshen, Ind., died April 23. Spouse: James Garboden (deceased). Parents: Florenz and Metta Stucky. Children: James, Allen, Steve; seven grandchildren; one great-grandchild. Funeral: April 27 at Berkey Avenue Mennonite Fellowship, Goshen.

A wedding and a birth

Two members of *The Mennonite* staff had milestone experiences just two days apart in April.

On April 5, associate editor Rich Preheim married Leanne Farmwald in a service at North Main Street Mennonite Church, Nappanee, Ind. They make their home in Elkhart, Ind.

On April 7, marketing and advertising director Marla Cole gave birth to Alison Elizabeth, who weighed in at seven pounds 13 ounces. Marla's husband Bill and son Will, 4, welcomed the new addition to their family.

Congratulations to all.

"I am at AMBS because I am on a quest to learn about radical peace ministry—radical in the sense of something that gets back to the root of Christian faith; radical in the sense of something that is truly challenging."

— Matthew Bailey-Dick, student from Kenilworth, Ontario, in the Master of Arts in Peace Studies program

See more at www.ambs.edu

Associated Mennonite Biblical Seminary

Elkhart, Indiana
1 + 800 964-2627

Gerig, Milburn, 87, Wayland, Iowa, died April 1. Spouse: Doris Graber Gerig (deceased). Parents: Jacob and Anna Nebel Gerig. Children: Joan, Jean, Sandra Glick, Faye, Beth, Pamela Unruh; 13 grandchildren. Funeral: April 5 at Sugar Creek Mennonite Church, Wayland.

Gingerich, George, 77, Iowa City, Iowa, died March 21 of cancer. Spouse: Clara Gingerich. Children: Elwin, Lynn, Arlene Lopez, Judi Thrapp, Mary Paustian, Cheryne Yoder; 15 grandchildren; four great-grandchildren. Funeral: March 25 at First Mennonite Church of Iowa City, Iowa.

Hackman, Arthur Kratz, 94, Hatfield, Pa., died April 12. Spouse: Lizzie Hackman (deceased). Parents: Henry and Annie Hackman. Children: Mildred Nice, Mary Haman, Harold, Walton (deceased), James (deceased); 14 grandchildren; 21 great-grandchildren. Funeral: April 15 at Souderton (Pa.) Mennonite Homes.

Hartzler, Moneda Troyer, 86, Goshen, Ind., died April 25. Spouse: Frank Hartzler. Parents: Melvin and Mary Saltzman Troyer. Children: Mary Jo Short, Frank, James; five grandchildren; one great-grandchild. Funeral: April 28 at College Mennonite Church, Goshen.

Hertig, Dillon, 83, Wayland, Iowa, died April 4. Spouse: Mabel Kauffman Hertig (deceased). Parents: John B. and Lena Boese Hertig. Child: Betty Lou Miles; two grandchildren; three great-grandchildren. Funeral: April 8 at Sugar Creek Mennonite Church, Wayland.

Hochstetler, Alvera Boshart, 90, Colorado Springs, Colo., died April 12. Spouse: Ben Hochstetler. Parents: William and Cora Boshart. Children: Vada Richardson, Bob; seven grandchildren; 19 great-grandchildren; six great-great-grandchildren. Funeral: April 17 at Shrine of Remembrance "America the Beautiful" Chapel of Roses, Colorado Springs.

Hofer, Luella Gossen, 86, Freeman, S.D., died April 7. Spouse: Walter J. Hofer (deceased). Parents: John J. and Anna Gossen. Children: Maureen Friesen, Jonetta; five grandchildren; one great-grandchild. Funeral: April 11 at Hutterthal Mennonite Church, Freeman.

Johnson, Lenora Unruh, 83, Wichita, Kan., died March 22. Spouse: Clarence Johnson. Parents: Frank and Selma Unruh. Children: Jaculin Eckel, Sheryl Hudson, Steven; five grandchildren; two great-grandchildren. Funeral: March 26 at Lorraine Avenue Mennonite Church, Wichita.

Kreider, Charles, 90, Sterling, Ill., died March 29. Spouse: Ethel McWethy Kreider (deceased). Parents: John and Jenny Keiser Kreider. Children: John, David; four grandchildren; eight great-grandchildren. Funeral: April 1 at Science Ridge Mennonite Church, Sterling.

Lapp, Helen Schulz, 95, Sterling, Ill., died Feb. 3. Spouse: Paul Lapp (deceased). Parents: Charles and Kathryn Schuster Schultz. Children: Wayne, Barbara Nerstheimer; four grandchildren; ten great-grandchildren. Funeral: Feb. 8 at Science Ridge Mennonite Church, Sterling.

Larimer, Leta Phillips, 92, Goshen, Ind., died April 24. Spouse: (1st) Isaac Roth (deceased), (2nd) Peter Larimer (deceased). Parents: Clarence and Minnie Berkey Phillips. Children: Kermit Roth, Steven Roth, Robert Roth; stepchildren Joyce Miller, Jim Larimer; five grandchildren; six great-grandchildren; six step-grandchildren; nine step-great-grandchildren. Funeral: April 26 at Silverwood Mennonite Church, Goshen.

Leis, Millis, 86, Tavistock, Ont., died Jan. 29. Spouse: Annie Bender. Parents: Christian and Barbara Leis. Children: Wayne, Charlotte Pleil, Karen Burklen; nine grandchildren. Funeral: Feb. 1 at Tavistock (Ont.) Mennonite Church.

Mast, Emily, 77, Lancaster, Pa., died April 21 of cancer. Parents: George F. and Anna Holloway Brunk. Children: Mary Pat Mast, Karen M. Smith, Phyllis L. Ashline; four grandchildren. Funeral: April 25 at Forest Hills Mennonite Church, Leola, Pa.

Miller, Darlene Vancamp, 44, Seville, Ohio, died March 17. Spouse: James Miller. Parents: Howard and Wilda Ross Vancamp. Funeral: March 21 at Bethel Mennonite Church, Rittman, Ohio.

Miller, Willis Andrew, 78, Spencerville, Ind., died April 8. Spouse: Eleanor Miller. Parents: Andrew and Emma Miller. Children: Garry, Gloria Smith, Danny (deceased); five grandchildren; five great-grandchildren. Funeral: April 12 at North Leo (Ind.) Mennonite Church.

Penner, Herman, 89, Wichita, Kan., died March 20. Spouse: Mary Stelting Penner. Children: John, Mary Broker, Ruby, Betty McOmber, Ruth Fanning, Kay Hodges; 11 grandchildren; 24 great-grandchildren; three great-great-grandchildren. Funeral: March 25 at Lorraine Avenue Mennonite Church, Wichita.

Rich, Vivian A., 91, Archbold, Ohio, died April 2. Spouse: Lester Rich (deceased). Parents: Daniel and Ida Frey. Children: John, Barbara Murbach; four grandchildren; three great-grandchildren. Funeral: April 5 at Zion Mennonite Church, Archbold.

Roth, Beulah Schertz, 95, Normal, Ill., died March 30. Spouse: Chester Roth (deceased). Parents: Pete and Ella Garber Schertz. Children: Cinda, Debora; eight grandchildren; ten great-grandchildren. Funeral: April 2 at Mennonite Church of Normal (Ill.).

Rupp, Carl, 92, Westminster, Colo., died March 12. Spouse: Marie Flaming Rupp. Parents: Otta and Stella Rupp. Children: Carla, Larry; four grandchildren. Funeral: March 21 at First Mennonite Church, Denver, Colo.

A community of learning, faith, respect

Explore your interests • Build your skills • Nurture your faith • Prepare for life

An ethic of service in a Mennonite peace church tradition

Bluffton College
The Truth Makes Free

Bluffton, Ohio

Call today to arrange a campus visit:
1-888-214-7744
admissions@bluffton.edu
www.bluffton.edu

Stewardship resources

for Christian educators and small group leaders

To help you meet your congregation's education goals, consider these resources from MMA.

Stewardship for Life
MMA's *Stewardship for Life* lessons are packaged in sets for people at different life stages and are ideal for small groups and Sunday school classes. Three sets are available: *Introduction to wellness, Wellness at midlife,* and *Wellness for the family*. Leader's guides are also available. **Cost: (any set) $8.95**

Stewardship for Kids!
These one-hour curriculums introduce children (grades K-3rd) to holistic stewardship. Lessons include: *Nutrition, Exercise, Emotions,* and three on *Generosity.* **Costs: Teacher's set** – everything you need for one lesson. **$4.95**

Firstfruits Living video
Ten study lessons from the *Firstfruits Living* seminar. **Cost: $34.95**

Just in Time
Real life stories about opening up to others and giving back what God has given us. **Cost: $8.99**

Speaking About Money
Ways to reduce the tension when discussing money and stewardship. **Cost: $14.99**

What Gives? Using God's Money
Bible study for junior high that explores money. **Cost: $9.95**

Money Talk
Bible study for senior high to help them understand faith and money. **Cost: $12.95**

A Christian View of Money
How one lives is an accurate look at how one believes, particularly when looking at money. **Cost: $8.99**

Congregational Health Ministries
Helps churches organize/develop health ministries. **Cost: $10**

Other resources are available for pastors and for individuals and families.

MMA®
Stewardship Solutions

To order: (800) 348-7468, Ext. 269, stewardship@mma-online.org, or online at www.mma-online.org/resources. Shipping and handling charges are added to all orders.

Schertz, Harold, 76, Metamora, Ill., died April 10 of a stroke. Spouse: Claudene Atteberry Schertz. Parents: Arthur and Esther Strubhar Schertz. Children: David, Phillip, Steven; four grandchildren. Funeral: April 12 at Calvary Mennonite Church, Washington, Ill.

Schlabach, Wayne H., 70, Berlin, Ohio, died April 26. Parents: Henry and Mary Miller Schlabach. Funeral: April 29 at Walnut Creek (Ohio) Mennonite Church.

Schmidt, Nathan Aaron, infant, Walton, Kan., died April 5. Parents: Emil and Vickie Regier Schmidt. Funeral: April 10 at Tabor Mennonite Church, Newton, Kan.

Smith, Lenora, 85, Larned, Kan., died March 9 of cancer. Spouse: Roy Smith. Child: Betty Nicholson; two grandchildren; six great-grandchildren. Funeral: March 13 at Bergthal Mennonite Church, Pawnee Rock, Kan.

Springer, Mahlon, 79, Delavan, Ill., died April 26. Spouse: Doris Springer. Parents: Alvin and Emma Kauffmann Springer. Children: Debbie Baker, Dan, Jane Litwiller, Jill Diekhoff, Alane Mefford; six grandchildren. Funeral: April 29 at Hopedale (Ill.) Mennonite Church.

Swartzendruber, Eleanor Ulrich, 84, Goshen, Ind., died April 17 of cancer. Spouse: Clifford Swartzendruber. Parents: Harley and Ada Gingerich Ulrich. Child: Karen Kurtz. Funeral: April 19 at Waterford Mennonite Church, Goshen.

Ulrich, Elmer, 78, Roanoke, Va., died March 30. Spouse: Betty M. Litwiller Ulrich. Parents: Andrew J. and Ella Unzicker Ulrich. Children: Michael, Sandra Schone; six grandchildren. Funeral: April 2 at Metamora (Ill.) Mennonite Church.

Warner, Lois L. Miller, 79, Louisville, Ohio, died April 15. Spouse: Floyd Warner (deceased). Parents: Joseph Miller and Mary Miller King. Children: Jane, Suzanne, Brenda; two grandchildren. Funeral: April 19 at Beech Mennonite Church, Louisville.

Weaver, Glenn, 82, Washington, Ill., died April 26. Spouse: Edith Martin Weaver. Parents: Avery and Magdalena Ingold Weaver. Children: Bonnie Chavis, David, Jeanine Knabe, Tom; nine grandchildren; 18 great-grandchildren; one great-great-grandchild. Funeral: April 29 at Calvary Mennonite Church, Washington.

White, Allen Andrew, 90, Hesston, Kan., died April 15. Spouse: (1st) Edna Horst (deceased), (2nd) Esther Kuhns (deceased). Parents: Elmer and Sadie White. Children: Donald, Ivan, Roger, Darwin, Virgil, Colleen; 16 grandchildren; 19 great-grandchildren. Funeral: April 18 at Whitestone Mennonite Church, Hesston.

Zook, Floyd Irvin, 79, Strasburg, Pa., died April 13 of a stroke. Spouse: Betty Brubaker Zook. Parents: Uriel S. and Kathryn Durr Zook. Children: Lois Ann, Duane, Ronald, Larry, Robert; 11 grandchildren. Funeral: April 16 at Paradise (Pa.) Mennonite Church.

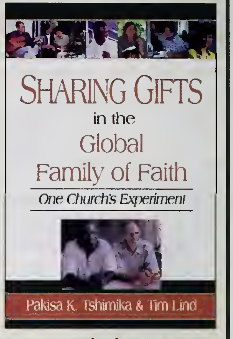
To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

- TheMennonite@TheMennonite.org
- fax 574-535-6050
- 1700 S. Main St., Goshen, IN 46526-4794

Can you answer these questions?

1. What do you have that you did not receive?
2. Won't gifts rot, like manna, if they are kept in private ownership?
3. If a church doesn't believe it is gifted, what will it have to share with others?
4. Do gifts require needs in order to be released?
5. How might a church in North America truly share with a church in Africa?
6. If God's creativity is in each of us, who can say that any person is more important than any other?
7. Can the church be whole if we don't share our gifts with each other?
8. Why not make a "declaration of the gifts we are committed to sharing" a part of the service of baptism for new members, and of Holy Communion for continuing members?

(For information on the "50% Quantity Discount for churches and small groups," call 800/762-7171.)


SHARING GIFTS in the Global Family of Faith
One Church's Experiment
Pakisa K. Tshimika & Tim Lind

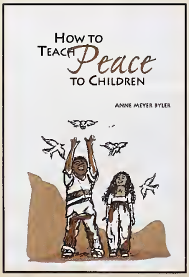
Paperback, $6.95
124 pages

Published in cooperation with Mennonite World Conference

Good Books®

At local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and AmEx accepted. Shipping/Handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com

Two Classics Updated


How to Teach Peace to Children
Anne Meyer Byler

How to Teach Peace to Children

Anne Meyer Byler

Based on the best-selling book by J. Lorne Peachey, this new edition gives practical suggestions to help families pattern their lives after Jesus' words and actions while dealing with modern stresses. Easy-to-read chapters focus on family "hot spots" such as working through conflicts, sharing household tasks, adding meaning to celebrations, and encouraging healthy, nonviolent play.

Paper, 48 pages, $8.99; in Canada $14.29

25th Anniversary Edition
The Upside-Down Kingdom
Donald B. Kraybill
National Religious Book Award
Best Religious Book

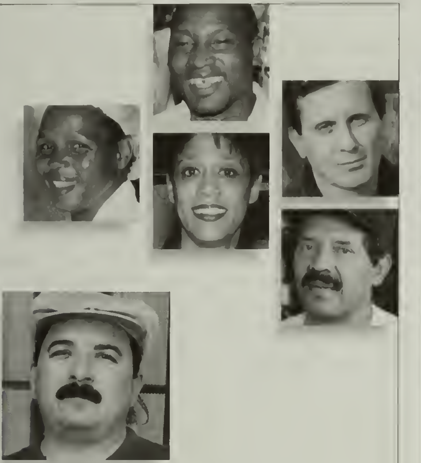
The Upside-Down Kingdom, 25th Anniversary Edition

This revised and updated version of the classic *The Upside-Down Kingdom*, is an intriguing study of the kingdom of God in the Gospels. Donald B. Kraybill calls the church to become an Upside-Down Kingdom favoring the lost, outcast, and leprous—a kingdom ruled by Jesus, the King who triumphs by losing and serves by dying.

Paper, 312 pages, $16.99; in Canada $26.79

Herald Press®

1 800 245-7894 • www.heraldpress.com



When it comes to helping poor people,

MEDA means **business!**

If you give people fish, they will eat for a day; but if you teach them to fish, they will eat for a lifetime. *But what if these newly trained fishers can't get a loan to buy a boat?* One of the biggest obstacles facing the poor today is lack of credit. Mennonite Economic Development Associates provides affordable loans, training and other assistance so that newly-trained fishers can start their own businesses—buy boats, build packing plants and create seafood restaurants.

When it comes to helping poor people, do you mean business?

Call **1-800-665-7026** or visit **www.meda.org** to learn how you can give the poor some credit!

50 1953 - 2003 MEDA

Youth director, South Florida. Bivocational person to give leadership to fledgling youth ministry in a multicultural, multilingual setting. Focus will be on integrating church and community youth into the fabric of the congregation. Quality facilities. Open and expectant congregation.

Inquiries and resumes to **Homestead Mennonite Church,** 30695 SW 162 Ave., 33033 Homestead, FL, Hmstdmenno@juno.com.

Employment opportunity, **MCC Thrift Store** in Rancho Cucamonga, Southern Calif., seeks ***full-time manager.*** Retail experience helpful. Salary negotiable. Contact Stan Long, 909-982-9646 or 909-987-0406. Email scfestival@aol.com.

Music position open at **Eastern Mennonite High School**. EMHS is seeking an ***instrumental music teacher***. This 4/5-time position (with additional load potential) includes Music 6, Music 7 and working with the winds in the full orchestra. Applicants must exhibit a strong commitment to the Mennonite faith. Fax resume to 540-432-4528 or email lehmandr@emhs.net or contact J. David Yoder at 540-432-4502.

Elementary and middle school teachers needed. Use your gifts in a supportive Christian school learning community. Contact Thomas Burnett, principal at **Hinkletown Mennonite School**, 272 Wanner Road, Ephrata PA 17522, phone 717-354-6705 or email tburnett@hms.pvt.k12.pa.us. Home page: www.hms.pvt.k12.pa.us.

Lead pastor full-time for **Holly Grove Mennonite Church** (an Atlantic Coast Conference affiliate), a rural congregation of 120 average attendance on Maryland's eastern shore.

Contact Marvin Detwiler at detwiler@shore.intercom.net, 410-957-2876.

Perkasie Mennonite Church, Perkasie, Pa., theologically progressive congregation with average attendance of 80-100, seeks half-time ***pastor*** to join pastoral ministry team. Perkasie Mennonite values and encourages use of everyone's gifts and incorporates wide variety of music and arts into its worship services. Strong Anabaptist beliefs and peace and justice issues are important to the congregation. We seek an energetic, warm, welcoming person with good communication skills who feels God's call to ministry. Primary responsibilities will include administration work, pastoral care and preaching.

Send resumes to Virgil Miller, Search Committee, Perkasie Mennonite Church, 320 W. Chestnut St., Perkasie, PA 18944.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Marla Cole, or email TheMennonite@TheMennonite.org.

Building relationships. Advancing your mission.

Supporting denominationally related nonprofit organizations with advancement consultation services, including:

Strategic visioning
Fundraising
Campaigns
Constituency relations
Communications

Jerry S. Kennell, MPA, Principal

Richard L. Gerig, M.Ed., Principal

J. Daniel Hess, Ph.D., Associate

3816 La Mesa Drive
Fort Collins, CO 80524-9529
866-777-1606 toll free
info@advanassociates.com
www.advanassociates.com

ADVANCEMENTAssociates

The pause that refreshes

Gordon Houser

As we try to counter the deadly directions our culture takes us, we will easily overlook habits that have become so ingrained that they seem like second nature. One of these harmful habits is what Arthur Paul Boers calls "hurry sickness."

At a seminar he led at the annual meeting of the Council on Church and Media, held April 22-24 in Indianapolis, Boers, who teaches practical theology at Associated Mennonite Biblical Seminary, Elkhart, Ind., said that how we deal with time is among the most critical spiritual issues we face today.

He related alarming information about our tendency toward longer work weeks. For example, from the late 1960s to 2000, Americans' work increased an average of one month per year. Back in the '60s, people talked about a coming "leisure society" aided by new technology. Instead we have increased our work rather than our leisure. "The more we can do, the more we will do," Boers said.

We have become a more impatient society, he added, which affects our spiritual life. One obvious example is road rage. We feel an inner urge to move on to the next activity. We seem unable to simply wait.

Our technology has led to the increasing elimination of pauses. For example, we have moved from the button to the zipper to velcro. Microwaves, remote controls and many other items have helped us do things faster without pauses.

But pauses allow time for reflection. Without reflection we end up simply reacting to whatever comes our way. We are bombarded with information but have little time to process it.

Why do we let this hurry sickness infect us? Often we work more in order to consume more. Our standard of living (consumption) has increased dramatically in the last half-century. Remember when most houses had only one bathroom and most children at home shared a bedroom? We keep adding to our possessions, which requires more money, which requires more time at work.

In her book *Receiving the Day: A Guide for Conversation* (Jossey-Bass, 2001), Dorothy C. Bass discusses the "flattening of time," which comes from several factors: the diminishing influence of nature (going to bed when it's dark), losing the rhythms of community life (visiting with neighbors) and losing the sense of a larger story that gives our lives meaning. Thus we let others shape our time.

These Scripture themes help us oppose this flattening of time: God created time, which is a gift; Sabbaths remind us there is enough time for what counts; even difficult times can lead to goodness.

To fight the effects of our society's hurry sickness, we will need to reflect on these biblical themes and set priorities accordingly. For example, to find pauses in our day that allow us to reflect, we may need to walk more (to work, to church or simply on its own) or take short breaks during work and be quiet and still.

Boers said it helps to do things in community. One community practice he recommends that especially counters hurry sickness is daily prayer. His new book, *The Rhythm of God's Grace: Uncovering Morning and Evening Hours of Prayer* (Paraclete Press, 2003, $15.95), discusses the ancient Christian practice of prayer—often called the daily offfice—and calls Christians to take part in this practice.

Boers offers these benefits to such daily prayer:

- it is a routine that frees us;
- it does not take a lot of time;
- we need companions to live differently;
- it gives time a meaning and pattern;
- it makes a difference in our lives over a long period of time.

Even when done alone, praying the daily office joins one to thousands of Christians around the world. It is a simple exercise that takes 10-15 minutes twice each day. It is a pause that refreshes us, helps us act against the onrushing wave of our impatient society so that we may respond to others with grace and presence rather than pushing them out of our way. We will need one another to help us make such a countercultural commitment.

FILMS

Holes (PG) is based on the popular book by Louis Sachar about a group of troubled boys who are sent to a youth camp in the Texas desert and ordered to dig holes, supposedly to build character. Those running the camp are really after buried treasure, and flashbacks show how the treasure and some of the characters came to be there. This is a predictable, feel-good film that depicts friendship, courage and honesty.

City of God (R) is a Brazilian film set in a slum outside Rio. Over a period of two decades (the 1960s to the 1980s) it follows the lives of young boys who steal, sell drugs, form gangs and kill each other. Rocket seeks to escape this hell and become a photographer. While the film, nominated for an Oscar for best foreign film, is creatively shot, the violence is relentless. You leave numbed by the destruction of lives yet aware of the evil that poverty breeds.

VIDEOS

The Fast Runner (unrated) is a fascinating film made (written, directed, acted) by Innuits. You enter the harsh, unfamiliar world of the arctic, where life depends on finding food each day. The long film moves slowly as conflicts develop in a group of people dependent on one another. The origin of the ensuing violence is "an evil spirit," according to the grandmother, a quiet authority in the male-dominated society. The resolution comes through creative nonviolence.

BOOKS

Scattering Point: The World in a Mennonite Eye by Jeff Gundy (State University of New York Press, 2003, $20.95) is a collection of eight creative essays designed primarily for those outside the Mennonite fold, yet those of us within it will find profit. Gundy, a Mennonite poet, provides more observations than answers, but what he sees helps us all see better.

Sewing, Sowing ...

Photo courtesy of Mennonite Historical Archives, Goshen, Ind.

MMA PO Box 483 Goshen IN 46527

From relief sales to missions overseas, Anabaptists have always woven charitable giving into the fabric of their faith. MMA is pleased to be part of this tradition.

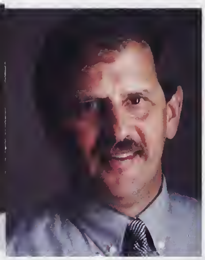
Through the **MMA Sharing Fund**, millions of your dollars have been distributed to churches and others in need. **Mennonite Foundation** helps your charitable giving intentions accomplish the greatest amount of good. MMA's **Life Planning Seminars** show you how to organize your time and talent for God's use.

Giving, and helping others give, are important pieces in MMA's stewardship quilt. To find out all the ways MMA can help you share your gifts … in the light of your faith … call **(800) 348-7468**.

MMA®

Stewardship Solutions

************************CAR-RT LOT**C-025
<9791> 58
5100 12/03 205377 Q:1 222
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947



Everett J. Thomas

Transitions, thanks and some farewells

We who serve as staff for *The Mennonite* and on its board of directors are optimistic about the financial future of this magazine. The U.S. Postal Service has declared that they will not raise postage rates for the next three years. Further, our readers continue to overwhelm us with responses to the annual fund-raising letter asking for a contribution: In the recently concluded fiscal year you contributed more than $52,000. So far this year, you have contributed more than $43,000 in just three months. We are grateful.

The Mennonite Magazine Board met April 25-26 in Elkhart, Ind., to review such financial information, get acquainted with administrators from Mennonite Mission Network and Mennonite Church USA Executive Board, review the work of the staff and adopt a budget for the current year. But it was also a time to mark a significant step in this magazine's transformation: We said goodbye to three board members: Cheryl Zehr Walker, Kerry Strayer and Levina Huber. All three take with them a long history of the magazine's beginnings. It is particularly significant to lose Cheryl and Kerry, who served as chair and vice chair, respectively (see box at right).

We also celebrated new beginnings. Joe Roos (pronounced "Rose"), former publisher of *Sojourners* magazine for 27 years and now pastor at Hyattsville (Md.) Mennonite Church, was elected as the new board chair. Miriam Martin, East Earl, Pa., and coordinator for Atlantic Coast Conference, was elected vice chair. Larry Miller, president of Mennonite Financial Credit Union in Lancaster, Pa., continues as the board's secretary-treasurer.

The board also experienced its first audit of *The Mennonite*'s financial activity. On Jan. 31, The Mennonite Inc., concluded its first fiscal year as a not-for-profit Indiana corporation separate from Mennonite Publishing House. We hired Stauffer & Co., an accounting firm in Goshen, Ind., to examine all aspects of our operations. Their opinion audit, available on our Web site, confirms that net assets for the corporation declined by $14,568 on income of $649,120 and expenses of $663,688.

This is important news for us and for Mennonite Church USA. First, this marks the first year since *The Mennonite* began in 1998 that we have had audited numbers on which to plan our budget. Second, we had significant startup costs during our first year as a semi-independent entity; these costs included legal fees necessary to get 501(c)3 status from the Internal Revenue Service and the cost of establishing our own Web site. With such one-time expenses out of the way and audited numbers on which to plan in the future, we are confident this ministry is on solid financial footing.

The viability of this magazine results, in part, from faithful board members who attend to their tasks with integrity and to a highly skilled staff that works together from four locations with remarkable synergy. But finally, we know that our work would be pointless without the support of our readers and the blessing of this new denomination. Thank you for helping us serve you and thousands of other members in Mennonite Church USA.—*ejt*

The viability of this magazine results, in part, from faithful board members who attend to their tasks with integrity.

Thank you, Cheryl

With heavy hearts but overwhelming gratitude we say goodbye to Cheryl Zehr Walker, who served as chair of *The Mennonite*'s board of directors since the magazine's beginnings in 1998. Cheryl, who lives in Bluffton, Ohio, left our board of directors because she began employment with the Mennonite Education Agency. (A staff person in one agency may not serve on the board of directors of another.)

"Cheryl's support, creative ideas, challenges at crucial points, perspective on the church and sense of humor were invaluable," says *The Mennonite*'s founding editor J. Lorne Peachey, who first worked with Cheryl on the Periodicals Integration Committee in the mid-1990s.

Cheryl's immense love for the church and dedication to good communication made her a great leader. Her ability to unravel complex situations made her a great board chair. Her unstinting commitment to those of us on staff made her a great friend. As *The Mennonite* moves into its sixth year, we part company with sadness but also with joy that God provided for the church's publishing needs through this gifted woman. Thank you, Cheryl.—*ejt*

The Mennonite

www.themennonite.org

June 3, 2003

praying our way to Assembly

Page 16

8 First course

14 A long and winding road

20 It hangs by a thread, a single, shining thread

32 What's on the table at Atlanta?

Feed my sheep

Donna Mast is co-pastor of Kingview Mennonite Church, Scottdale, Pa.

He said to him the third time, "Simon son of John, do you love me?" Peter felt hurt because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep."—John 21:17

As I have encountered some of the more painful aspects of ministry, the Holy Spirit has reminded me of my commitment to serve Jesus' church as a pastor. There certainly have been times when I wanted to walk away from ministry. In those times I have relied on memories of the sense of call that led me to seminary and then here to Scottdale. Now God's Spirit asks, "Do you love me?" then commands, "Feed me sheep."

Jesus here is talking about feeding people, not four-footed woolly creatures. Feeding people is something I do well. My college degree was in home economics education. I know how to plan, prepare and serve a nourishing meal. Well-balanced nutrition requires variety in menu planning. Good nutrition is important for a healthy, full-functioning body. Beauty in the presentation of the meal satisfies the spirit as the food satisfies the body.

But just as Jesus uses sheep to talk about people, he uses feeding to talk about something other than spooning food into a person's mouth. When I think of Jesus' command to feed sheep, I think of creating and delivering a sermon. I blush to tell you that I have a love-hate relationship with sermons.

Sermons are an important part of a worship service. Just as careful planning and preparation go into creating a meal, careful thought, study and prayer should go into sermon preparation. And as beautiful presentation of the food is a part of serving a nourishing meal, delivery of the sermon should be to the best of the preacher's ability. I have been challenged, nourished and changed by other people's sermons, and I know that sometimes my sermons have touched others' lives in significant ways. But I am uncomfortable with the heavy emphasis we tend to put on sermons.

My discomfort comes in part from the certainty that there are other elements in our worship just as important as the sermon. Music can move us in ways that words struggle to achieve. At times the visuals may be the only elements that can reach us. Some are best able to hear the message planned especially for children. To have prayers, Scripture reading or offering be simply a prelude or response to sermon time is to miss the importance of these elements. In some of our congregations are people who feel worship has not happened if sharing time is missed. Feeding sheep involves all of worship.

My discomfort also comes in knowing there are many ways pastors provide care for people that happen beyond the confines of Sunday morning worship. A search of our online Bible program informed me that to feed is to "promote in every way the spiritual welfare of the members of the church." Visiting, counseling, teaching, writing letters of recommendation, encouraging and supporting are only a few of the ways pastors tend to a person's spiritual welfare. Feeding sheep is so much more than a good sermon.

Pastors, keep preparing and serving up nourishing sermons. And be kind to yourself when occasionally another aspect of caring for God's people gets in the way of sermon preparation. Congregations, be certain to appreciate those times when you are served a feast of a sermon, but don't expect a feast for every meal. Celebrate the pastor who steadily serves a nourishing meal Sunday after Sunday yet also finds ways to nourish members during the week.

I'll continue to work at sermon preparation and provide the best care I can during the week. I'll continue for as long as God entrusts these church members to my care. I'll do so because I love God and these sheep God has asked me to feed.

TheMennonite

Vol. 6, No. 11, June 3, 2003

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing, Advertising: **Marla J. Cole**
Secretary: **Kristene Miller**
Editorial assistant: **Nora Miller**
Design: **Merrill R. Miller**
Editor Emeritus: **J. Lorne Peachey**

Cover: One of 21 quilted wall hangings made by Mennonnite Women for Atlanta 2003 (see pages 16-17).

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 316-283-0454

P.O. Box 1245, Elkhart, IN 46515
phone: 574-523-3046 fax: 574-293-1892

Web site:
www.themennonite.org

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for July when it is published on the first and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $38.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Mennonite Church USA

CONTENTS

8 First course

Mennonite Church USA's inaugural convention will dish up plenty of newness.—*Rich Preheim*

12 5 conventions in 1

Atlanta 2003 is not one, not two, not even three conventions.
—*Laurie L. Oswald*

14 A long and winding road

Discovery of Mennonites on a spiritual journey enriches an assistant pastor's life.—*Laurie L. Oswald*

16 Quilts encourage 'praying our way to Assembly'

18 Shine the light

Former VSers shine light of faith, peacemaking into all corners of Atlanta.—*Laurie L. Oswald*

20 It hangs by a thread, a single, shining thread

A reflection Jesus' question, 'Will the Son of Man find faith on earth?"—*Jonathan P. Larson*

22 The dinner table

Mennonite leader inspires Atlanta 2003 theme.
—*Laurie L. Oswald*

DEPARTMENTS

2 Grace and truth

Feed my sheep—*Donna Mast*

4 Readers say

6 News digest

25 For the record

30 Takes on faith

The woeful and wonderful ways of water—*Rich Preheim*

32 Editorial

What's on the table at Atlanta?—*Everett Thomas*

Dispensing bad theology

Thank you, Jim Compton-Schmidt, for not waiting until the next "age" to challenge the unfortunate influence of Dispensationalist theology in the Mennonite Church and in our government (Speaking Out, "Bad Theology and Government Actions," May 6).

Although dispensationalist "end-time" theology is questionable, its treatment of the life and teachings of Jesus Christ is equally dubious and needs to be examined. A distinct feature and emphasis of dispensationalism is that Christ's kingdom ethic has been postponed to a final age, or dispensation. Accordingly the social ethic taught by Jesus (i.e., Sermon on the Mount) has no ethical bearing on the church and world today because it is from and for a different dispensation. Furthermore, apostasy and social decay are necessities for ushering in the final dispensation. Therefore, it is futile to better church or society because these institutions need to fall for the next dispensation to be established. To do otherwise is to go against the "will of God."

It doesn't take much analysis to see that this theology is at variance with the Anabaptist-Mennonite already-but-not-yet view of Christ's kingdom and the closely related notion of discipleship. My prayer is that we faithfully proclaim and enact the full way of Christ—here and now—and not postpone the more difficult parts for some future reality. —*Willmar T. Harder, Inman, Kan.*

The danger of dispensational theology to peace is clear. Yet it responds to a defect in traditional Christian theology: that the continued existence of the Jewish people is a matter of indifference. This supercessionism threatens the coherence of the Bible by spiritualizing God's promises. Theologian Kendall Soulen's alternative to both dispensationalism and traditional Christian theology is the biblical vision of mutual blessing by people who are and who remain different.—*Jon Olson, West Hartford, Conn.*

Parent-care crisis

I would like to thank Muriel Larson for sharing the memories of her mother's last years ("Parent-Care Crisis," May 6). She dramatically portrayed the emotional upheaval she experienced in being responsible for the care of her mother.

In my work as a financial planner, parents frequently say their children will take care of them and so the purchase of long-term-care insurance is unnecessary. I hope those who are depending upon their children will reread Larson's article and tell their children that this is their plan. I hope that children who discourage their parents from getting long-term-care insurance will reread the article to understand that, unlike rearing a child who delightfully grows more independent each day, parent-care entails progressive deterioration and heavier care, which is relieved finally by death.

Long-term-care insurance policies can work hand-in-hand with children who cherish their parents and wish to be involved but not burdened with the care of their parents. How do you want to be remembered?—*Beulah Hess-Yoder, Portland, Ore.*

Raising responsible children

Like Frank Albrecht ("Responsible Children," May 6), I would like to avoid violence in disciplining my children. I would like to raise responsible children who share in decision-making. But I have also come to believe that "logical consequences" handed down by an adult sometimes amounts to coercion—a more subtle form of violence. This form of discipline uses a position of power rather than mutual respect to solve problems. Instead of imposing all the rules about meals, like Albrecht describes, why not provide information about nutritional needs, allow children to help decide what will be served and negotiate when meals will occur? For more about this style of discipline, see *Parent Effectiveness Training* by Gordon Thomas and various works of Alfie Kohn.—*Mary Moore, Bellevue, Wash.*

I affirm using consequences as a means of discipline and training our children but am uncomfortable with the concept that the children should eat all foods, never be late and be satisfied with their parent's choice of ice cream cones while as an adult I choose not to eat foods I don't like, there are times that I may need to be late and would prefer to choose my own cone. I know this may seem trivial, but it is a greater issue than these small examples. We need to examine our attitudes as parents. Do we hold ourselves to the same or higher standards

IN THIS ISSUE

This edition of *The Mennonite* is what we call our preconvention issue. We devote most of the pages to a gathering that will bring nearly 10,000 youth, adults and children to Atlanta July 3-8. However, we know that only a small minority of our readers will attend this first convention of the newly formed Mennonite Church USA. So our purpose in publishing these stories and focusing on Atlanta 2003 is twofold: to familiarize all members of the church with the matters before these new decision-makers (delegates) and to mark the significance of this historic assembly. We will also, as usual, devote an entire issue to the gathering after the event to report back to you (see page 21 for details on how to order extra copies of the July 22 convention issue).—*Editor* as those we set for our children?—*Joyce Nussbaum, Apple Creek, Ohio*

Saving face

Thanks to Herb Weaver for his effective integration of art and language in "Saving Face" (April 15). Weaver eloquently suggests, "We need to thrust aside artificial facades and form communities that foster honest exchange in thought and deed." Responding to this soulful counsel will prompt us to trust and vitally care for one another in our Christian communities of faith.—*Kathryn Hunsberger Seitz, Reedley, Calif.*

Fools in a foreign land

After reading "Fools in a Foreign Land" (Editorial, April 1) and Readers Say letters responding to the editorial, I can't help jumping into the discussion. I don't consider myself a supporter of war in Iraq. I really hoped that it didn't have to happen. I'm grieved to see the victims of that war on both sides. However, it troubles me to hear some criticisms against the U.S. government and the people we call patriotic. What troubles me is not because I agree with the government but with the tone of the criticisms that tend to be self-righteous. It is as if the people in the government are sinners and we are not because we oppose them. Remember, I am a sinner and all of you are, too.

I'm praying for the U.S. government, even though I am not an American. I wonder how many people who think they are more righteous than the government leaders are actually praying for them. Maybe they need your prayers more than your complaints, to make wiser decisions.—*Reynard Hilman, Goshen, Ind.*

In her response to "Fools in a Foreign Land," Louann Richcreek wrote, "The church elite are the only ones pushing the strict Sermon on the Mount construct that is totally unlivable" (Readers Say, May 6).

I believe that Jesus does not ask his followers to do the unlivable. God's grace can and will provide the motive and the power. Humanly speaking, without this power it would be unlivable.—*Glen Yoder, Waverly, Ohio*

At a youth assembly during General Conference Mennonite Church sessions several decades ago, a speaker predicted that as Mennonites become more materialistic and own more property, they will lose their belief in nonviolence. Do the letters in recent issues of *The Mennonite* indicate the fulfillment of his prophecy?—*Paul G. Jantzen, Hillsboro, Kan.*

God's children not all online

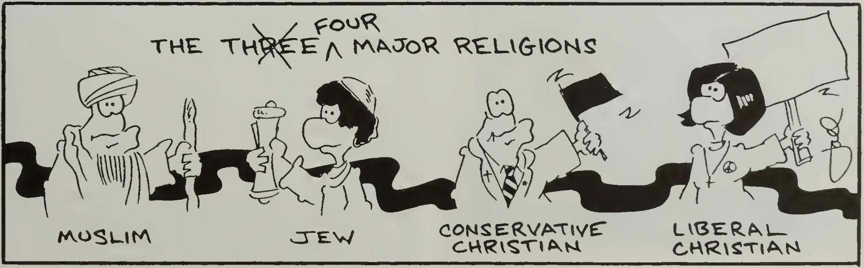
While looking through some old copies of *The Mennonite*, I noticed a disturbing trend. In several issues I found offers of information available through Internet access but not by mail or phone. I would ask your cooperation in making all information available to anyone, regardless of internet access.

The elderly, the uneducated, those in rural areas, the disadvantaged, those with learning disabilities include large numbers of people who do not communicate through computers. There are also people like me who, in trying to live simply that others may simply live, choose not to be a part of the computer culture. The enormous waste of resources, garbage dumps filling up with outdated computers, the competition in keeping up with the times, the accelerating pace of life, mental passivity, physical inactivity and consumerism involved are just some of the reasons I choose not to partake of this modern addiction.

Our Christian faith and our Mennonite heritage both teach that we gain our identity and our worth from who we are to God. Let's continue to offer information and resources to all people, including the least of these brothers and sisters of Jesus. As we seek to love our neighbor as ourselves, let's remember that God's beloved children are not all online.—*Eileen Metzger, Rochester, N.Y.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. —*Editors*

Pontius' Puddle **by Joel Kauffmann**



MCC continues relief efforts in Iraq

AKRON, Pa.—After the bombs and bullets of the U.S.-led war in Iraq, Mennonite Central Committee (MCC) is providing relief kits and comforters to help alleviate the country's suffering.

During the war, MCC partners distributed some 8,000 relief kits, which include basic hygiene items, and 30,000 comforters. The agency will continue to send kits—some 41,000 in all—and an assessment team visited the country last month to determine future assistance.

Among the recipients of MCC relief have been the residents of a tent city of Iraqis of Palestinian descent. They had been forced out of their homes by Iraqis charging that Saddam Hussein gave preferential treatment to the Palestinians, who are mostly second-, third- and fourth-generation exiles.

MCC assistance has also gone to senior citizens' homes and the only mental hospital in Iraq. The hospital reports 700 patients unaccounted for since the war.

MCC worker Steve Weaver, who returned last month from a trip to Iraq, says soap is one of the most important and most needed items. "It's more than just the luxury of feeling clean," he says. "It could mean the difference between health and sickness."

In addition to allowing people to wash their hands, Weaver says, soap permits laundry to be washed, which is particularly crucial as children develop diarrhea, a common illness in areas where water is not pure.—*MCC News Service*

this date in Mennonite history

June 3, 1926— Ohio Conference and Eastern Amish Mennonite Conference hold a joint session to appoint a committee to merge the two groups.

Raising in the East

Flanked by an interpreter, Mennonite Mission Network educator Eleanor Kreider speaks to an interdenominational church gathering in Busan, South Korea, in April. Kreider and her husband, Alan, spent three weeks in the country, giving 33 presentations on Anabaptism to 3,500 people in six cities.

Mennonite Mission Network

Scottdale, Pa., congregations to merge

SCOTTDALE, Pa.—Church life in Scottdale, already affected by the changes in the Mennonite Publishing Network operation in the city, continues to evolve as the two local Mennonite congregations will merge. On May 18, Mennonite Church of Scottdale and Kingview Mennonite Church each voted 89 percent in favor of combining to form Scottdale Mennonite Church.

The two congregations had been holding joint worship services during the summer months for the past several years. This year, however, they will continue meeting together even after summer. Yet to be determined is where the new congregation will meet.

J. Lorne Peachey, Kingview member and merger spokesman, says both congregations, about 120 members each, have experienced dwindling numbers. "It's mostly retirees [moving away], and a few families moved out because of the [Mennonite Publishing Network] downsizing," he says.

But Peachey says the impetus for the merger came when Mennonite Church of Scottdale, currently being served by an interim pastor, approached Kingview pastors Conrad and Donna Mast earlier about providing leadership. That started the merger discussions.

Mennonite Church of Scottdale, the original congregation, spawned Kingview, which started as a mission Sunday school in 1906 and became a congregation in 1955.—*Rich Preheim*

Iowa congregation nets advocacy award

WASHINGTON—From waving signs on street corners to raising funds for home repair, the members of Cedar Falls (Iowa) Mennonite Church have sought ways to live their faith, pursue peace and bring their neighbors along. Those efforts have also garnered Cedar Falls this year's congregational advocacy award from the Mennonite Central Committee (MCC) U.S. Washington Office.

The award recognizes creative, persistent advocacy that involves the majority of the congregation. Cedar Falls will receive a contribution from the Washington Office for peace and justice resources for the congregation's library.

Cedar Falls' activities have included sponsoring a Christian Peacemaker Teams member, forming a local group to educate the community about the Israeli-Palestinian conflict and raising $9,000 to rebuild Palestinian homes destroyed by Israelis.

The war with Iraq prompted the congregation to start a community-wide drive for MCC relief kits and to initiate a letter to the local newspaper calling for peace. The letter was signed by 30 pastors. Every Saturday for an hour, Cedar Falls members join other peace activists in a demonstration near a busy intersection.—*MCC News Service*

Larry Bartel

With a smile and a handshake

Loren Swartzendruber presents his last diploma as president of Hesston (Kan.) College—to Traci Yoder of Goshen, Ind. He is leaving this summer after 10 years at Hesston to become president at Eastern Mennonite University in Harrisonburg, Va. On May 4, he presented diplomas to 150 students graduating from Hesston. That same day, Bluffton (Ohio) College graduated a record 268 students. Also setting a record high this year was EMU, with 400 undergraduate and graduate students receiving degrees on April 27. That does not include the 20 students who graduated from Eastern Mennonite Seminary the day before. Associated Mennonite Biblical Seminary, Elkhart, Ind., graduated 33 students on May 23, while on May 25 Bethel College in North Newton, Kan., graduated 99, and Goshen (Ind.) College graduated 232. Earlier, on May 17, Goshen gave degrees to the first 19 graduates of its Sarasota, Fla., program.

Hesston team caps season at nationals

HESSTON, Kan.—Despite not winning a game in the national tournament, the 2003 softball season was a success for the Hesston College softball team, says coach Forrest Miller. His squad achieved its goal of getting into postseason play.

"That didn't include going to the nationals, which was icing on the cake," Miller says.

Hesston lost all three of its games in its appearance at the eight-team National Junior College Athletic Association Division III national tournament, held May 15-16 in Joliet, Ill. In the first round, Broome Community College of Binghamton, N.Y., beat Hesston 7-0. The Larks then fell 5-1 to Dawson Community College of Glendive, Mont., putting them in the seventh-place game, where they lost 11-3 to Nassau Community College of Garden City, N.Y.

The Larks, who finished the season with a record of 18-19, qualified for the national tournament by winning their district tournament on May 11 in Columbus, Ohio. Their last appearance in the national tournament was in 2000.

Mission network, MCC receive honors

INDIANAPOLIS—Mennonite Mission Network and Mennonite Central Committee (MCC) have been honored for their communication efforts.

Asssociated Church Press gave the mission network a third-place award for an article about urban missions written by staff writer Charles T. Jones and published in the summer 2002 issue of the network magazine *Beyond Ourselves. A Common Place,* MCC's magazine, received a second place award from ACP for design and a third for special interest magazine.

Religious Communicators Council gave an award of merit to Mennonite Mission Network for its Third Way Cafe Web site. *A Common Place* earned three RCC awards of merit: for general magazine, an article on Tanzania by Maria Linder-Hess and accompanying design by Julie Kauffman.

RCC also honored *MCC's Family Stories, Vol. 1,* a collection of photo essays illusrating families' joys and struggles in Bangladesh, Colombia, Indonesia and Palestine.

The ACP and RCC awards were presented at the organizations' annual conventions recently held in Indianapolis.—*Mennonite Mission Network and MCC News Service*

EMU names vice president of student life

HARRISONBURG, Va.—Kenneth A. Nafziger of State College, Pa., has been named the new vice president of student life at Eastern Mennonite University (EMU) in Harrisonburg. He will begin July 1, succeeding Patricia S. Helton, who accepted a provost's position at the University of Denver.

Nafziger

Nafziger, a 1979 EMU graduate, is currently assistant director of the Center for Counseling and Pyschological Services at Penn State University. At EMU he will direct a 40-member division responsible for student development programs, intercollegiate athletics, housing, residence programs, campus ministries, counseling, health care and other programs.

Nafziger, a licensed psychologist, has master's and doctoral degrees in counseling pyschology from the University of Illinois at Urbana-Champaign. He has also taught and coached at the high school level and taught at Illinois and the University of Iowa in Iowa City. Nafziger also served for three years with Eastern Mennonite Missions as a teacher in Kenya.

Book added to MWC list

Sharing Gifts in the Global Family of Faith: One Church's Experiment is the 2003 selection for Mennonite World Conference's (MWC) Global Anabaptist-Mennonite Shelf of Literature.

The program was started last year to develop a common set of literature among the world's Anabaptist-related fellowships.

Sharing Gifts in the Global Family of Faith was written by Pakisa K. Tshimika and Timothy Lind based on dozens of visits they made on behalf of MWC to Mennonite and Brethren in Christ churches in Africa, Asia and Latin America.—*MWC News Service*

First

Mennonite Church USA's inaugural convention will dish up plenty of newness.

by Rich Preheim

course

Taking its cues from God's generosity and good old-fashioned Southern hospitality, Mennonite Church USA is preparing quite a spread for participants at this year's denominational convention in Atlanta. There will be plenty of favorite dishes: worship and service and seminars and lots of fellowship. But the delegate sessions will have some new recipes to spice things up.

Atlanta 2003, scheduled for July 3-8, will be the first full-fledged gathering for Mennonite Church USA, which was formed two years ago out of the Mennonite Church and General Conference Mennonite Church. As a result, the convention will seat a new style of delegate assembly to address the agenda of the fledgling denomination, including action on its first resolutions.

So if the kingdom of God is a table set for a succulent feast, as the convention theme and Scripture verse proclaim, then Atlanta 2003 could be considered a first course, a plateful of newness that has never been served before.

That newness will be most readily apparent on the delegate floor. In the Mennonite Church (MC), the denominational assembly was composed of delegates from member area conferences. In the General Conference Mennonite Church (GC), delegates came from member congregations.

The Mennonite Church USA delegate assembly will combine both systems. Each of the denominations 21 area conferences can send one delegate per 1,000 members or fraction thereof, while each of the nearly 1,000 congregations can send one delegate per 100 members or fraction thereof. In addition, each denominational racial/ethnic group has a minimum of three delegates plus one for every 1,000 members. All 20 members of the Mennonite Church Executive Board will also be delegates.

The new delegate assembly means changes for former MC congregations and former GC conferences. Consider that Swamp Mennonite Church of Quakertown, Pa., formed in 1717, is one of the oldest congregations in Franconia Conference, the oldest Mennonite area conference in North America. But Swamp has never sent congregational delegates to a churchwide assembly. Until now.

Swamp pastor and congregational delegate Bill Brunk says congregations will not have to rely on second-hand news from conference delegates but will now be able to directly see and hear and participate in denominational business. "That's got to help give the congregation a better sense of the broader church," he says.

Meanwhile, Eastern District Conference was the oldest segment of the General Conference Mennonite Church, tracing its origins to an 1847 schism with Franconia. But Eastern District has never sent conference delegates to a churchwide assembly. Until now.

"When you are looking at [an issue] from a conference perspective, you have to look at it as a regional issue, which includes more people," says Dave Hersh, a former Eastern District president who will represent the conference in Atlanta.

Says Dorothy Nickel Friesen, conference minister for Western District Conference and a conference delegate to Atlanta: "In a congregation, you are looking much more limitedly in what you represent. In a conference, we know up front we are very diverse, ... and you need to represent that."

That will require a reorientation, a revised view of the church that goes beyond the Atlanta convention. "In the former General Conference, we thought of ourselves as part of the whole [denomination] via the congregation," Friesen says. "Now we have to think more distinctly about what is the role of the conference, what is the role of the denomination?"

Numerically, however, the most dramatic shift will occur with former MC members. The vast majority

It's one thing to talk about community. It's another to engage community.
—Myron Augsburger

Continued on page 10

> I feel very good about how the delegates will react to [the abortion resolution]. The polarities of opinion will see in it enough of a common ground.
> —George Stoltzfus

> It's not an easy topic. Everyone knows that.—Jim Schrag

Continued from page 9

of all delegates will represent congregations, and most of those will be from former MC congregations. And they welcome the opportunity. “The church feels very good about being represented and the chance to share,” says Myron Augsburger, a delegate from Zion Mennonite Church in Broadway, Va., a former MC congregation.

Duane Oswald, Mennonite Church USA moderator-elect, says that is only appropriate. “I think the local congregation is the expression of the denomination in the community,” he says. “Getting congregations to see the importance of that national involvement is important.”

But that means congregations have to remain apprised of denominational happenings and be able to contribute to the denominational discernment and decision making. Augsburger wonders how delegates to Atlanta can best do it that on behalf of their fellow congregational members back in Broadway and elsewhere. “If I have any concerns, there probably is not adequate processing across the church,” he says. “I would like to see congregations process issues enough.

“It's one thing to talk about community. It's another to engage community.”

Mennonite Church USA executive director Jim Schrag will be watching the former MC congregations and their delegates. “The real question is how they will experience this new delegate body and how they will take that experience back to their congregations,” he says.

A full agenda: But before Atlanta 2003 delegates can return home, they will have to digest a full agenda, including acting on the first-ever Mennonite Church USA resolutions. These include one on abortion, one of the hot-button issues in society and the church. “It's not an easy topic,” Schrag says. “Everyone knows that.”

Atlanta actions

Measures scheduled for delegate action at Atlanta 2003 include

- A resolution that opposes abortion because “it runs counter to biblical principles” but does not advocate legislation outlawing abortion.
- A resolution on immigration that states, “We reject our country's mistreatment of immigrants, repent of our silence and commit ourselves to act with and on behalf of our immigrant brothers and sisters, regardless of their legal status.”
- A change to the denominational bylaws that would permit only delegates and not the Executive Board to amend or repeal the bylaws.

But it does not have to be divisive. “I think it will be up for a lot of debate, and there will be persons who will want to push the statement in one direction or the other,” says George Stoltzfus, a physician and former MC general secretary who was the document's primary writer. “What I'm hoping for is a good honest discussion. … We are no longer at the strident, raised-voice stage in this discussion.”

The proposed abortion resolution states, “We oppose abortion because it runs counter to biblical principles,” a position taken by previous MC and GC statements and the Confession of Faith in a Mennonite Perspective. But the resolution does not call for legislation banning legalized abortion and cites several reasons:

- Legislation will not stop abortions from happening but “places sanctions on those women who choose abortion, without regard for the fathers involved or the fact that the women are already suffering the consequences of their choice.”
- Legislation also “disproportionately affects the poor, as those with means will find ways to obtain safe abortions.”
- Legislation “is using the government to force others to comply with our Christian standards, something our forebears clearly rejected.”

The resolution includes calls for the church to better support families and for a health-care system to better meet the needs of poor families.

“I feel very good about how the delegates will react to this,” Stoltzfus says. “The polarities of opinion will see in it enough of a common ground.”

The statement was born out of delegate sentiment at the last convention, in Nashville, Tenn., in 2001. A reference committee for the statement included seven members of the Constituency Leaders Council (CLC) plus consultants from the Anabaptist Center for Health Care Ethics and Mennonite Church USA Executive Board staff.

“I'm hoping it's crafted well enough so the majority of the people can say yes,” says reference committee member Elaine Good, Mennonite Women representative to the CLC. “But I can only put it in terms of hope.”

Other resolutions: Also coming before the Atlanta delegates are resolutions on immigration and access to health care. The immigration resolution, citing the "hardship and discrimination" many immigrants face in the United States, states, "We reject our country's mistreatment of immigrants, repent of our silence and commit ourselves to act with and on behalf of our immigrant brothers and sisters, regardless of their legal status."

The delegates will also act on a proposal to support universal access to health care and update statements approved by the General Conference Mennonite Church in 1992 and the Mennonite Church in 1993. If the resolution is approved, it will authorize "Access Initiative," an exploration of ways the church can address problems of lack of access to health care. If approved, the project would be led by the Anabaptist Center for Health Care Ethics and supported by Mennonite Central Committee, Mennonite Chaplains Association, Mennonite Health Services, Mennonite Medical Association, Mennonite Mutual Aid and Mennonite Nurses Association. A progress report would be presented at the next scheduled denominational assembly, in 2005.

The Atlanta agenda also includes time for addressing three "churchwide priorities," which were set at the 2001 delegate assembly: becoming a missional church, calling pastor leaders and making global and national connections. There are no actions planned, only presentations and discussion. "The purpose is to be accountable to the delegates of some goals they set for us at Nashville," says Oswald, who will become moderator at Atlanta.

Looking back: But not everything will be devoted to looking ahead, as a report on the denominational membership guidelines is scheduled. The guidelines were approved two years ago, paving the way for the inception of Mennonite Church USA. "This was a very pivotal thing at Nashville," Schrag says. "So many people will want to know how it's been implemented."

Delegates will also act on an amendment to the denominational bylaws approved at Nashville. The original version allowed the Mennonite Church USA Executive Board to act independently of the delegate assembly to amend or repeal the bylaws. The proposed amendment gives the power to change the bylaws solely to the delegates.

Rich Preheim is an associate editor of The Mennonite.

Courtesy photo

A walk through the park

Centennial Olympic Park (above) will become familiar to those attending Atlanta 2003. Many convention participants will have to go through the park to get from their hotels to the Georgia World Congress Center, where most of the convention 2003 activities will be held. Centennial Olympic Park was built for the 1996 Olympic Games in Atlanta. It includes about 750 trees, 50,000 shrubs and 330,000 square feet of grass.

Other facts about Centennial Olympic Park:

- There are more than 30 miles of wire in the park, plus more than four miles of underground conduit for power distribution and eight miles for lighting.
- The park has more than 11 miles of underground irrigation.
- About 800,000 bricks were used in the construction of the park. If laid end to end, they would stretch 100 miles.
- Each ring in the Fountain of Rings, depicting the Olympic symbol of five interlocking rings, is 25 feet in diameter. The entire fountain is 82 feet in length.
- About 5,000 gallons of water per minute recycle through the fountain.
- Granite from each of the five continents represented in the Olympics is used in the park.

The Georgia World Congress Center was the first state-owned and -operated major convention center in the United States. It has more than 90 acres of floor area and is considered one of the nation's five largest convention centers in terms of prime exhibit space. From one end of the center's Building B to the other, the earth curves three quarters of an inch.

Other facts about the Georgia World Congress Center:

- Seven events of the 1996 Olympics were held in the center.
- It uses about 50 million kilowatts of electricity a year, enough power for more than 3,000 homes.
- More than 1 million people attend functions at the center each year. One of the largest functions served dinner to 8,500 guests, who consumed 5,000 pounds of beef tenderloin, 800 pecan pies and three tons of vegetables.
- The center's Building C has 16,000 overhead sprinkler heads. If all activated at once, they would pour out 500,000 gallons of water per minute.
- The center has events scheduled into 2019.

The Georgia World Congress Center has more than 90 acres of floor area.

Addie Banks
Adult convention speaker

Dorothy Nickel Friesen
Adult convention speaker

Joe Manickam
Adult convention speaker

Mark Vincent
Adult convention speaker

Tony Campolo
Youth convention speaker

Stanley Green
Youth convention speaker

Wait! There's more. Atlanta 2003 is not one, not two, not three but 5 conventions in 1

by Laurie L. Oswald

When an expected 10,000 Mennonites meet July 3-8 in Atlanta for Mennonite Church USA's first churchwide assembly, they will reach far beyond the convention walls at the Georgia World Congress Center.

Mennonites of all ages will extend the invitation from Atlanta 2003—"God's Table: Y'All Come"— within the urban community. They will carry God's welcome into the streets when they participate in a March for Reconciliation to the Martin Luther King Center, a hymnsing at Centennial Olympic Park, citywide servant projects and a Freedom Prayer Walk through the historic Sweet Auburn district.

My hope is that we will grow in unity inside and outside of the church as we all share God's welcome.
—Sue Conrad

The table theme for Atlanta 2003—with conventions for adults, young adults, youth, junior high and children—is based on Luke 13:29, "Then people will come from east and west, north and south, and will eat in the kingdom of God." The theme exemplifies Mennonite Church USA's missional spirit of sharing God's table with others, says Sue Conrad, one of two assistant directors for the Mennonite Church USA Executive Board's Office of Convention Planning. "My hope is that we will grow in unity inside and outside of the church as we all share God's welcome," she says.

For the first time ever, all five conventions will gather these events under the same theme—a theme that incorporates a table for each group's worship services. Also, Brent Miller of Goshen, Ind., will create a table during the convention in the exhibit hall area to daily remind participants of the theme. The youth convention plans to have three tables at the back of their convention hall, where youth can further work with the idea of how the table symbol represents Anabaptist ideals of peacemaking, reconciliation and community.

"What's so incredible about this convention is that most of our speakers are Mennonite, and so they will speak passionately about the Anabaptist themes of peacemaking, community and missions, because they believe in them so deeply themselves," says Lana Miller, the other assistant director for the Office of Convention Planning.

The convention propelled convention planners to create the march and hymn sing as joint youth and adult events for July 6. The march will begin at 5 p.m. at the convention center and proceed to the Martin Luther King Peace Center for a short ceremony. The marchers will head to Centennial Olympic Park by 7 p.m., where during a hymnsing from 7 to 8 p.m., area neighbors and city visitors will be invited to join.

As many as 4,000 adults and youth are expected to sign up for servant projects on one of four afternoons throughout the city. They will volunteer at sites working with the elderly in nursing homes, playing with children in homeless shelters and picking up trash in parks.

Participants may also join the Freedom Prayer Walk through the historical Sweet Auburn district of Atlanta. The avenue contains a concentration of African-American history, heritage and achievement. The walk will be held noon to 5 p.m. each day.

"People in the community are very excited about this event, as it will integrate a look at history with people praying about the issues that have come out of that history and that shape our world today," Miller says.

Other activities include worship services and Bible studies; exhibits and about 200 seminars on

Luke Hartman
Youth convention speaker

Michele Hershberger
Youth convention speaker

John Paul Lederach
Youth convention speaker

Irene Mendoza
Youth convention speaker

Chuck Neufeld
Youth convention speaker

Mike Yaconelli
Youth convention speaker

topics such as spirituality, peacemaking, worship and family life; recreation for all ages; and performing arts.

The largest performing arts event will be "Many Voices, One Spirit," a July 4 concert. Solos and ensembles will reflect the denomination's diversity through performances by Anglos, Hispanics, African-Americans and Native Americans. Hosts will be Doug and Jude Krehbiel, mission musicians for Mennonite Mission Network, who will share original music from their new compact disc, *Let It Flow Through You.* The concert is sponsored by the Mennonite Church USA Executive Board, Mennonite Education Agency, Mennonite Mission Network, Mennonite Mutual Aid and Mennonite Publishing Network.

That diversity will also be evident in the adult worship services. That includes diversity in age, Conrad notes, as two of the three worship leaders are under the age of 26: Hugo Saucedo, a high school teacher and program coordinator for Service and Learning in San Antonio, and Monica Spory, a Mennonite Voluntary Service worker in Winnipeg. The third leader will be Jonathan Larson of Atlanta, who has served as pastor, peace evangelist, storyteller and missionary.

"We have a great variety of speakers and a great variety of gifts and talents represented by our worship leaders," Conrad says. "It's so exciting to see young adults take on that big responsibility and for the church to embrace their gifts."

Speakers for the adult convention will be Addie Banks, who shares pastoral leadership at the King of Glory Tabernacle, a Mennonite congregation in the Bronx, N.Y.; Mark Vincent, leader for Design for Ministry, a stewardship education firm; Joe Manickam, associate director for Center for Anabaptist Leadership (CAL) in Pasadena, Calif.; and Dorothy Nickel Friesen, conference minister for Western District Conference.

Also invited but not yet confirmed is former U.S. President Jimmy Carter, whose Carter Center, a nonprofit development organization, is based in Atlanta.

Youth speakers will include Stanley Green, executive director for Mennonite Mission Network; Chuck Neufeld, co-pastor of Community Mennonite Church in Markham, Ill.; Michele Hershberger, chair of the Bible department at Hesston (Kan.) College; and John Paul Lederach, founder of the Conflict Transformation Program at Eastern Mennonite University in Harrisonburg, Va., and now professor of international peacebuilding of the Joan Kroc Institute of International Peace Studies at the University of Notre Dame.

Other scheduled speakers will be Tony Campolo, well-known speaker and founder and president of the Evangelical Association for the Promotion of Education; Irene Mendoza, pastor of the House of the Lord Fellowship Congregation in La Puente, Calif., and a CAL staff associate; Luke Hartman, basketball coach and instructor at Hesston (Kan.) College; and Mike Yaconelli, popular author and speaker and owner of Youth Specialties, an international organization that trains and provides resources for youth workers.

Musician Ken Medema, who has performed at many Mennonite youth conventions, will be back. This time he will join Ted Swartz and Lee Eshelman —also known as the popular comedy duo Ted & Lee—to present "Fight for the Blessing," to be performed July 5 and 6. Medema, who is blind, will portray Isaac, the blind father of Jacob and Esau, who will be portrayed by Swartz and Eshelman.

Young adults—ages 18 to 30—will conduct a July 7 evening service, inviting the adults, who don't have a worship service scheduled for that evening.

Young adults will have two other worship services, luncheon discussions and a party in Centennial Olympic Park on July 5. Young adults who have been chosen as delegates from their congregations and area conferences can participate in an inaugural orientation and mentoring program, called YODA, or Young Adult Delegates to Assembly.

Also planned are activities for the junior high and children. The junior high events, the only convention not at the Georgia World Congress Center, will be at the Marriott Hotel in downtown Atlanta.

Laurie L. Oswald is news service director for Mennonite Church USA.

Registration 7,300 so far

Through May 16, more than 7,300 people had registered to attend Atlanta 2003, the first Mennonite Church USA convention, to be held July 3-8. The registration numbers included 4,986 youth, 1,947 adults, 203 children and 169 junior high youth.

A long and winding road

Discovery of Mennonites on a spiritual journey enriches an assistant pastor's life.

by Laurie L. Oswald

Andy Johnston grew up Methodist in North Carolina. Baptized in Salt Lake City by a missionary who worked among the Mormons, he is now part-time assistant pastor at Berea Mennonite Church in Atlanta.

Despite his long and winding spiritual journey, the 30-year-old seminary student is grateful for its miles, he says. Those miles eventually brought him to the Mennonites several years ago when he worked at Habitat for Humanity in Americus, Ga. Since then, Mennonites have helped him discover new, Anabaptist terrain and brought him new traveling companions.

"I was one of those Generation X people, someone who was searching for meaning and traveling all over to find it," Andy says. "After graduating from the University of North Carolina in business, I didn't want to hop onto the corporate bandwagon just yet. So I worked on a horse ranch in Montana for awhile, went backpacking in Europe and then got a real job in marketing in Salt Lake City. … That's where I met Dave Roberts, a missionary to the Mormons.

"Through talks with him and the influence of the Holy Spirit, a fundamental shift happened in the way I saw God. I no longer tried so hard to make myself believe something I thought maybe was true. I desired to make my life more congruent with what I knew to be true."

After Dave baptized him, Andy moved back east, where he contacted a placement agency that led him to Habitat for Humanity in Americus. Soon after Andy started his job, he visited Americus Mennonite Fellowship. New friends there showed him how relating to a community and focusing on peace and justice issues helped integrate beliefs with lifestyle.

"I saw a real embodiment of the gospel, a sense of a real genuineness with these people," Andy says. "I just kept going back Sunday after Sunday, and before I knew it, I was a Mennonite. … I remember thinking how great it is that people grow

Children enjoy worship during a recent Sunday morning service at Berea Mennonite Church in Atlanta, one of three Mennonite churches in the city.

up with so much heritage and tradition. To have that kind of access to heritage is such a gift. All that emphasis on peace and simple living really forms people in ways they don't even realize or even fully appreciate when it's happening."

When Andy moved to Atlanta in 1999 with Brooke, his wife, to attend the Candler School of Theology at Emory University, he saw how this heritage and tradition brings a sense of rootedness to a city where many people are transplants, he says. After the couple attended several other churches in the city, they met Jonathan Larson, Berea's former pastor, and other Mennonites and soon joined the 60-plus-member congregation.

"Mennonites have a real grounding in their faith and a real history, a real appreciation for the simple things in life—good food, good singing," he says. "That can keep things from getting too complicated. There's a lot of value in that in a city as complicated as Atlanta.

"So many people are from out of town. It's rare to meet a native here. That makes it hard for people to have a sense of identity or rootedness. … That's something that people from our church can bring to their workplaces."

Encouraging members to show caring in the workplace is important to Berea, says Vernon Schertz, an elder at Berea, and Karen Gross, chair of the congregation. Berea's members are spread out in a 40-mile radius from the neighborhood where the church is located, they say. That makes community-building a challenge and pushes members to take their sense of community into their own neighborhoods and work sites.

"We're developing a vision for how we can better witness in the workplace," says Vernon, who came to Atlanta in 1991 with Betty, his wife, after serving as pastor at Shalom Mennonite Fellowship in Tucson, Ariz. "I think we have a lot of untapped potential in this area.

"We've often focused on the challenge of how spread out we are. But we're starting to see this aspect of who we are as one of our main gifts. We're working on striking a balance between having a corporate and individual witness."

Within the small congregation, there are businesspeople such as Karen's husband, Joel, who owns Sticky Business. It involves applying decals to such vehicles as city buses and semitrucks. There are also ambulance drivers, physicians, corporate workers, nurses, teachers and paraprofessionals.

Cultural diversity and transiency of city life also make community-building a challenge, Karen says. But Berea has met that challenge by developing a close-knit and caring culture. The congregation is largely Caucasian now, but one example of diversity includes Isaac Mapatano, Berea administrator, and his family, from Congo. They fled the war-torn country for the United States in 1999 and settled in Atlanta. Berea, begun in 1962, was one of the first integrated churches of any kind in Atlanta, the former home of slain civil rights leader Martin Luther King Jr.

"We've had members from Vietnam, India, Congo, Canada, and we have many languages represented here," Karen says. "We've always had a wide range of perspectives. It's been very diverse and fairly transient. People often come and go to school and then move on. There are only three or four families that have been here more than 10 years. …

"But there's real caring. People are concerned about relationships, and people really pitch in and help out. People turn to each other for prayer, spiritual support, physical support."

Andy believes this caring, especially as it pertains to the Anabaptist peace focus, needs to be shared throughout the city through the voice of Berea and the two other Mennonite churches there—Atlanta Mennonite Fellowship and Cellebration Fellowship.

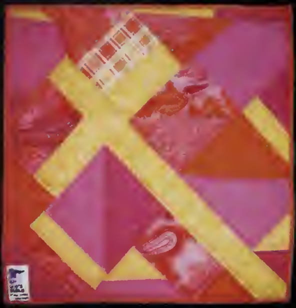
I just kept going back Sunday after Sunday, and before I knew it, I was a Mennonite.—Andy Johnston

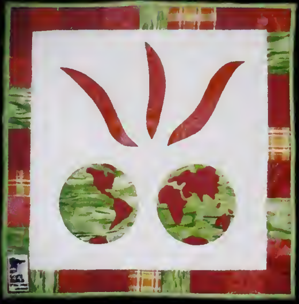
The peace message is relatively new to Andy, whose grandfathers served in World War II—one as a fighter pilot and the other as a sergeant. His pacifist convictions are growing as he engages with Mennonites, he says. He hopes that Atlanta 2003, Mennonite Church USA's biennial gathering in July, will add strength to the voice for peace.

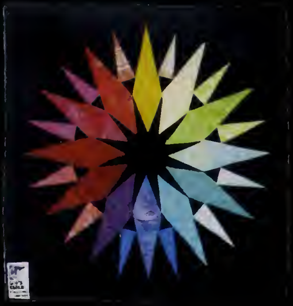
"I think it can be really beneficial to this city to have all these Mennonites coming here," he says. "There's a ton of churches in this city, with a mass of potential energy for good. But so often that good doesn't get unleashed. Mennonites are the kind of people who are like yeast in the dough.

"My dream is to see many of them this summer get involved in some good things and some sincere activities that show how the gospel can be lived as well as preached. That will spread a leavening message throughout the city." TM

Laurie L. Oswald is news service director for Mennonite Church USA.



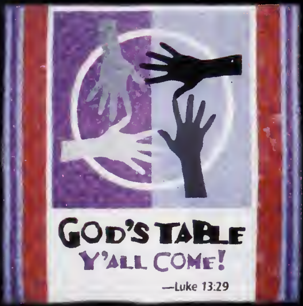




Quilts encourage 'praying our way to Assembly'

Connected by red, orange, vermilion and fuchsia fabric pieces, 33 quilted wall hangings made by women in all 21 area conferences of Mennonite Church USA will come together at the churchwide assembly in Atlanta into one quilt representing the unity of the church.

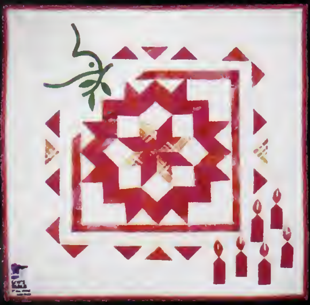
At the Constituency Leaders Council meeting in March the wall hangings—each a one-of-a-kind piece of art—were distributed to each area conference, churchwide agency, church office and constituency group. Mennonite Women USA executive director Rhoda Keener encourages conferences to send the wall hangings from church to church during the months before Atlanta 2003.

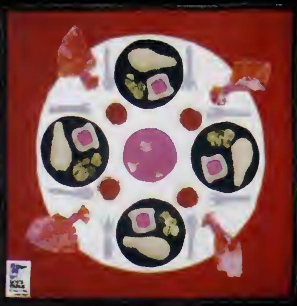


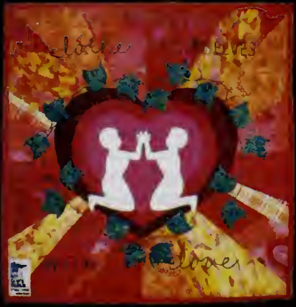
Elaine W. Good, Mennonite Women USA board president, who organized the quilt project, says the wall hangings were created from fabrics used in worship at the 2001 Nashville assembly.

Quilt makers took the fabrics and incorporated other colors, some using traditional quilt designs, others portraying images from the regions in which they were made and still others reflecting the Atlanta 2003 theme, "God's Table: Y'all Come."

The complete quilt, measuring eight feet by 18 feet, will be displayed at the Atlanta assembly, a reminder of Karmen's words: "As a Spirit-filled people who continue to strive for unity, it is only fitting to cloak the stage in as much of this color as possible." TM







Shine the light

Former VSers shine light of faith, peacemaking into all corners of Atlanta.

by Laurie L. Oswald

When Mennonites come to Atlanta 2003 in July, Brenda Shelby is one person convention-goers may want as a tour guide. She not only can talk about the history of the city but helped shape its history. She was one of many Mennonite young people who participated in voluntary service (VS) in Atlanta in the late 1950s through 1970s. They served in schools, hospitals, social service agencies and community development groups through units sponsored by Mennonite Central Committee (MCC) and Eastern Mennonite Board of Missions of Lancaster Conference.

Some came to do alternative service during the Vietnam War. Some marched for peace in the city known as the home of slain civil rights leader Martin Luther King Jr. Many, like Brenda—a retired math teacher who was part of the first integration of city schools and married an African-American—made Atlanta their home.

> I saw how my upbringing helped me. My parents taught me to accept people for who they are and not base my views of them on skin color.—Brenda Shelby

Mennonites who come to Atlanta in July may see that these people still shine an Anabaptist light for peace and social justice in many corners of the city, even though VS units no longer operate in Atlanta.

"After my summer of tutoring through VS with MCC in 1967, I stayed in Atlanta to teach math in the public schools," says Brenda, who came to the city from Kewana, Ind., a small town where she taught one year after graduating from Goshen (Ind.) College. She is a longtime member of Berea Mennonite Church, one of three Mennonite congregations in Atlanta (others are Atlanta Mennonite Fellowship and Cellebration Fellowship), and a member of the adult worship planning committee for Atlanta 2003.

"When I first started teaching, there were only a few blacks in the school," she said. "When integration was mandated, the schools in the East Point area where I taught turned to about 60 percent white and 40 percent black. … And right before I left teaching, I saw schools in that area change from a majority of white to about 100 percent black.

"The schools and the city are still not integrated in many places. … But as I taught over a period of many years, I saw how my upbringing helped me. My parents taught me to accept people for who they are and not base my views of them on skin color."

Brenda took her upbringing to heart in a deeper way when she married Albert Shelby and decided not to return home to Archbold, Ohio, where she grew up at Zion Mennonite Church. In Atlanta, she attended other churches until 1977, when she joined Berea—one of the first racially integrated churches of any kind in the city.

The Mennonite mosaic in Atlanta is broader than the congregations, says Jonathan Larson, district minister in Atlanta for Southeast Conference of Mennonite Church USA. VS workers such as Brenda and Ray Leatherman, who came in 1970, remained in the Mennonite church. Others, such as Don Bender and Del Yoder, joined other churches and ecumenical ministries.

"Because the VS programs seconded people to all the organizations in the city, the participants became salt and yeast in many organizations and in many other churches," Jonathan says. "That's why even though there seems to be a modest Mennonite church

Laurie L. Oswald

Ray Leatherman, elder at Berea Mennonite Church in Atlanta, preaches during a recent Sunday morning service.

here, there is this anonymous Mennonite presence throughout the city. …

"The Mennonite beginning here has an inspiring quality to it, as people took risks to come here during those turbulent years. Their convictions about peacemaking and social justice can help [us] who come to Atlanta 2003 to recommit ourselves afresh to that vision."

Don, Del and Brenda lived out their vision in the MCC unit called Mennonite House, the home of a table created to symbolize antiracism efforts. That table inspired Atlanta 2003's theme, "God's Table, Y'All Come." The house was near Ebenezer Baptist Church, where they heard King preach before he was assassinated in 1968. Ray served in one of two units sponsored by Eastern Mennonite Board of Missions, now Eastern Mennonite Missions.

The vision for seeking peace and social justice still operates in their lives. Don, a community developer, attends the Atlanta Friends (Quaker) Meeting. He grew up in Greenwood, Del., the son of a bishop in the Conservative Mennonite Conference, and came to Atlanta in 1966 to serve as a remedial reading teacher and to work with youth. He also was an ardent peace activist who joined several peace marches.

After VS, he remained in Atlanta and did draft counseling for the Quakers. He also taught history in the public schools and part-time in adult education in a federal penitentiary. He had a long career in community activism and development, as he helped rejuvenate run-down neighborhoods and work for desegregation.

"My faith was certainly the basis on which I came here, and I've continued to be a person of faith, even though that takes a different form now," Don says. "But the ideals I came with are still alive. Having grown up Mennonite instructs everything I do. These ideals we held in common have spread throughout different communities, in Presbyterian churches, in Quaker meetings, in Unitarian groups. … And people have a great respect for the work of MCC. The MCC legacy lives on with us."

Carrying out some of that legacy is Del, who came to Atlanta in 1964 from Flint, Mich., with Marjory, his wife. They remained in the city until 1997, when they retired and moved to Epworth, about 100 miles north of Atlanta.

In Atlanta he worked in a federal anti-poverty campaign and then became a longtime employee at Grady Memorial Hospital. They were longtime Berea members and now belong to a Christian Missionary Alliance church, where Del volunteers in jail and youth ministries.

Del has felt great disappointment that some seeds planted in the civil rights movement have not taken root more deeply, he says. But he still believes new generations of Mennonites can see U.S. cities as mission fields and places of personal transformation.

"We clap our hands when anyone wants to go overseas, but when someone wants to move into the inner-city, we shake our heads as if that is unreasonable," he says. "But if we can do mission in Botswana, then we can do it in Wichita, Kan.

"When I came here, I was awfully immature and failed many times. But even with the disappointments, people may wonder if I feel it has all been worth it? I say yes, because I'm a totally different person from when I came. … I've gained a strength and perspective here that I couldn't have gotten anywhere else."

Ray believes a peace church can offer that different perspective, he says. He came to Atlanta from Hatfield, Pa, with Linda, his wife, and after VS became a Bible teacher in a Christian day school, where he still teaches today.

"It may seem the Mennonite Church has not had a big impact on Atlanta, but we as individuals have made a difference all across this city," he says. "We still have a lot of potential as a peace church, and its ideals are something a lot of people appreciate.

"By holding Atlanta 2003 here, I hope Mennonites from other areas will help us support and promote our views. There's a place in Atlanta for the Anabaptist church."

Laurie L. Oswald is news service director for Mennonite Church USA.

Stewardship resources

for Christian educators and small group leaders

To help you meet your congregation's education goals, consider these resources from MMA.

Stewardship for Life
MMA's *Stewardship for Life* lessons are packaged in sets for people at different life stages and are ideal for small groups and Sunday school classes. Three sets are available: *Introduction to wellness, Wellness at midlife,* and *Wellness for the family*. Leader's guides are also available. **Cost: (any set) $8.95**

Stewardship for Kids!
These one-hour curriculums introduce children (grades K-3rd) to holistic stewardship. Lessons include: *Nutrition, Exercise, Emotions,* and three on *Generosity*. **Costs: Teacher's set** – everything you need for one lesson. **$4.95**

Firstfruits Living video
Ten study lessons from the *Firstfruits Living* seminar. **Cost: $34.95**

Just in Time
Real life stories about opening up to others and giving back what God has given us. **Cost: $8.99**

Speaking About Money
Ways to reduce the tension when discussing money and stewardship. **Cost: $14.99**

What Gives? Using God's Money
Bible study for junior high that explores money. **Cost: $9.95**

Money Talk
Bible study for senior high to help them understand faith and money. **Cost: $12.95**

A Christian View of Money
How one lives is an accurate look at how one believes, particularly when looking at money. **Cost: $8.99**

Congregational Health Ministries
Helps churches organize/develop health ministries. **Cost: $10**

Other resources are available for pastors and for individuals and families.

MMA®
Stewardship Solutions

To order: (800) 348-7468, Ext. 269, stewardship@mma-online.org, or online at www.mma-online.org/resources. Shipping and handling charges are added to all orders.

It hangs by a

A reflection on Jesus' questio

by Jonathan P. Larson

During our years in Atlanta, and earlier while we were still in Africa, I have been intrigued and haunted by a wrenching question of Jesus', "When the Son of Man comes, will he find faith on earth?" (Luke 18-8b). It is preceded by the story of a widow—a wronged widow—who beats on the door of justice to find redress. She's like a lot of hard-scrabble folk in this city who've been done in, or run over, by the times. The answer finally won by the widow's perseverance against all odds is sheer miracle. A savvy bettor would have wagered against her. And it's not hard to picture her own surprise at having succeeded.

Mission, witness and service here in the city feel like that. It's all such a thoroughly improbable venture. The pieces don't seem to fit together easily. Our resources are thin. Our structures creak under the weight of need. We are always teetering on the brink of oblivion. Our messiness draws skeptical glances from the larger church. The challenges dwarf our gifts. When we get up in the morning and put on our shoes, we know there's no way we

thread, a single, shining thread

Will the Son of Man find faith on earth?' (Luke 18:8b)

can make it through this day without some intervention from beyond. And Jesus seems perfectly right in asking a serious question about all this. He knows the real kingdom hangs by some fragile thread. It may well collapse and blow away this afternoon.

I had a glimpse of that fragile thread. I went to visit a refugee family from central Africa now living here in Atlanta. They came carrying nightmares, but even more than that, a riveting experience of God's mercy and deliverance. They survive hand to mouth with their five little daughters, hoping to make a life here. Julie, the mother, was out when I came. I sat visiting with Isaac and the children. Later Julie appeared, apologizing that she had been up looking in on her Mexicana neighbor, Sylvia, who speaks no French or English, and Julie speaks no Spanish. Later I learned the reason for her visit to Sylvia. Sylvia had recently given birth to a baby girl. As an illegal, she had access to no services. Julie had been there to share her family's food stamps with Sylvia.

This is the miracle evoked by Jesus' serious question. Any oddsmaker knows that Julie has no food stamps to share and will think of the five hungry mouths in her own household. But the odds are confounded. The kingdom lives. The improbable happens again. By sheer miracle, wild faith appears, persists and endures in the least likely places. Sylvia has since moved on, as so many illegals are forced to do. But surely she remembers the love of another exile that defeated the odds in her amazing generosity.

I want to be on Julie's side. It's where the kingdom is an improbable miracle every day. Where it all hangs on a single, shining thread.

Jonathan P. Larson is former pastor at Berea Mennonite Church, Atlanta.

The odds are confounded. The kingdom lives. The improbable happens again. By sheer miracle, wild faith appears, persists and endures in the least likely places.

IN THE NEXT ISSUE

- **The mission of camping**
  —Deb Horst
- **Renewing the camping spirit**
  —Ken Hawkley

Attention pastors

Special mailing of *The Mennonite's* July 22 Atlanta 2003 issue

Everyone in your congregation can read about Atlanta 2003 and the decisions made there even if they don't already receive *The Mennonite*. We are printing extra copies of this special edition so that all can have the opportunity to become more informed.

Please contact Jamie Gross or Don Echard at 800-790-2498 before June 30 to place your order for extra copies. Your order will be sent in bulk at $1.50 per copy ($2.55 Cdn.). Payment must be received before July 4. No invoice will be issued at this low cost.

TheMennonite

800-790-2498 **www.TheMennonite.org**

The dinner table

Mennonite leader inspires Atlanta 2003 theme.

Jonathan Larson, district minister for Southeast Conference, inspired the theme for Atlanta 2003 from a story he shared about a dinner table used at Mennonite House, the Mennonite Central Committee unit house in Atlanta during the years of the Civil Rights Movement.

In response to his story, planning committees coined the theme "God's Table: Y'All Come!" The theme is based on Jesus' words in Luke 13:29, "Then people will come from east and west, from north and south, and will eat in the kingdom of God."

This image has the potential to speak to us, to awaken heart and conscience.—Jonathan Larson

The table Larson spoke of served as a gathering place for both volunteers and protesters who traveled through Atlanta on their way to join the marches and other events held across the South to confront discrimination against African Americans, says Jonathan, a member of the adult worship planning committee for Atlanta 2003 and district minister for Atlanta, where three Mennonite congregations are located. They are Berea Mennonite Church, Atlanta Mennonite Fellowship and Cellebration Fellowship, now an independent cell church.

A volunteer from the Canadian prairies who had come to serve at Mennonite House as a carpenter made a striking dining-room table in a shed in back of the house, Jonathan says. He created it in two halves—one half a dark mahogany and the other a blonde maple. Fully expanded with its leaves, the table sat 25 people, nearly filling up the dining room.

"People who came through Atlanta on their way to Birmingham, Montgomery and Selma would sit down at the table to eat with others, to talk, to rest from all the turmoil, police dogs, water hoses, abuse and jail time," Jonathan says. "They'd come and crash at Mennonite House, bringing along conflict and deep feelings these events stirred up within them.

"They'd sit around this extraordinary table, which preached its own silent sermon to those gathered around it. Somehow this table in this household nourished and strengthened them, helping them see that when the whole family was gathered around the table, then they would all be whole."

The theme combines a note of Southern hospitality with an invitational theme consistent with the broader church's focus on becoming a missional church, says Jorge Vallejos, director of the Executive Board Office of Convention Planning.

"Jonathan's story was a welcome surprise, and then when he shared the Luke text with it, that's what sold everyone," Jorge says. "We talked quite a bit about who's doing the inviting, and we all realized that God is. This will be God's table. God is the host. We are the guests. And ultimately, everybody is inviting everybody. This theme will speak to everyone, no matter what their point of reference."

The original table has not been found. But one will be made on site during the gathering, in hopes that the symbolism will infuse Atlanta 2003 with the spirit of inviting all of God's children to God's feast, he says.

"This table speaks to us on a variety of levels, including the idea of racial reconciliation within our church and the wider world," Jonathan says. "But it can also speak to us in the same way the psalmist does with the idea of how sweet it is when righteousness and peace kiss one another—in other words, how sweet it is when the two Mennonite groups have merged to create one. We will be together in Atlanta for the first time as one group.

"I think this image has the potential to speak to us, to awaken heart and conscience and will propel us forward in mission and in seeking a foretaste of that amazing marriage supper of the Lamb we all yearn for."—*Laurie L. Oswald*

TRANSITIONING

Leading your church through change

CHANGE

A conference at Hesston College Oct. 5-7, 2003

Keynote speaker Dan Southerland wrote the book, *Transitioning: Leading your Church Through Change.* Other presenters include leaders of congregations in the process of change sharing stories of steps they have taken. Music and worship will permeate and bring inspiration and joy to the conference.

For more information, call 620-327-8290
or e-mail elaines@hesston.edu.

Hesston College

Start Here, Go Everywhere

Director of Brokered Products

Here's an opportunity to integrate your faith and work.

Mennonite Mutual Aid (MMA) is seeking a director to lead and manage a line of brokered products, including life insurance, long-term care insurance, and its broker-dealer branch. Responsibilities include coordinating with various insurance carriers, leading and training field staff, handling compliance concerns, and ensuring successful financial outcomes.

Qualified candidates must have leadership experience in the insurance or financial services industry, one or more professional credentials (CFP, CLU, ChFC, etc.), and possess or be willing to obtain securities licensing. Successful candidates will be self-confident and diplomatic, with excellent presentation and negotiation skills.

MMA is a church-affiliated, stewardship solutions company offering insurance and financial services. We offer a competitive salary, excellent benefits, and a non-smoking work environment. EOE.

Send cover letter and resume to:

MMA
P.O. Box 483
Goshen, IN 46527
Fax: (574) 537-6635
hr@mma-online.org

MMA

Jo-Ann Brant
Bible, religion & philosophy

"We want to call students to leadership within the church in broad ways – focused on community, modeling service and active congregational life. There are many ways to be leaders. That is another radical call from God."

At Goshen College, faculty members encourage the diverse gifts of our students and challenge them to respond to God's call in their lives. *There are many gifts, but the same spirit. There are many works but the same God. — 1 Corinthians 12*

goshen college
Admission office
800-348-7422 • admissions@goshen.edu • www.goshen.edu

Goodville Mutual
New Holland, Pa.

Find an agent near you for details about our competitive insurance packages!

www.goodville.com
or 800-448-4622

- Delaware
- Illinois
- Indiana
- Kansas
- Maryland
- Ohio
- Oklahoma
- Pennsylvania
- Virginia

affordable insurance

for vehicle, home, farm, small business, church

DISCOVER THE WORLD ON A
TOURMAGINATION TOUR

2003 TOURS

In the FOOTSTEPS of the APOSTLE PAUL (May 30 - June 15)
EUROPEAN HERITAGE (June 9-25) • ALASKA CRUISE TOUR (June 11-23)
CHINA (June 15 - July 1) • MAJESTIC CANADIAN ROCKIES (July 7-20)
EUROPEAN TOUR for GRANDPARENTS and GRANDCHILDREN (July 15-22)
SMALL TOWN THEATRES and COUNTRY GARDENS (July 29 - August 4)
MENNONITE WORLD CONFERENCE (August - 6 Tours)
FALL FOLIAGE TOUR in NEW ENGLAND (October 7-13)
GERMANY and SWITZERLAND (October 9-23)
CHRISTMAS SERVICE TOUR to PENNSYLVANIA (November 29 - December 4)

2004 TOURS

SERVICE TOUR to SUNNY JAMAICA (January 23 - February 1)
VIETNAM (February 4-21) • AUSTRALIA and NEW ZEALAND (February 6-26)
MEXICO (March 2-17) • PARAGUAY, BOLIVIA and PERU (March 23 - April 8)
SEVEN CHURCHES of REVELATION (May 28 - June 7)
ENGLAND and SCOTLAND for GRANDPARENTS and GRANDCHILDREN (June 23 - July 5)
From PRAGUE to GDANSK (July 22 - August 1)
CANADIAN MARITIME PROVINCES (August 7-16)
SWISS-VOLHYNIAN MENNONITE HERITAGE (September 15-29)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

CALL 1-800-565-0451 FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street, Waterloo, ON N2J 1V6 Canada
Reg. #1567624

1011 Cathill Road
Sellersville, PA 18960-1315 USA

ENGAGING DESIGN

"My artistic passion comes through in the details of my work. Good visual presentation is critical."

– Dick Lehman,
Owner, Dick Lehman Potter Inc.

LIGHTSKY

Dick Lehman
1890's Vintage
My Studio

Potter Dick Lehman collaborated with LightSky to translate the artistic quality of his work to the web. His site now tells users the stories he shares with his gallery guests, shows his artistic vision and recently won a design award from the International Association of Webmasters and Designers.

Application development • Interactive design • E-commerce • Consulting • Marketing • Sound production

For more information contact us @ 888-477-7591, sales@lightsky.com or www.lightsky.com

Preparing new leaders for the church

Associated Mennonite Biblical Seminary

Elkhart, Indiana
1 + 800 964-2627
www.ambs.edu

Joel Short
Associate Pastor, Oak Grove Mennonite Church, Smithville, Ohio

Wendy Janzen
Pastor, St. Jacobs (Ont.) Mennonite Church

Teku Kebede
Bible College Instructor
Addis Ababa, Ethiopia

CALENDAR

Chestnut Ridge Mennonite Church, Orrville, Ohio, 50th Anniversary, Sept. 20-21. For more information contact Arlin and Marie Zuercher at 330-682-1151.

58th Annual Eastern CPS Reunion, Aug. 7 at Chambersburg (Pa.) Mennonite Church. Open to all who served in Civilian Public Service during WWII. For more information contact Irvin E. Cordell, 57 E. Grandview Ave., Mercersburg, PA 17236. 717-328-2746

Moses Lake 2003, **annual meeting of Pacific Northwest Mennonite Conference,** June 20-21 at Moses Lake (Wash.) High School.

Millersburg (Ohio) Mennonite Church 50th Anniversary, Aug. 2-3 at the church. Call 330-674-7700 or email bstambaugh@valkyrie.net for details.

WORKERS

Change of address: Atlantic Coast Conference, 115 E. Main St., New Holland, PA 17557. Phone 717-355-0550.

BIRTHS & ADOPTIONS

Beitzel, Antonia Marie, Aug. 9, 2001, received for adoption March 27 by Richard and Esther Maust Beitzel, Meyersdale, Pa.

Crawford, Ella Evelyn, April 2, to Dan and Lori Pretzer Crawford, Beatrice, Neb.

Eash-Scott, Daniel James, March 30, to Peter and Rachel Eash-Scott, Pittsburgh, Pa.

Harley, Noah Christopher, April 20, to Eric and Rebecca Toppin Harley, Durham, N.C.

Haynes, Lucas Paul, April 4, to Jeffery and Sandra Stubblefield Haynes, Hooversville, Pa.

Hoober, Kate Marie and Sara Nicole (twins), April 16, to Lin and Marla Shetler Hoober, Manheim, Pa.

Jantz, Elise Noel, April 20, to Jon and Sue Ann Goossen Jantz, Newton, Kan.

Kanagy, Joshua David, April 10, to David and Carrie Swartzentruber Kanagy, Belleville, Pa.

Kratz, Makayla Marie, May 10, to Rick and Jennifer Kratz, Souderton, Pa.

Landis, Micaiah Jonathon, April 18, to Ken and Rosetta Stoltzfus Landis, Harrisonburg, Va.

Mast, Hannah Katherine, May 6, to Andre and Gloria Good Mast, Broadway, Va.

x-plore
God's mission for your life

DOOR (Discovering Opportunities for Outreach and Reflection) is expanding to Atlanta. Consider a weekend or weeklong service and learning experience for your group through DOOR. Also in Chicago, Denver and Miami.

Mennonite Mission Network
The mission agency of Mennonite Church USA

www.MennoniteMission.net

FAITH ▪ LEARNING ▪ LEADERSHIP

Bethel College

We educate leaders
who change the way the world works.

www.bethelks.edu

300 East 27th Street
North Newton, Kansas
67117-0531
admissions@bethelks.edu
1-800-522-1887

Miles, Elizabeth Grace, April 24, to Brett and Laurie Minick Miles, Wayland, Iowa.

Oyer-Valverde, Seth Daniel, May 3, to Doug Valverde and Joanna Oyer, Denver, Colo.

Powell, Joshua William, April 8, to Fred and Kimberly O'Bryan Powell, Waynesboro, Va.

Rafferty, Tyler Mason, May 10, to Jim and Michelle Troyer Rafferty, Uniontown, Ohio.

Ramos, Samuel Antonio, Jan. 11, to Antonio and Gloria Keener Ramos, Chambersburg, Pa.

Rubald, Jesse Thornham, May 14, to Greg Rubald and Hilary Thornham, Denver, Colo.

Schriner, Jonathan Charles, April 2, to Joseph and Liz Schriner, Bluffton, Ohio.

Spragins, Madeline Witzig, April 30, to Mark and Heather Curling Spragins, Denver, Colo.

Steiner, Triston Michael, May 8, to William and Erika Hostetler Steiner, North Canton, Ohio.

Stutzman, Carter Ray, April 4, to Lynn and Barbara Swihart Stutzman, Goshen, Ind.

Swartley, Brooke Lauren, May 5, to Michael and Sandra Harris Swartley, Dublin, Pa.

Yoder, Sophia Nicole, May 10, to Jeremy and Claudia Asbun Yoder, North Canton, Ohio.

MARRIAGES

Esau/Warkentin: Donald Esau, Steinbach, Man., and Linda Warkentin, Steinbach, May 3 at Steinbach (Man.) Mennonite Church.

Huston/N'Dikwe: Rosita Huston, Baltimore, Md., and Danwe N'Dikwe, Bomele, Chad, April 5 at Zion Mennonite Church, Broadway, Va.

DEATHS

Bare, Ardis L., 71, Lebanon, Ore., died April 30 of cancer. Spouse: Ivan Bare (deceased). Parents: William and Clara Erb Roth. Children: Rosie Wardell, Bonnie Altus, Cindy, Doyle. Funeral: May 2 at Lebanon (Ore.) Mennonite Church.

Borton, Lincoln Lee, 83, Archbold, Ohio, died May 3. Spouse: Margorie Miller Rupp Borton. Parents; Levi and Nettie Borton. Children: Nancy Loiselle, Suzette Moskwa; step-children Steve Rupp, Linda Eichorn; five grandchildren; two great-grandchildren; six step-grandchildren; three step-great-grandchildren. Funeral: May 7 at Tedrow Mennonite Church, Wauseon, Ohio.

Breneman, Helen, 87, Quarryville, Pa., died April 17. Spouse: John A. Breneman (deceased). Parents: John M. and Mary Lefever Kreider. Children: Arthur L., Roy, C. Edwin; 11 grandchildren; 14 great-grandchildren. Funeral: April 21 at Willow Street (Pa.) Mennonite Church.

Burkholder, Clarence C., 91, Harper, Kan., died Aug. 26, 2002. Spouse: Dorothy Laing Burkholder. Parents: Nathaniel and Mary Burkholder. Child: Betty Shetler; two grandchildren; four great-grandchildren. Funeral: Aug. 30, 2002 at Showalter Villa Chapel, Hesston, Kan., and Crystal Springs Mennonite Church, Harper.

Eigsti, Orie J., 94, Goshen, Ind., died May 3. Spouse: Agnes Weaver. Parents: Jacob and Lydia Gerig Eigsti. Children: Karl J., Nicholas W.; three grandchildren. Funeral: May 9 at College Mennonite Church, Goshen.

Habegger, Lowell J., 91, Bluffton, Ohio, died April 26. Spouse: Lucille M. Habegger (deceased). Parents: Joseph and Eva Habegger. Child: Ronald; four grandchildren; five great-grandchildren. Funeral: April 29 at First Mennonite Church, Bluffton.

Harder, Geraldine Gross, 76, Peabody, Kan., died March 6. Spouse: Milton J. Harder. Parents: Titus and Olive Moyer Gross. Children: Robert, James; two grandchildren. Funeral: March 10 at Alexanderwohl Mennonite Church, Goessel, Kan.

Kaufman, Harold, 85, Huron, S.D., died March 29. Spouse: Verbena Bitterman Kaufman (deceased). Parents: John and Sarah Schrag Kaufman. Children: Rodney Woodruff, Charles Woodruff, Janice Conrade; seven grandchildren; three great-grandchildren. Funeral: April 2 at First United Methodist Church, Huron.

do not worry
you are with me
our father in heaven
love never fails

"Words to Treasure" Series

Great comfort. Great encouragement. Rich promises. Rich hope. In small books.

Short verses and powerful paragraphs from classic poetry and Scripture fill these small, artistically appealing books.

These treasured books are to keep, or to give—to a child, a student, a co-worker, an aging parent, a friend on a frontier.

- **Do Not Worry** touches upon those troubling anxieties that creep up on all of us—and puts them in their place. Includes several beloved passages from Matthew 6.
- **You Are With Me** offers Psalm 23 and promises of God's presence from many wise writers through the ages.
- **Our Father in Heaven** moves the Lord's Prayer into our embattled and fearful world. Sitting next to its beloved lines are lyrics and meditative lines from clear-eyed poets and prophets.
- **Love Never Fails** gives hope for embodied, enduring, redeeming love. These words are from the New Testament's "Love Chapter"—and from those who have lived love for others.

28 pages each • $4.99 each, hardcover, full-color artwork and photography throughout

Good Books®

At local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and AmEx accepted. Shipping/Handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com

Strengthening the life,
witness and identity
of Mennonite Church USA
through education

- **The School Yard**
  Mennonite Elementary Education Council schools
  Mennonite Secondary Education Council schools
- **The Campus**
  College admissions
  Bethel College
  Bluffton College
  Eastern Mennonite University
  Goshen College
  Hesston College
- **The Quad**
  College, university & seminary church and alumni relations
  Colleges listed above
  Associated Mennonite Biblical Seminary
  Eastern Mennonite Seminary
- **The Call Center**
  colloquia
  interest groups
- **The Store**
  school memorabilia

Come to the Education Banquet at Atlanta 2003

Visit the MEA Center in A-Junction

Mennonite Education Agency

63846 County Road 35 Suite 1
Goshen, IN 46528-9621
T: 574-642-3164
F: 574-642-4863
Toll-free: 866-866-2872
E: info@MennoniteEducation.org
W: MennoniteEducation.org

King, Sylvia Landes, 83, Washington, Ill., died May 9. Spouse: (1st) Gilbert Faubel (deceased), (2nd) John King (deceased). Parents: Samuel and Elsie Schmidt Landes. Children: Frederick Faubel, Bruce Faubel, Edward Faubel, Linda Krisman; step-children Don King, Wallace King; 11 grandchildren; 13 great-grandchildren. Funeral: May 13 at Calvary Mennonite Church, Washington.

Miller, Ira E., 90, Marshville, N.C., died April 27. Spouse: Helen Erb Miller (deceased). Parents: David Zimmerman and Susie Ebersole Miller. Child: Loretta Helmuth; two grandchildren; two great-grandchildren. Funeral: May 3 at Park View Mennonite Church, Harrisonburg, Va.

Nafziger, George Washington, 49, Wauseon, Ohio, died May 6 of cancer. Spouse: Joyce Link Nafziger. Parents: Ervin and Marjorie Aeschlimer Nafziger. Children: Eric, Ryan, Jena, Joyclyn. Funeral: May 9 at West Clinton Mennonite Church, Wauseon.

Nafziger, Ina, 90, Washington, Ill., died May 12. Parents: William and Emma Rastetter Nafziger. Funeral: May 14 at Calvary Mennonite Church, Washington.

Preheim, Mary Ann Goering, 84, Moundridge, Kan., died May 3. Spouse: Delbert V. Preheim (deceased). Parents: Jonathan J. and Katie Zerger Goering. Children: William, Delbert, Timothy, Peter, Naomi Preheim Church, Joseph; eight grandchildren. Burial: May 10 at Salem Mennonite Church, Freeman, S.D. Memorial service: July 25 at Bethel College Mennonite Church, North Newton, Kan.

Saner, Ralph E., 91, Thompsontown, Pa., died March 9. Spouse: Olive Ferster Saner. Parents: John A. and Phoebe Wert Saner. Children: Elroy, Donald, Fay Ethel (deceased), Charles, Frank, Lois King; 13 grandchildren; 18 great-grandchildren; two great-great-grandchildren. Funeral: March 12 at Lost Creek Mennonite Church, Oakland Hills, Pa.

Stoner, Gerald L., 59, Bethesda, Md. and Bainbridge, Pa., died Nov. 28, 2002. Spouse: L. Elaine Buckwalter Stoner (deceased). Parents: Andrew and Esther Longenecker Stoner. Children: Anne Marie Stoner-Eby, Andrea E.; one grandchild. Funeral: Dec. 3, 2002 at Goods Mennonite Church, Bainbridge.

Ewell, Lucille Watson, 76, Harrisonburg, Va., died April 28. Spouse: Samuel Ewell, Sr. (deceased). Parents: Cassie Watson. Children: James, Samuel, Margaret, June Wells, Elizabeth Rohrer, Karen Ewell Starke, Charles; 12 grandchildren; eight great-grandchildren; four step-grandchildren. Funeral: May 4 at Detwiler Auditorium, Virginia Mennonite Retirement Community, Harrisonburg, Va.

Yoder, Ivan B., 81, Goshen, Ind., died April 9. Spouse: Maxine Hershberger Yoder (deceased). Parents: Harvey and Eliza Newcomer Yoder. Children: Dina Miller, Jack; six grandchildren. Funeral: April 12 at Olive Mennonite Church, Elkhart, Ind.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

•TheMennonite@TheMennonite.org

•fax 574-535-6050

•1700 S. Main St.,
Goshen, IN 46526-4794

Goshen College seeks applicants for ***head coach, women's softball,*** beginning July 2003, for the 2003-2004 academic year and beyond. Responsibilities include recruiting quality student-athletes within Goshen College and NAIA guidelines; plan, organize and implement budget and schedule. B.A. required, M.A. preferred with instructional and coaching expertise suitable to the collegiate level. Review of applications will begin immediately and continue until the position is filled.

To apply, visit the position announcement on the Goshen College Web page: www.goshen.edu/employment. Women and minority persons are encouraged to apply. Goshen College, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church. Administrative and teaching faculty members are expected to share this commitment.

Is God calling you to use your leadership and management skills and two years of cross-cultural experience to serve others through MCC?

LEADERS NEEDED

for MCC country programs and more

Positions open THIS YEAR:

Western Europe
West Africa
Angola
Congo
Rwanda/Burundi
Somalia
Sudan

Positions open IN 2004:

Nicaragua
Russia/Ukraine
Lebanon
Kenya
Uganda
Philippines
Washington, D.C.
Visitor Exchange Program

Plan ahead.
Apply now.

Application review begins immediately.
Direct inquiries to: Charmayne Brubaker,
Mennonite Central Committee,
Human Resources, PO Box 500, Akron, PA 17501
phone: 717-859-1151 email: cdb@mcc.org

Mennonite Your Way

"travel with a purpose"

RIVERBARGE the OHIO RIVER

NEW

RiverBarge life is very laid-back and informal. A relaxed conclusion after a busy summer. Cruise begins/ends in Cincinnati, Ohio. Fly-in option or motorcoach from eastern PA.

- Visit Underground RR house in Ripley, Ohio
- 730 feet long barges and 3000-horsepower tow boat
- Tour state capitol building, Charleston, WVA
- Lift through four locks in Ohio and West Virginia
- End of fall foliage season in the Ohio River Valley
- Local music, lore and storytelling enroute

MYW Tours • Box 425 • Landisville, PA 17538 • 717/653-9288 • 800/296-1991
Email: myw1525@aol.com • web: www.mywtours.com

Lead pastor full-time for **Holly Grove Mennonite Church** (an Atlantic Coast Conference affiliate), a rural congregation of 120 average attendance on Maryland's eastern shore. Contact Marvin Detwiler at detwiler@shore.intercom.net, 410-957-2876.

Prairie Street Mennonite Church, Elkhart, Ind., seeks quarter-time ***youth minister*** effective immediately. Contact Search Chair, Dean Heisey, 574-254-1554 (drheisey@aol.com) or Conference Minister, Bob Yoder, 574-534-4006 (bob@im.mennonite.net).

First Mennonite Church of New Bremen in upstate New York, is a long-established congregation in search of a ***pastor*** to replace the one who served for over 27 years. The church is located on the western edge of the Adirondack Park, approximately one hour from the Canadian border, the 1,000 Islands Region and Lake Ontario. The diverse climate of the Northeast offers a distinct change of seasons allowing for a variety of recreational opportunities, ranging from swimming and boating on pristine Adirondack Lakes to snowmobiling and skiing throughout the Tug Hill Region. The church consists of approximately 175 active parishioners, young and old, who are creators and continued supporters of expanding local ministry programs such as a Mennonite-sponsored Christian Camping Association known as Beaver Camp, a retirement community known as Brookside Senior Living Community, and the Agape Shoppe, a Ten Thousand Villages Store. This safe, rural, agriculture community has exceptional public school systems, quality health care, a high concentration of Mennonite churches, contributing to a high quality of life and Christian family values. The pastor will receive a competitive salary and benefits package, including a parsonage, available permanently or temporarily, depending on preference. First Mennonite seeks an Anabaptist believer who can provide spiritual guidance and visionary leadership.

To apply, please send your resume to Milton Zehr, First Mennonite Church, P.O. Box 417, Lowville, NY 13367.

Bethel Mennonite Church in Winnipeg is seeking a ***leading pastor.*** In addition to preaching, our leading pastor, working with our two Associate Pastors, will be involved in giving inspirational leadership to the congregation, its ministries and its outreach. The leading pastor also takes an administrative leadership role with the pastoral team and other staff, and reports to the church council. Bethel is a large church, with typical Sunday attendance of approximately 500, spanning all generations. Bethel is a member of Mennonite Church Canada. In addition to the youth, young adult, seniors and care-group activities, Bethel has substantial neighborhood outreach programs.

Interested persons are encouraged to submit a covering letter and resume by June 30 to: Pastoral Search Committee, Bethel Mennonite Church, 870 Carter Ave., Winnipeg, MB R3M 2E2. Or email: office@bethelmennonite.ca (please use MSWord format).

Perkasie Mennonite Church, Perkasie, Pa., theologically progressive congregation with average attendance of 80-100, seeks half-time ***pastor*** to join pastoral ministry team. Perkasie Mennonite values and encourages use of everyone's gifts and incorporates wide variety of music and arts into its worship services. Strong Anabaptist beliefs and peace and justice issues are important to the congregation. We seek an energetic, warm, welcoming person with good communication skills who feels God's call to ministry. Primary responsibilities will include administration work, pastoral care, and preaching.

Send resumes to Virgil Miller, Search Committee, Perkasie Mennonite Church, 320 West Chestnut St., Perkasie, PA 18944.

Elementary and middle school teachers needed. Use your gifts in a supportive Christian school learning community. Contact Thomas Burnett, principal at: **Hinkletown Mennonite School,** 272 Wanner Road, Ephrata, PA 17522. Phone: 717-354-6705. Email: tburnett@hms.pvt.k12.pa.us. Home page: www.hms.pvt.k12.pa.us.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Marla Cole, or email TheMennonite@TheMennonite.org.

Photos worth a thousand sermons...

at the new
"Mennonites At Worship" Photo Gallery

Third Way Café, www.thirdway.com

Invite your friends, neighbors and co-workers who want to know more about Mennonites.

FREE business cards, business card holders, and postcards with information about the Third Way Café website are available in quantities. English and Spanish versions. Call 1-800-999-3534 or e-mail info@mennomedia.org

Going to the Atlanta General Assembly?
Visit Mennonite Media and check your e-mail at the Third Way Cyber Café, Booth #325.

To learn more about Hesston College, stop by our booth in A-Junction at Atlanta or call us at 1-800-995-2757.

HAVE FUN.
MEET PEOPLE.
WIN COOL PRIZES.

We look forward to seeing you at
ATLANTA 2003.

Stop by the Hesston College booth and play the START HERE, GO EVERYWHERE game.

START HERE,
Hesston College
Est. 1909
www.hesston.edu
GO EVERYWHERE

The woeful and wonderful ways of water

Rich Preheim

The name of the Dead Sea may be prophetic: The important religious site is well on the way to disappearing by 2050, warns *The Christian Century.* And the Jordan River, which feeds the Dead Sea, is so polluted in some places that entering the sea for baptism is not advised.

The reason is that the Jordan Basin is being sucked dry to supply water to the farms and cities of Israel, Jordan and Syria. Thanks to dams and diversions on the Jordan's largest tributaries, the flow of water into the Dead Sea has dropped by 90 percent since the 1960s, and the surface level of the sea has decreased by more than 80 feet.

Without an influx of fresh water, the Jordan River has become a sewer, with waste from fish farms, untreated sewage and polluted irrigation runoff.

That is in stark contrast with the past. In the 1950s, about 45 billion cubic feet of water flowed in the Dead Sea each year. Now it is about 10 billion. When William Lynch, an American explorer, visited the mouth of the Jordan in 1848, he estimated the river to be 180 yards wide and three feet deep. Now it is more like a creek.

The Jordanian government is trying to rectify the problem, using water from the Red Sea. But the Israeli-Palestinian conflict has disrupted most efforts to save the Jordan Basin. Back in the mid-1990s, Israelis, Palestinians, Jordanians and Egyptians were in contact with each other, issuing reports and holding conferences. Not so anymore. "We have a very polarized situation," says Jordanian environmentalist Raouf Dabbas, "where it is very difficult to have any discussion, dialogue or networking with the Israelis on various issues, most importantly the environment."

TIDBITS

Each American takes an average width of 20 to 26 inches of seating space in church.—*Your Church*

Since 1980, Protestant evangelism has produced 41 Christian universities outside North America and Western Europe.—*Mission Frontiers*

Forty-five percent of master of divinity students in the United States are 35 years old or older.—*In Trust*

In Latin America, there is one priest for every 7,142 Catholics. —*Context*

Of 400 leaders of faith-based organizations receiving U.S. government funding under the charitable-choice guidelines, 92 percent said they were satisfied with their relationships with the government.—*Light & Life*

Meanwhile in France ...

Every year about 6 million people travel to the French shrine of Our Lady of Lourdes, seeking the famous healing properties of its springs. While the vast majority of the pilgrims want relief from physical ailments, an increasing number of visitors are scientists trying to understand the power of the water.

Enzo Ciccolo, an Italian biologist, was struck by the the number of people who bathe in the water, leaving the water cloudy and full of germs. She analyzed a sample of water and discovered it was full of pathogenic organisms. "But they have become innocuous and are not aggressive," she told *Messenger of St. Anthony.* "A photoelectronic spectroscopy revealed that all frequencies of light were present in that sample of water, a phenonmenon which usually never occurs in water. In fact, it was precisely this perfect, extraordinary and powerful set of frequences which prevented the pathogenic germs from reacting and becoming harmful."

Japanese researcher Emoto Masaru photographs crystals of frozen water. He called the Lourdes crystals "marvelous." "The crystals formed by this water have a regular, harmonious form which gives off the feeling of mystical glory," he said. "In the Japanese culture, we use the word 'hado,' which means wave, vibration; it is the source of energy behind the creation of things. The water of Lourdes has an extraordinary 'hado,' capable of transforming hate into love."

A "lady in white" identified as the Immaculate Conception appeared 18 times to a 14-year-old girl in 1858. A spring was discovered on the site, and a shrine built. Since then, more than 5,000 healings have been reported by pilgrims to the shrine.

Drug culture

After two years of study, the Northern California-Nevada Conference of the United Church of Christ has said no to drugs for spiritual reasons, rejecting the use of "entheogens," such as ecstasy, LSD, methamphetamines and peyote.

Entheogen supporters say such substances can provide a life-changing and direct experience of the divine. But the conference's study committee, while accepting the validity of some users' spiritual encounters as a result of entheogen use, concluded, "We question the wisdom of trying to control, manage or manipulate a manifestation of the divine."

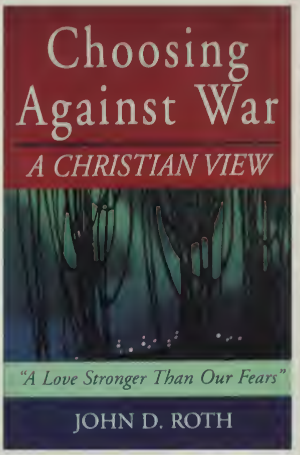
Among the committee's findings, reported *United Church News,* were:

- Entheogens are new and not well studied.
- They are illegal, except for peyote, which federal law permits under only specific conditions.
- They can be dangerous, particularly without medical supervision.

The study began after the conference received reports of some ministers using entheogens or directing laypeople in their use. The conference said it is a "misuse of clergy power" to guide others in the use of entheogens and warned that it could result in disciplinary action. Personal use of entheogens by clergy was also deemed a violation of the ministerial code of ethics. TM

A Study Guide for *Choosing Against War*

by John D. Roth



. . . to use in your small group, youth group, Sunday school class, weekend retreat . . .

Introduction

What might have been other alternatives to resolving the situation of violence against the old man in the train car? Can you recall moments in your life when you were a witness to violence? How did you respond?

Chapter 1

Do the descriptions of how modern Christians avoid the question "What Would Jesus Do" ring true to you? Are there any themes that are clearly *missing* from the five points in Chapter 1 that summarize what it means to follow after Jesus in daily life?

Chapter 2

Do you recognize aspects of the "Nietzschean" worldview in modern culture? Is it thinkable that a war could be "just"? Where have you seen the "myth of redemptive violence" expressed? What is unique or distinctive about a Christian worldview?

Chapter 3

How do you understand the relationship of the Old Testament and the New Testament? There's lots of violence in the Old Testament — did God's will for humanity change on this point after Jesus came? How would you describe "Shalom"?

Chapter 4

Does the emphasis on humility in this chapter weaken Christianity's "prophetic edge" too much? Of the four kinds of humility described in this chapter, which is the toughest for you to live out? How have you witnessed to the gospel of peace with those who disagree strongly? What "strategies" do you have to recommend to others?

John D. Roth

Chapter 5

What is your understanding of patriotism? What is meant or implied by the term? Is there anything about patriotism that the Christian can wholeheartedly affirm? Is America a "Christian nation"? If not, should it aspire to be one? How would you describe the role of the state? Is the state ever justified in using violence?

Chapter 6

What are some additional examples of ways in which Christians contribute to the civic well-being of their communities? Can pacifists be good citizens? Can/should a pacifist run for public office?

Conclusion

What questions do you think the book *Choosing Against War: A Christian View* fails to address?

Good Books™

**Available at local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and American Express accepted.
For shipping and handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com**

************************CAR-RT LOT**C-025
<9779> 58
5100 12/03 205377 Q:1 233
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

What's on the table at Atlanta?

Our potlucks will no longer look like an invitation to a heart attack.

So says line 207 of a denominational document entitled, "A Prospectus on Health Care Access." The document is background for a resolution coming to Atlanta 2003, the first gathering of Mennonite Church USA delegates. Changing the menu at church potlucks is one of nine elements in "a vision for a new order" that concludes the prospectus.

Those setting the agenda for Atlanta 2003 want this inaugural delegate assembly to speak directly to a national disgrace: a U.S. health-care system that is "nearing chaos" because 37 million people lack health insurance. If the delegates approve the resolution (a final resolution would be presented in 2005), many of us will be called to make significant changes in our behavior.

The prospectus calls for access to health care for "everybody everywhere in the United States." Furthermore, it places responsibility on us, individually and corporately, to make it happen. The statement notes, for example, that each of us can negatively impact the cost of our health-care system.

"Our appetite for expensive care and our assumption that any available technology is ours for the asking makes the prospect of controlling costs an unreachable dream," says the statement in a section labeled "Consumer Behavior."

Congregations will help members become accountable to each other for the health-care services they choose.

This is the first in a series of three editorials focusing on Atlanta 2003 resolutions.

Behaviors stemming from this appetite will be addressed if the church follows the directives listed toward the end of the document. We are directed to "tell stories of heroes of the faith who renounced health-care options … in order to … strengthen relationships during the dying process."

Another directive calls for congregations to help members become accountable to each other for the health-care services they choose, such as infertility treatments, obesity options, cosmetic surgeries and choice of prescription. The emphasis is on balancing our rights to such services with the cost to the community that pays for them.

It is not surprising that Mennonites are being called to help lead the way toward resolving our country's current health-care access dilemma. Indeed, the statement reminds us of the way Mennonites in Civilian Public Service during World War II helped revolutionize the treatment of the mentally ill and prisoners in this country.

"As we spoke out for the voiceless and the weak 50 years ago," says the statement, "so should we demonstrate our care for the voiceless and the marginalized today."

Those who gather in Atlanta July 3-8 will participate in a historic event: the first gathering for the top decision-making body in this new denomination. After years of debating membership guidelines, it will be gratifying to look outside ourselves and engage our country's culture. It will also be gratifying if delegate actions are influential in the lives of congregational members. One evidence of this connection will be the kind of food served in church potlucks in the future.—*ejt*

No Canadians at the table

Among other reasons, Atlanta 2003 will be historic because it is not a binational event, as were the assemblies of the two denominations that formed Mennonite Church USA. Having a single-country structure may make it easier to address specific U.S. issues (like health-care access), but this gathering can also remember our sisters and brothers who no longer sit at the table with us. It is particularly important to do so this year. Mennonite Church Canada, suffering terrible financial difficulty, recently cut $2 million from a net budget of $6.2 million. Approximately one-third of the staff was laid off. The Atlanta 2003 delegate agenda does not currently include a review of our relationship with Mennonite Church Canada. However, some time to remember these neighbors would be evidence that they remain our closest sisters and brothers in the global Mennonite family.—*ejt*

The Mennonite

www.themennonite.org

June 17, 2003

AMBS
LIBRARY
ELKHART, IN

JUN 17 '03

Page 8

the mission of camping

Page 8

Jimmy Carter to address Atlanta 2003

page 19

18 Called to a 'culture of call'

32 Regardless of legal status

Learn to receive God's gifts

Karl McKinney, former co-pastor at Reba Place of Rogers Park in Chicago, now works for Mennonite Mission Network.

Mishal, my seventh child, was born on April 6. Mishal (pronounced Mish-awl) is a Hebrew name that means prayer. I have learned to receive children as gifts from the Lord. I feel great appreciation and awe at each child and fix my attention upon my children to understand their needs and make sure I spend time with them each day. I meet some of their needs for guidance, empathy, love, food, shelter and clothing. I pray that God help me understand how to proactively love each child.

Receiving a child the first five years of his or her life also requires silence, listening and reflection on that child in order to prepare a father to identify what the child truly needs. Often I am tempted to withdraw after a full day of work and thus reduce my care simply to what I provide for my children.

It took me a long time to recognize other important dimensions of receiving children. In a similar fashion, it takes many churches a long time to learn how to receive the people God sends to them.

> **Through hospitality, we assume visitors are gifts from God to our congregation.**

In the book of Acts, we read that the Lord added people to the church. The image compares favorably to receiving children. Something needs to capture the imagination of congregational systems so that each person added to the church is seen as a gift from God bearing gifts for the church.

Mennonite congregations often say they have much to give, yet they seem suspicious of unknown adherents with non-Mennonite surnames. Mennonite congregations do much service for others, yet new believers among them often complain of not knowing how to contribute their gifts within the close, insular community. Fruitful, reproductive congregations, however, become adept at receiving those God sends them, recognizing God's governance of the congregation's life and growth.

Here are four arrows to help sharpen a congregation's hospitality:

1. Pray for God to send those with the gifts your congregation needs. Mennonite congregations do not easily accommodate certain gifts, such as apostolic prophetic gifts or those with gifts of leadership or entrepreneurship. These are the types of gifts most Mennonite congregations need. Prayer to God to help these gifts emerge from within the congregation or through those God sends is a form of confession that what God wants is what your congregation also recognizes as a need.

2. Develop a widespread expectation that God will send gifts to your congregation.

3. Welcome strangers through home-based hospitality. Abraham and Sarah opened their home to strangers, even though their home was a tent on the plain. They recognized that these strangers bore important gifts and information. Through hospitality, we assume visitors are gifts from God to our congregation. Home-based hospitality (as opposed to inviting visitors to a potluck and isolating them amid a sea of strangers) can become an opportunity to discover the treasure borne through the vessel of clay.

4. Make it fairly simple for those God sends among you to become part of the congregation in concrete ways. People should be provided ways to share their gifts, receive according to their needs and participate in the discernment and decision-making process of the congregation.

Let's join in prayer that all our congregations become expectant, that God send us those who must be saved. Let's be ready to fully receive those God sends us.

TheMennonite

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing, Advertising: **Marla J. Cole**
Secretary: **Kristene Miller**
Editorial assistant: **Nora Miller**
Design: **Merrill R. Miller**
Editor Emeritus: **J. Lorne Peachey**

Cover and pages 8-17: unless otherwize noted all photos courtesy of Laurelville Mennonite Church Center. Photo of Jimmy Carter by Rick Diamond.

Vol. 6, No. 12, June 17, 2003

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 316-283-0454

P.O. Box 1245, Elkhart, IN 46515
phone: 574-523-3046 fax: 574-293-1892

Web site:
www.themennonite.org

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for July when it is published on the first and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $38.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave.,
Scottdale, PA 15683-1999.

Mennonite Church USA

CONTENTS

11

8 **The mission of camping**
Camps can teach congregations to think outside the box.
—Deb Horst

12 **Renew the camping spirit**
Where camp workers find spiritual nurture: results from an MCA questionnaire*—Ken Hawkley*

16 **Hand in hand**
What camps and the church can learn from each other
—Keith Zehr

19 **Former President Jimmy Carter to open Atlanta 2003 as first worship speaker**
—Rich Preheim with Laurie L. Oswald of Mennonite Church USA News Service

20 **MCC starting $630,000 response in Iraq**
Multiyear plan begins with food, water, counseling and ordnance clearance.*—MCC News Service*

21 **Women gather to share under 'Red Tent'**
Women Doing Theology biennial conference draws about 200 participants.*—Kristine Sensenig*

22 **From donated clothing to cap and gown**
MCC relief has led two generations of Palestinian family to Bethel College.*—Melanie Zuercher*

DEPARTMENTS

2 **Grace and truth**
Learn to receive God's gifts.*—Karl McKinney*

4 **Readers say**

6 **News digest**

18 **Leadership**
Called to a 'culture of call'*—Ervin Stutzman*

24 **For the record**

30 **Mediaculture**
The real in the reel*—Gordon Houser*

32 **Editorial**
Regardless of legal status*—Everett J. Thomas*

23

War and peace for Christians
In Readers Say (May 20), Harley Hofstetter raises the question of whether, in light of Saddam Hussein's lavish lifestyle, those of us who opposed the sanctions and war on Iraq should apologize to our leaders. Hofstetter makes the same mistake many in the pro-war movement make: assuming that we who oppose the militarization of U.S. foreign policy are unaware of what Saddam Hussein's regime was like. No. We knew it as well as most Americans. Hussein's regime was just as brutal back when the U.S. government propped him up and considered him a "force for stability" in the region. But Jesus teaches us that one person's decision to sin does not justify our sin. Instead we should overcome evil with good. Or do our Lord's teachings only apply when it is convenient for us?
—Michael J. Smith, Gibson City, Ill.

It seems to me the Mennonite position on peace expects the world to act as though it had already been converted. But the call of Jesus is to us as believers, not to our government. While we should try to influence the decisions of our government, our expectation of the government should not be equal to what we expect from a follower of Christ. When we call those who are unconverted to act as if they were, we not only ask for the impossible but may be guilty of losing our focus on the primary call of Jesus to "go and make disciples."

Many denominations have doctrinal distinctives that appear elevated to a status equal to the acceptance of Christ as a personal Savior as the condition for entering heaven. If we agree that our Christian brothers and sisters who have a different understanding on the issue of peacemaking will see us in heaven, then the Mennonite Church may have elevated its peace position to that same status.
—Neal D. Clemens, Walnut Creek, Ohio

When the leader of a country claims publicly that he is a Christian, then that leader must be held accountable by the church and individual Christians. This is especially true when this Christian leader claims that his faith informs his decisions and policies. George W. Bush claims to be a born-again Christian, yet he is not held accountable for his blatant dishonesty and corruption.

I don't believe Christians should be intimately involved in politics of the right or the left. However, when a "Christian" president uses his faith to garner support but demonstrates a consistent lack of integrity, the church must speak out. We cannot allow the idolatries of nationalism and ideology to prevent us from seeing and witnessing to the truth.*—Mike Brislen, Djibouti*

George W. Bush's relationship with his god is strictly between him and God. But since so many have made his Christianity an issue, I feel compelled to voice my concern about the un-Christlikeness of his presidency. When so many of the president's policies serve huge corporations, I wonder if he believes Jesus' teaching, "You cannot serve both God and money." How Christian is it to engineer a tax cut that so heavily favors the wealthy and gives nothing to the poor?

This administration is also complicit in the oppression and destabilization of many peoples. Whatever one may rationalize about the relevance to government of Jesus' teachings to love enemies, it is a great perversion of Jesus' teaching to maintain that a government should do the opposite. These teachings of Jesus are central teachings, not peripheral ones. The sins of this administration are systemic, affecting many people, and are sowing seeds of hatred and oppression that will long endure.*—Don Friesen, Reedley, Calif.*

Tax relief sales
President Bush signed a tax bill that will give tax money back to millions of Americans. Many middle- and upper-income Americans, including many Mennonites, will soon be receiving hundreds or even thousands of dollars from the government. The money being refunded is unexpected and unplanned for by most of us. Regardless of what we feel about the fairness of this tax bill, it is an ideal opportunity for Mennonites to put our money where our mouth is. We can donate all or a significant portion of the refund to agencies such as Mennonite Central Committee or Mennonite Mission Network, both of which are in need of funds to help continue programs in North America and throughout the world. Many of us participate in relief sales; now we can participate in a "tax relief sale."*—Ken Martens Friesen, Fresno, Calif.*

IN THIS ISSUE

The settings in which Mennonite youth are invited to make a commitment to Jesus Christ are the focus of several articles in this issue. In their annual meeting, youth ministers again reaffirmed that the central purpose of Mennonite youth conventions, such as the one July 3-8 in Atlanta, is to "encourage youth to make or deepen their commitment to Christ" (page 7). Likewise, Keith Zehr, president of Mennonite Camping Association, cites a recent study that reports the effectiveness of camping experiences for "garnering decisions to follow Jesus Christ" (page 16). While seeds of faith in many young people are planted through years of nurture in Mennonite congregations, we are fortunate that our church also has these extraordinary ministries that allow young people to meet Jesus in settings that have integrity within the youth culture.*—Editor*

Missed Pentecost

Did I miss something? Two important events on the church calendar and in the history of the church—Ascension Day and Pentecost—came and went without a mention in the Mennonite press. I appreciate your faithful efforts in addressing the many issues before us and in covering the news of the church. But just as those issues and news were put in the context of our risen Lord at Easter, we would also like to see them in the context of Christ's accomplished mission on earth and the birthday of the church and be reminded again of the importance of Ascension Day and Penetcost for us today.—*Henry P. Yoder, Peoria, Ariz.*

Value singles as they are

In a response to Karl McKinney's April 15 Grace and Truth column, "Babies and Church," Shannon L. M. Unzicker wrote of the blessing provided by singles in church and family (Readers Say, May 20). I appreciated her response. However, she ascribed value to single people in terms of their serving as surrogate parents. Please note that single people (and child-free married people) should be valued as they are—as people—not because they are "useful" to another person or group. All people are equal in the household of faith.—*Laura H. Weaver, Evansville, Ind.*

Movie reviews

As a whole I enjoy *The Mennonite* and find it most helpful in keeping abreast of the larger church. However, one section troubles me: the Mediaculture reviews of films and videos, many of which are rated R. As Christians and as a peace-oriented church, why would we promote or endorse media of this nature? Please consider removing this section from *The Mennonite* or develop a policy where only films or videos appropriate for Christian viewing are reviewed.—*Pearl Lantz, Harrisonburg, Va.*

Editor's note: Associate editor Gordon Houser comments on R-rated movies on page 30.

Arabs are our friends

Here is an editorial suggestion that may enhance the clarity of *The Mennonite* as an instrument of Christ's peace. I enjoyed the journal excerpts of college student Dawn Kraybill in the May 20 issue. However, the title "Are the Arabs Our Enemies?" seems inappropriate.

Why state a question? It would be clearer to say, "The Arabs are my friends." Take note of the words of Kraybill's Palestinian friend, "The U.S. media often portray my people as the villains." As a church of peace, why should our Mennonite media follow the U.S. media in the use of provocative language? Readers were hardly prepared to hear a yes answer to the title's question.—*Richard J. Lichty, Hatfield, Pa.*

Pseudoscience?

What is the point about the healing properties of the waters at the Lourdes shrine in "Meanwhile in France ..." (Takes on Faith, June 3)? It seems to be an example of someone using pseudoscience in the hopes that it will somehow give legitimacy to a religious belief. In other words, scientific-sounding language is used to make an argument sound plausible when the scientific phrases are nonsense.

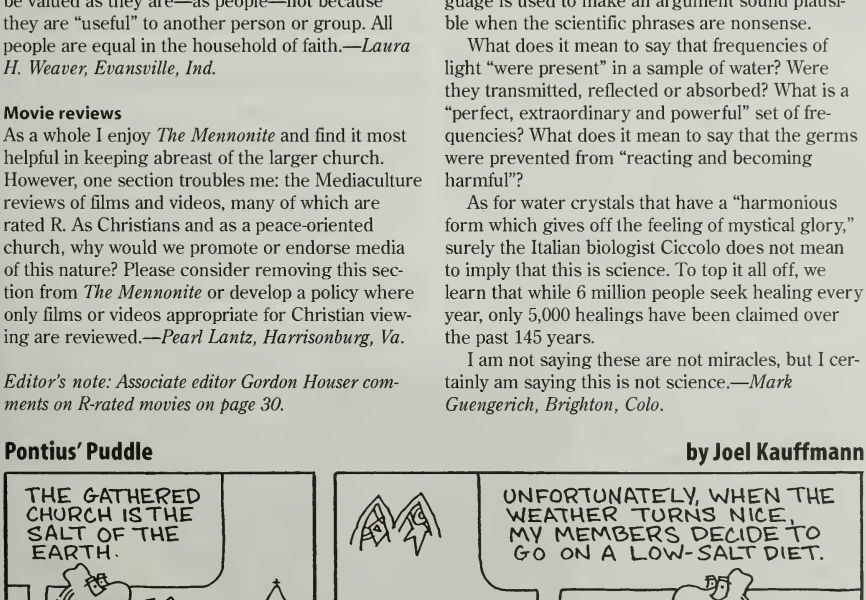
What does it mean to say that frequencies of light "were present" in a sample of water? Were they transmitted, reflected or absorbed? What is a "perfect, extraordinary and powerful" set of frequencies? What does it mean to say that the germs were prevented from "reacting and becoming harmful"?

As for water crystals that have a "harmonious form which gives off the feeling of mystical glory," surely the Italian biologist Ciccolo does not mean to imply that this is science. To top it all off, we learn that while 6 million people seek healing every year, only 5,000 healings have been claimed over the past 145 years.

I am not saying these are not miracles, but I certainly am saying this is not science.—*Mark Guengerich, Brighton, Colo.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. *—Editors*

Pontius' Puddle **by Joel Kauffmann**


THE GATHERED CHURCH IS THE SALT OF THE EARTH.
UNFORTUNATELY, WHEN THE WEATHER TURNS NICE, MY MEMBERS DECIDE TO GO ON A LOW-SALT DIET.

this date in Mennonite history

June 17, 1973— Emma Richards is ordained at Lombard (Ill.) Mennonite Church, the first woman ordained in the Mennonite Church.

MEDA loan repayment to benefit MWC

BULAWAYO, Zimbabwe—Under the terms for repaying a Mennonite Economic Development Associates (MEDA) loan, more Africans will be able to attend this summer's Mennonite World Conference (MWC) assembly in Bulawayo.

In 1995, MEDA helped launch the Phakama Economic Development Company in Bulawayo, supporting the new micro-enterprise program with a loan. Hampered by internal problems, devaluation of the country's currency and political unrest, the loan has remained unpaid.

Now Phakama's new owners have agreed to settle the debt by paying $412,706 Zimbabwean dollars, or $7,250 U.S. dollars, which, rather than going out of the country, will go to MWC for the Bulawayo assembly. Phakama even donated an additional 100,000 Zimbabwean dollars for "this noble cause."

Ed Epp, MEDA's director of operations, says the final payment was well below the face value of the loan. "We felt we could not expect payment in full because that might bankrupt the new institution," he says. "We didn't want to do that, but we did want at least some kind of acknowledgement that they owed us something."

Adds MEDA president Allan Sauder, "I am pleased to see closure on this and pleased that we can make a contribution to MWC."—*MEDA News Service*

CPT worker free after Israeli imprisonment

CHICAGO—After being held without charges for 17 days in a Tel Aviv jail and threatened with deportation, Christian Peacemaker Teams member Greg Rollins was released June 4. Rollins had been arrested by Israeli military authorities in Hebron, West Bank, and is now in Jerusalem awaiting a hearing.

"I was doing nothing wrong," says Rollins, who was arrested May 18. "Like every day for the past two years, I was sitting in the Palestinian-controlled part of Hebron, watching Israeli soldiers 30 meters away as they checked some civilians' identification. After five minutes, the soldiers came over and took my identification papers too, held them for three hours and then arrested me with no charges."

A subsequent order to deport Rollins, who is from Surrey, B.C., was blocked by the Israeli High Court, which has given the military until June 20 to respond to a petition challenging Rollins' arrest. Israel's administrative tribunal for deportations had refused to hear arguments from his lawyer.

Rollins says he was held with five other prisoners in a cell 40 feet square and allowed outside for only 30 minutes per day. "I have a better understanding now of what it is like for Palestinians to be held without charges," he says. "The Israeli army did this to try and scare us and other international peace groups."

Rich Meyer, support coordinator for CPT's Hebron team, says: "Why does the Israeli military want to remove people like Greg from Palestinian population centers? … What does the Israeli military want to do to Palestinians that they don't want a Canadian watching?"—*CPT News Service*

Sales up for Ten Thousand Villages

AKRON, Pa.—In a year when many U.S. retailers posted flat or declining sales, Ten Thousand Villages announced a 16 percent growth in U.S. sales for the fiscal year ending March 31. Sales for the year reached $14.6 million, a $2 million increase from the previous year.

"In a time when the economy and world events seem uncertain, we are thrilled that consumers have embraced our products and mission," says executive director Paul Myers. "Our customers rec-

Healing water

Geri Keller, a Swiss Reformed minister and convener of the "Heal Our Land" conference, pours water over the hands of Lancaster Conference bishop Lloyd Hoover and his wife, Elaine, and Ben Girod, an Amish bishop from Idaho. "Heal Our Land" was held May 1-4 in Winterthur, Switzerland, as a reconciliation between Anabaptists and the Reformed Church that persecuted them in Anabaptism's early years. Among those in attendance were Mennonites from across Europe, from Franklin and Lancaster conferences in the United States and Amish from Idaho and Montana.

Dale D. Gehman

ognize that when they make a purchase at Ten Thousand Villages, they help to change the world for artisans in Africa, Asia and Latin America."

Ten Thousand Villages, a nonprofit retail network affiliated with Mennonite Central Committee, markets handcrafted baskets, jewelry, textiles and home decor made by artisans in 32 countries. New Ten Thousand Villages stores are slated to open this year in Philadelphia; Cleveland; Austin, Texas, and three other unnamed cities.—*MCC News Service*

Two AMBS students win sermon awards

ELKHART, Ind.—Associated Mennonite Biblical Seminary (AMBS) students Tina Schlabach and Myrna Miller were recently awarded first and third place, respectively, in a sermon contest for seminary students.

Schlabach took first in the Calhoun Baker Memorial Peace Sermon Contest with "Living the Exile: Blessed and Sent," based on Jeremiah 29:1-7. She received a prize of $1,000. Schlabach graduated from AMBS, located in Elkhart, in May and will join the pastoral staff of Waterford Mennonite Church in Goshen.

Miller received $300 for her sermon, "Holy Waste," based on Mark 14:1-9. She has completed two years of the master of divinity program at AMBS.

The Jennie Calhoun Baker Memorial Peace Sermon Contest is administered by Bethany Theological Seminary, a Church of the Brethren school in Richmond, Ind. The contest is open to students from Quaker-affiliated Earlham School of Religion in Richmond; Eastern Mennonite Seminary in Harrisonburg, Va., and Mennonite Brethren Biblical Seminary, a Mennonite Brethren school in Fresno, Calif., as well as from AMBS and Bethany.

Philanthropy emphasis paying dividends

LANCASTER, Pa.—In the fall of 2001, economics students at Lancaster Mennonite High School were introduced to their first unit on Christian philanthropy as a way to encourage charitable giving. Since then, the students have indeed been giving.

As part of their courses, the students formed an ad hoc foundation, determining in what to invest and to whom to distribute funds. With an investment of $4,000, the students have donated $1,450 to various organizations and individuals.

Among the recipients have been the Catholic Worker, a local home for adults with mental disabilities, Domestic Violence Services of Lancaster County and the school's environmental science teacher.

Christian philanthropy studies are also incorporated into family studies, history and Bible classes.

MDS photo by Ted Houser

Tree-mendous effort

Mennonite Disaster Service volunteers clear tree debris in Jackson, Tenn. In the wake of a May 4 tornado that destroyed more than 2,000 homes, MDS has opened a volunteer project in the city.

Youth ministers hold annual meeting

GOSHEN, Ind.—Youth ministers from Mennonite Church USA area conferences want to hold denominational youth conventions every two years and with Mennonite Church Canada every four years, according to guidelines affirmed at annual gathering of U.S. and Canadian youth ministers last month.

The meeting, attended by 14 area conference youth ministers and 15 guests from Mennonite Church USA and Mennonite Church Canada agencies and schools, was held on the campuses of Goshen (Ind.) College and Associated Mennonite Biblical Seminary in nearby Elkhart.

The Mennonite Church USA youth ministers also affirmed a denominational proposal that the convention's primary purpose be to encourage youth to make or deepen their commitments to Christ. But the ministers recommended that the secondary purpose, rather than being identity formation, focus more on helping youth see how God is at work through the Mennonite Church and Anabaptist principles. The group felt that if youth learn to appreciate and love the church, their identity would have a firm foundation on the gospel. Focusing too much on identity formation might descend into ethnic trappings.

The meeting was led by Anne Campion from Mennonite Church Canada and Steve Ropp from Mennonite Church USA.—*Mennonite Church Canada News Service*

Th camp

Camps can teach congregations to think outside the box.

by Deb Horst

The family retreat speaker asked us to think back to the first time we had an awareness of God's reality. I recalled when I was 9 years old and sitting in the same camp at the same fire circle. That was the night I said yes to Jesus Christ and experienced a profound awareness of God's love. I then spent 29 years having my faith nurtured by a close connection between church and camp.

My experience likely is similar to thousands of others. Mennonite camps have served many purposes, but two main ones have been discipling and evangelism. Camps have been an important mission field for the church as well as a place for people to have their faith stretched and nurtured.

I read about the focus of Mennonite Church USA to be missional. As a camp director I am eager to see how this transformation will look as each congregation, conference and agency discerns the missional activity of God among, around and through them. Many Mennonite camps are between 40 and 55 years old. These camps can teach congregations about being missional.

mission of ing

Relational missions: In any week of summer camp, campers and staff are placed into intense living situations that can become places of great spiritual teaching. I tell our staff that summer camp is like the New Testament church: Many people from diverse backgrounds and experiences come together to live, eat, sleep, laugh, cry and worship, all for the purpose of proclaiming Jesus Christ as Lord and Savior. These people find love, acceptance and trust in the camp setting. Sometimes staff members are stretched beyond themselves as they give, perhaps to just one camper. Young people come to understand the love of God because of the love staff members have shown them.

This living situation is unlikely for congregations, but it does offer a new perspective for defining mission. It becomes increasingly difficult in our hectic, individualistic culture to take time for relational mission work (sometimes called friendship evangelism). This kind of mission work is costly—in time, energy and finances. Relational mission work takes great commitment. Are we willing to pay this cost in being missional? This is a difficult question, but it should be the first one asked of any group taking a serious look at being missional.

Raising leaders: An integral part of staff training includes how to share Christ with a camper. Staff learn by doing. The missionary experience staff gain during camp is profound; the joyous look on their faces when they say, "I led a camper to Christ last night" is priceless. Young people may arrive at staff training shy and nervous, but within a week or two they become confident as they practice what they have been taught. College students have changed their majors because a camp experience gave them insight into their spiritual gifts and God's direction for their lives.

Churches may ask, "Do we have space to allow people—especially young people—to learn and

Many Mennonite camps are between 40 and 55 years old. These camps can teach congregations about being missional.

Continued on page 10

Camps allow people the freedom to learn leadership skills by actually being leaders within the church family.

Continued from page 9

actually be missionaries, evangelists and pastors?" Programs and studies are wonderful tools of preparation and training, but are there opportunities to be stretched beyond oneself for the purpose of proclaiming Jesus Christ? Camps allow people the freedom to learn leadership skills by actually being leaders within the church family. Here again, this takes a commitment of time, energy and finances, but the benefits far outweigh the costs.

Think outside the box: "Follow the rules, but think outside the box" is a common phrase recreation leaders use when giving groups instructions for finding solutions to an initiative challenge. Here are three ideas for thinking outside the box.

1. Asking the right questions

Camp leaders understand that each generation comes with its own needs and wants. Programming must stay two steps ahead of each generation. Weekly pastors are freed to present their sermons in creative ways, such as preaching from a boat as the campers gather on the lakeshore. Often drama is used to help teach biblical truth. Music has many expressions, from making a joyful noise to contemplative harmony. The emotional, physical and spiritual needs of each age group are kept in mind through planning all aspects of camp.

A week or summer of camp usually hosts a narrow range of ages, while a congregation contains several generations. In order to be missional, we must be sensitive to the emotional, physical and spiritual needs of our mission field. Who are we trying to reach? What are their needs? Why do they need the Good News of Jesus? Where can we go to reach them? When is the best time? How shall we show them Christ's love?

Courtesy of Camp Luz

2. Change

A camp programmer must always have several contingency plans in place. Flexibility is key because change happens weekly, daily and sometimes every five minutes. While we must understand and embrace change, we must also give attention to tradition. Every summer's end finds staff evaluating the program to see if elements are still effective in meeting campers' needs and support the mission of the camp. Sometimes we keep program elements, sometimes we change or remove them entirely and introduce something new. Change keeps the program lively and growing, but it needs to be handled with care.

As a congregational member I wonder if we too often invite new believers into our church families and then try to make them just like us. Perhaps the new believer has needs that will only be met if the congregation changes. Perhaps the new believer has something new to offer that will happen only if the congregation is willing to change.

At the same time, congregations have changers and stayers. Both are vital and need to be heard; both need space and respect. Change is healthy and good, but it must be balanced with tradition. As congregations explore their particular call to missional transformation, they need to look at how God may be calling for change.

3. Fun

Almost all campers' evaluations have a comment like, "Camp is fun." Fun requires the freedom to be vulnerable to others, to relax, to belly laugh, to run in circles for no apparent reason. Somewhere in the maturing process, adults forget how to abandon themselves to fun. We think everything must have a purpose.

Children do not think, "I must climb this tree for cardiovascular exercise." They climb it for the thrill of climbing. On the way up they may see a line of ants or a bird's nest or climb higher than the last time. But the overall experience is just plain fun.

I love to watch the youngest campers (7- to 9-year-olds) worship. They sing with abandon, dancing and jumping, their voices unconcerned about volume, pitch or harmony. They sing because it is fun, and I find their worship pure and holy. Laughter is holy, joy is contagious. What a marvelous gift to offer a lost and hurting world.

Camps have been missional for years and have functioned as places for people to come to meet God, be renewed and be still in God's creation, then return to their daily life with a heightened awareness of God's presence and love.

Mennonite camps should revisit the call to be missional. Congregations, conferences, agencies and camps can learn from each other. Camps offer a unique perspective on mission work as well as a place for people to actually be missionaries. The camp body can and should be partners with the congregational body in all aspects of ministry. May we hold hands and have fun together as we prepare for the future.

Deb Horst is director at Camp Luz, Orrville, Ohio, and a member of Martins Mennonite Church, Orrville.

Cascading down McDonald Creek

by Walt McDonald

Clouds entangle us in snowcapped mountains
bulging above us. Heads back, we revel
and we stare. Clouds rise and clash,

should echo back like boulders.
How can such vapor swirls keep silence?
The Lord's in His holy temple, here,

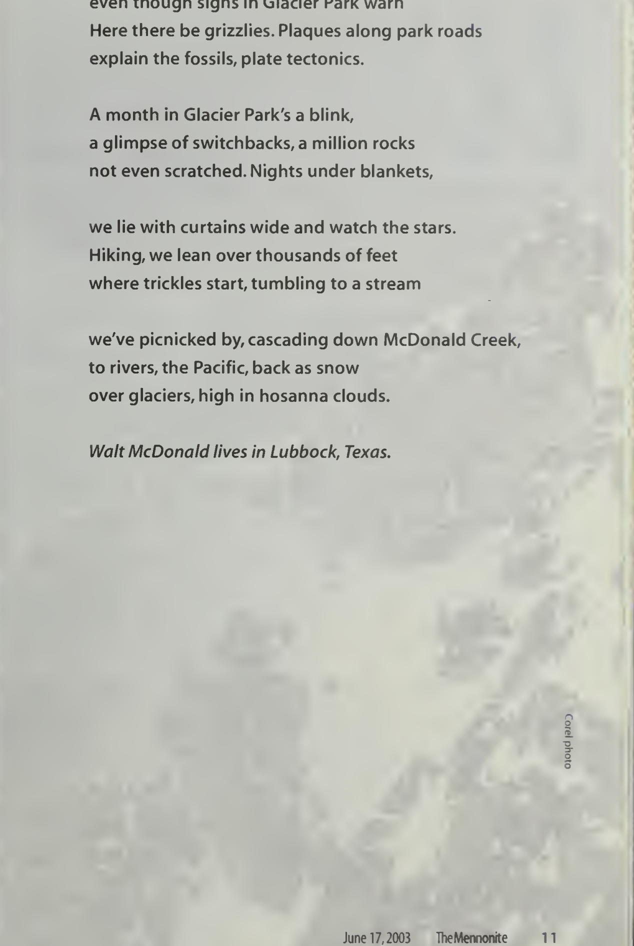
even though signs in Glacier Park warn
Here there be grizzlies. Plaques along park roads
explain the fossils, plate tectonics.

A month in Glacier Park's a blink,
a glimpse of switchbacks, a million rocks
not even scratched. Nights under blankets,

we lie with curtains wide and watch the stars.
Hiking, we lean over thousands of feet
where trickles start, tumbling to a stream

we've picnicked by, cascading down McDonald Creek,
to rivers, the Pacific, back as snow
over glaciers, high in hosanna clouds.

Walt McDonald lives in Lubbock, Texas.



Corel photo

Renew the camping spirit

Where camp workers find spiritual nurture: results from an MCA questionnaire

by Ken Hawkley

Welcome to a typical week at your nearest camp or retreat center. There are staff issues to attend to. The lawn-care equipment needs maintenance, as does the snow-removal equipment. The next weekend is full, and there are details to nail down and meals to plan. Trails and roads need clearing and smoothing. Improvements and renovations are needed for the upcoming summer season. It's time to finalize the summer staff roster and prepare for training and orientation. The board meeting is in two weeks. There are still some major things to pull together for the summer program. The new building project fund-raising letter should go out soon. Try not to collapse after supper because your family hasn't seen you all day. Oh, and remember to take time for spiritual renewal.

Guests come to camps to slow down and enjoy time away from the everyday whirl of activities. They come to nourish the body, mind and spirit. They come for good, clean fun. They come to experience what they may not be able to experience anywhere else. Camping staff provide more than creature comforts. Camping ministry includes making good, healthy meals, maintaining trails and outdoor activity sites and sometimes providing retreat and worship leadership and resources.

We are used to having pictures of missionaries on our bulletin boards. Why not have camp staff pictures displayed?

While helping guests is a vocation and a highlight for camp staff, Mennonite Camping Association (MCA) wondered where directors and other staff get the rest and renewal they need to serve those who come. If the camping experience helps visitors enjoy a more holistic life of Christian faith, do staff have opportunity for nurture of their body, mind and spirit?

MCA asked directors of camps and retreat centers—large and small, east, north, west and south—where they get their spiritual nurture and how staff are nurtured. The responses are indicative of what our camp staff need and desire.

MCA found that camp directors seemed less concerned with their personal faith nurture and more concerned with that of their camp staff. Many of those asked had or desired systems for allowing staff to nurture their own faith through church worship attendance. Sometimes this system involved camp directors taking more responsibility on the weekend in order to assure camp staff could have weekends off on a rotational basis.

Many camps saw one of the chief nurture times as the staff meeting. These meetings usually had a Scripture meditation and prayer element led by various staff members. Intercessory prayer was the most common type of prayer at these gatherings. Scripture and the substance of the meditation was chosen by the staff member in charge. In one instance, there was time set aside each week for an evening Bible study apart from the weekly staff meeting.

Isolation: In the interviews, the issue of isolation took several forms. Originally these interviews were begun by MCA because of the perception that many camps were geographically and relationally isolated from the larger faith community. While this was true, several camps felt they had a close affiliation with surrounding Mennonite congregations and had "a faith home." One type of isolation was more widespread. With one exception, directors felt that congregations of which they were a part did not understand the challenges and issues of camp ministry. This meant that some directors had few options for their own nurture and their need for pastoral care. Several directors sought this nurture and care through peer groups with other camp directors in the region.

This pastoral issue is aggravated because camp staff, including directors, often are not regular attendees due to the nature of their work. In many cases pastoral care of staff was the camp director's lot, whether or not he or she felt gifted in this area. The challenge was greatest for those camps at a distance from most of their constituent congregations. In these cases, congregational involvement ranged from intermittent to nonexistent. Some staff who were closer to Mennonite congregations felt varying amounts of pressure to become more involved in congregational life. Many times congregational commitments were in direct conflict with camp obligations. Some staff even felt that after serving all week and most weekends they simply wanted a place to be fed spiritually on Sunday morning. A few staff seemed to thrive on congregational involvement for spiritual nourishment.

Another isolation issue was the perceived need to be connected in a more meaningful way with the wider MCA network. Camp directors saw stronger connection as favorable, especially where spiritual matters were concerned. MCA hosts biennial retreats, and there are annual retreats for camps in the various regions across the United States and Canada. These are times for staff to get together and talk shop. They make connections and seek new ideas. These gatherings serve as a time of renewal and inspiration.

Retreat centers tend to have more extensive programs, a greater variety of facilities, more staff and a bigger budget than camps.

So what can be done? Often your congregation is far from the camp you regularly attend for your annual church retreat. You connect with the camp somewhat during the summer as children and youth from your congregation attend. However, other than those times, there is little contact or thought about how we can each help strengthen and nurture the lives of camp staff. The best response is simply to talk to your closest camp director and ask her or him how your congregation can be a partner with camp staff. Here are some additional suggestions.

Prayer: We are used to having pictures of missionaries on our bulletin boards. Why not have camp staff pictures displayed? Invite congregational members to pray for the staff by name. Perhaps some will want to "adopt" a staff member and contact them periodically and pray for them regularly.

Host a retreat: If your congregation is close enough to the camp, explore the possibility of having the staff to your site for a day retreat. Because of camp dynamics, this would likely work best dur-

Continued on page 14

Continued from page 13

ing the week. Provide meals and work with the director on activities for the day. If this is to be a spiritual retreat, are there people in your congregation who could provide guidance and input? Are there fun things to do that camp staff would enjoy together? Never underestimate the value of bringing staff together in a different location for a common purpose. It does wonders to renew the spirit.

Volunteer: Many camps and retreat centers host work days. Where possible, take advantage of these opportunities. Perhaps there are alternative times that members of your congregation can assist camp staff with maintenance. Check the possibility of relieving some camp staff so that they may take a weekend break. Ask about being a camp board member and look for suitable candidates from your congregation. If you are a camp board member, ask about the spiritual health of the staff. Brainstorm creative ways to support staff and help provide opportunities for spiritual renewal. Make the spiritual welfare of staff a board issue.

The vision statement of Mennonite Camping Association

Seeking God's face in creation,
receiving God's love in Christ,
radiating God's Spirit in the world.

Pastor them: One camp felt blessed to have an elderly couple serve in part as pastors to the staff. Are there ways the pastor(s) and others from your congregation can provide some pastoral care? Perhaps a number of congregations could provide pastoral presence and resources on a rotating basis. Also take every opportunity to understand the unique issues, needs and opportunities that camping ministry encompasses. Pass on this understanding to others in the congregation. Understanding more about the vocation of camp staff will help everyone minister better.

Inclusion: In every way possible, include staff in the life of the congregation. When staff come, welcome them and invite them into homes for a noon meal. Keep lines and connections open. Be understanding of their limited ability to take part in other arenas of congregational life. Use your imagination to discover and implement ways of keeping staff informed even when they are not present in your congregation. Belonging to a faith community is important for everyone.

Our camps and retreat centers are a key part of the whole ministry of the church. There are new commitments to Christ, new insights into God's creation, rest and renewal, fun, food, worship and so much more that happens in a camp setting. As part of the body, camps and retreat centers are healthiest when the connections with congregations are strong. Together we can build each other up and reach out to those in need. Together we can renew the camping spirit.

Ken Hawkley is assistant director of discipling ministry for the Office of Congregational Life of the Executive Board of Mennonite Church USA. For more information on Mennonite Camping Association and its camps, visit www.mennonitecamping.org or contact Evon Castro at 574-523-3043.

Camps and retreat centers that are U.S. members of Mennonite Camping Association

Camp Keola
Fresno, Calif.

Rocky Mountain Mennonite Camp
Divide, Colo.

Lakewood Retreat Center
Brooksville, Fla.

Menno Haven Camp and Retreat Center
Tiskilwa, Ill.

Bible Memory Ministries
Goshen, Ind.

Merry Lea Environmental Learning Center
Goshen, Ind.

Crooked Creek Christian Camp
Washington, Iowa

Camp Mennoscah
Murdock, Kan.

Bethel Mennonite Camp
Clayhole, Ky.

Amigo Centre
Sturgis, Mich.

Camp Friedenswald
Cassopolis, Mich.

Little Eden Camp
Onekama, Mich.

Wilderness Wind Camp
Ely, Minn.

Pine Lake Fellowship Camp
Meridian, Miss.

Beaver Camp
Lowville, N.Y.

Camp Deerpark, Inc.
Westbrookville, N.Y.

Camp Luz
Orrville, Ohio

Camp Buckeye Retreat Center
Beach City, Ohio

Drift Creek Camp
Lincoln City, Ore.

Black Rock Retreat
Quarryville, Pa.

Camp Andress
Holtwood, Pa.

Camp Hebron, Inc.
Halifax, Pa.

Camp Men-O-Lan
Quakertown, Pa.

Cove Valley Christian Youth Camp
Mercersburg, Pa.

Laurelville Mennonite Church Center
Mount Pleasant, Pa.

Spruce Lake Retreat
Canadensis, Pa.

Woodcrest Retreat
Ephrata, Pa.

Swan Lake Christian Camp
Viborg, S.D.

Bethany Birches Camp
Plymouth, Vt.

Highland Retreat
Bergton, Va.

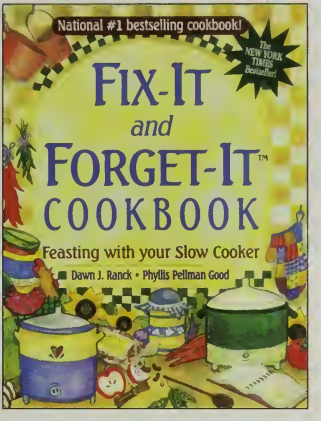
Williamsburg Christian Retreat Center
Toano, Va.

Camp Camrec
Leavenworth, Wash.

—*from* Mennonite Church USA 2003 Directory

The #1 bestselling trade paperback in the U.S. — for the Year 2002! Also #15!

#1


National #1 bestselling cookbook!
The NEW YORK TIMES Bestseller!
FIX-IT and FORGET-IT™ COOKBOOK
Feasting with your Slow Cooker
Dawn J. Ranck • Phyllis Pellman Good

Fix-It and Forget-It Cookbook:
Feasting with your Slow Cooker

More than 2,500,000 copies already sold!

#15

By the NEW YORK TIMES Bestselling authors!
FIX-IT and FORGET-IT™ RECIPES for ENTERTAINING
Slow Cooker Favorites for All the Year Round
Phyllis Pellman Good & Dawn J. Ranck

Fix-It and Forget-It
Recipes for Entertaining

More than 800,000 copies already sold!

1. *Fix-It and Forget-It Cookbook* (1,806,379); 2. *The Two Towers* (966,869); 3. *The Lord of the Rings* (871,276); 4. *The Return of the King* (799,123); 5. *The Fellowship of the Ring* (785,385); 6. *What to Expect When You're Expecting, 3rd ed.* (769,416); 7. *Sula* (720,000); 8. *Empire Falls* (677,063); 9. *Fast Food Nation* (676,464); 10. *The Last Time They Met* (652,315); 11. *The Hobbit* (650,885); 12. *A Common Life* (650,000); 13. *Suzanne's Diary for Nicholas* (644,069); 14. *Chicken Soup for the Mother's Soul II* (631,000); 15. *Fix-It and Forget-It Recipes for Entertaining* (625,229); 16. *Desecration: Antichrist Takes the Throne* (604,240); 17. *White Oleander* (592,895); 18. *Dangerous* (580,000); 19. *The Power of a Praying Wife* (565,818);
20. *A Beautiful Mind* (554,600); 21. *Good in Bed* (509,703); 22. *John Adams* (509,200); 23. *The Four Agreements* (506,867); 24. *Cordina's Royal Family* (495,000); 25. *Seabiscuit* (491,672). *Copies sold in 2002 in parentheses. Source: Publishers Weekly. 3/24/03 issue.*

Good Books®

At local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and AmEx accepted. Shipping/Handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com

Hand in hand

What camps and the church can learn from each other

by Keith Zehr

As former director of a Mennonite-owned camp and now a pastor in a Mennonite church, I often reflect on the relationship between our Mennonite Camping Association camps and our denomination. As we seek a common missional vision, we can learn from each other. As current MCA president, I offer the following points to ponder from both camp and church perspectives.

What can be learned from our Mennonite camps?

Decisions for Christ are often made at camp. A survey given to incoming freshmen at Christian college campuses several years ago affirmed that the camping experience was far more effective than youth programs, Sunday school or church programs in garnering decisions to follow the way of Jesus. What a blessed excitement it is to see someone emerging from the waters at one of our camps to begin a new life in Christ!

Care and appreciation for God's miraculous gift of nature: While the larger Mennonite Church may find it challenging to find a common vision for how to care for our environment, our camps have been consistent in their call to see the power of God in nature and be proper stewards.

Camps remind us of the importance of our physical bodies. In this age of expanding waistlines and other problems associated with a sedentary lifestyle, camp is a good place to focus on our physical health and the importance of exercise. As grateful recipients of God's gift of life, we are called to care for ourselves as complete human beings, recognizing the importance of our bodies along with our mental and spiritual health.

Binational cooperation: MCA is a binational entity governed by board members from Canada and the United States. Our MCA gatherings have a spirit of cooperation and appreciation. In these days of uncertainty and the perceived desire for U.S. domination in the world, I am grateful for what I have learned from my Canadian brothers and sisters in the camping ministry.

Camps remind us that being a Christian can be fun. Being in close proximity with friends in an outdoor setting is often a catalyst for hilarity and joy, and it was at camp where we found an extra zest for life. Loud singing around the campfire, the noise of exuberant children and youth and the laughter at a family reunion bring alive the joy that is in Christ.

Learning is a two-way process. What can our camps learn from the church?

The church is God's first choice to spread the gospel. A favorite passage of mine is Ephesians 1:3-14 (one long sentence in Greek), which says God chose us even before creation to show God's grace to the world. The writer is referring to the eternal calling of the church. Our camps are merely an extension of that calling. The church remains the primary ministry.

If not for the church, there would be no camps. It was our beloved church members and leaders who formed a vision for some of our first camps. We do well to remember their example as we ponder the relationship between camps and the church.

Proper doctrine is important. Unfortunately, doctrine sometimes takes a back seat at camp. The church has been given the charge and authority to establish doctrine and supervise entities, including camps. Camp personnel should be aware of what is being said and taught around the fire and in the cabins at night and what guest speakers and groups are bringing.

Church attendance is vital. A common concern at our MCA board meetings is the spiritual condition and nurture of our camp personnel. We have found that long periods of church inactivity and absence has a detrimental effect. Keeping the connection with a church is a vital part of spiritual growth and nurture.

Camps don't know everything. The effectiveness and exhilaration of camping ministry can lead to the false assumption that the church is outdated and ineffective. There is vibrancy and meaning in the church, and renewal can and does happen there. Most importantly, it is the church that will care and nurture our campers and families when they return home.

Churches and camps have a common calling to present Christ to the world and live as a unified body. We have enjoyed great cooperation and effectiveness in the past, and we hope this continues.

While there is always room for improvement, we rejoice in the common ministry of MCA and the Mennonite Church and trust the best is yet to come.

Keith Zehr is president of Mennonite Camping Association and pastor of Clarence Center-Akron (N.Y.) Mennonite Church.

10 reasons not to send your children to camp

1. You won't be able to afford the postage for all the letters they want to write to new friends.
2. You would rather spend twice as much to send them to sports camp.
3. Their constant singing of camp songs will drive you crazy.
4. They will insist on getting to church on time this Sunday.
5. They may end up knowing more Scripture verses than you.
6. They may want to read the Bible when you want to watch TV.
7. They'll never take off their camp T-shirt the rest of the summer.
8. They may sing a bit too loudly during worship on Sunday morning.
9. They'll start grading your house clean-up and post the scores on the kitchen wall just before lunch.
10. They'll keep asking how many days until camp next year.—*Keith Zehr*

Called to a 'culture of call'

Ervin Stutzman is the moderator of Mennonite Church USA.

In the last several years there has been much conversation about the growing need for pastoral leaders in the Mennonite Church. Now we're searching for solutions. In this regard, perhaps you've heard references to a "culture of call." Mennonites did not coin the phrase. We added it to our vocabulary after Eastern Mennonite Seminary, Harrisonburg, Va., borrowed it from the United Methodists in Virginia.

Mennonites inherited a culture of call from our Anabaptist forebears. Since their early days in Europe, nearly all Anabaptist groups have used one of two methods to identify pastoral leaders within the congregation: by direct vote of the church members or through nominations from church members followed by some process of discernment, such as the lot. When voting, congregations sometimes sought nominations from the congregation, then chose among them by majority vote. In some places, the congregation voted for nominees selected by the leaders.

In the late 19th and early 20th centuries, many Mennonite congregations moved away from this congregational culture of call. It was replaced by a more individualized approach. Potential pastors were encouraged to obtain an education, then seek pastoral placement. This system worked well for a time in some places, but it has proven insufficient for our current needs. We need three components to restore and improve the earlier culture of call in our congregations.

First, this culture should be based on biblical principles for ministry and leadership in the church. Some of these principles are outlined in Article 15 of the Confession of Faith in a Mennonite Perspective. They are developed in more detail in A Mennonite Polity for Ministerial Leadership. Congregations would do well to study these documents.

Second, this culture will honor pastoral leaders. I fear that a declining respect for the pastoral office sometimes puts a damper on the enthusiasm of prospective pastors. It affects their parents, too. Many parents today are reluctant to recommend pastoral ministry to their children. Is this true in your congregation?

Third, a genuine culture of call will express itself in specific practices that nurture the development of pastoral leaders in the heart of the congregation. While practices will vary from church to church, they likely will have some things in common.

I suggest the following practices:

- Congregations should encourage and enable members to explore the meaning of Christ's call for their lives, whether for pastoral office or for other concrete expressions of ministry.
- Members should be taught to respond to God's gracious initiative in their lives, viewed not simply as duty but as a call to partnership with God.
- Congregations should help their members cultivate the art of spiritual direction and discernment, helping them listen for the call of God in their lives, whether for daily direction or for lifelong vocational pursuits.
- Congregations should provide occasions in which members may either volunteer or nominate others to be considered for pastoral ministry, not necessarily linked to a particular need in that congregation.
- Women should be considered on par with men for congregational nomination and discernment.
- Nominees should be given appropriate opportunity to serve in various church roles, including supervised internships, in order to test their gifts and skills as part of the process of discernment.
- The discernment process should allow for a variety of methods to select or confirm individuals for specific ministry assignment, such as a process of consensus in a small group, a clearness committee in the Quaker tradition or by a vote of affirmation after a period of testing.
- The congregation should be alert to people of all ages who have ministry potential and tap them on the shoulder.
- The congregation should assist selected individuals to receive training for their ministry tasks.

I look forward to seeing many congregations develop a culture of call in their midst. I am confident that if we follow the Spirit's prompting we'll find all of the pastoral leaders we need to fill our pulpits and more. TM

The congregation should be alert to people of all ages who have ministry potential and tap them on the shoulder.

IN THE NEXT ISSUE

- **Passion burns in South Africa**—Charles T. Jones
- **Who are we?**—Susan Biesecker-Mast

Former President Jimmy Carter to open Atlanta 2003 as first worship speaker

Rick Diamond

Former U.S. President and Nobel Peace Prize recipient Jimmy Carter will be the speaker at the opening worship for Mennonite Church USA convention in Atlanta July 3-8.

The first assembly of Mennonite Church USA will also be the first denominational convention to be addressed by a former U.S. President and Nobel Peace Prize laureate. Georgian Jimmy Carter, who has become known for his humanitarian work since leaving the White House in 1981, will be the speaker for the Atlanta 2003 opening worship on the evening of July 3.

Convention organizers had extended the invitation to Carter earlier this year, and his acceptance was confirmed June 11.

Jorge Vallejos, director of the Mennonite Church USA Office of Convention Planning, says Carter's address will be timely since Anabaptists, because of their peace theology, can feel alone during times such as the recent war in Iraq. "To know that a former President … shares so many of our beliefs and values is refreshing and reaffirming," Vallejos says.

After serving as Georgia's governor, Carter was the 39th U.S. President, holding office from 1977 to 1981. But it has been his work since then that has made him perhaps this country's most distinguished ex-President. He has long been associated with Habitat for Humanity and has been an international observer of elections and conditions across Africa and Latin America. The Atlanta-based Carter Center is involved in health, peace, human rights and development initiatives in some 70 countries. Carter's efforts earned him the 2002 Nobel Peace Prize.

"He's been consistently working for peace, and he has managed to stay relevant, not only in U.S. politics but in the world, and carries a message that is relevant to both youth and adults," Vallejos says.

As a result, many Mennonites admire and respect the former President and his wife. But the feelings go both ways, particularly as the Carters, who are Baptist, have come to work alongside Mennonites in Habitat for Humanity projects.

"[It's] their sense of natural partnership, of teamwork, of consideration for those working around them, their knowledge of the techniques of manual labor, their willingness to go the extra mile," Carter told the Canadian newspaper *Mennonite Reporter* in 1993. In another interview with the newspaper, Rosalynn, his wife, said that if they had to join another denomination, they would become Mennonite.

Vallejos credits former Habitat for Humanity board member LeRoy Troyer for bringing Carter to Atlanta 2003. Troyer is an architect and member of Kern Road Mennonite Church in South Bend, Ind.

"Along with Troyer's friendship, we also felt there was a real possibility of Carter coming to speak because, logistically, Atlanta is where the Carter Center is located and it's also close to his home community of Plains," Vallejos says.

But such a speaker—"The first time we are getting someone known inside and outside religious circles," Vallejos says—may very well present new hurdles for convention planners. Those details are still being determined, but Vallejos says a "worst-case scenario" would be if the Secret Service staff who accompany Carter require everyone attending the worship session to enter through metal detectors.

"It will mean more lines, it will mean delays, it will mean people getting frustrated," Vallejos says. "And it will mean more expense."

But he adds that he doesn't expect measures to be that extreme. "It's something we knew going in," he says. "It's worth the additional challenges."

The Carters are members of Maranatha Baptist Church in Plains, where the former President teaches Sunday school, drawing thousands of people a year. He made news in 2000, when he announced he was joining other Baptists leaving the Southern Baptist Convention because of the denomination's growing conservatism.

"Come to the Table" will be the theme of the Atlanta 2003 opening worship service, with Isaiah 55:1-2 and Luke 13:29 as biblical texts. The service will be for all convention-goers, from children through adult. Worship leaders will be Leonard Dow of Philadelphia, Charolette Kouttjie of Los Angeles and Charlene Schrag of Estacada, Ore.—*Rich Preheim with Laurie L. Oswald of Mennonite Church USA News Service*

To know that a former President … shares so many of our beliefs and values is refreshing and reaffirming.—Jorge Vallejos

Quilt sale pads school coffers

Paul Schultz knew something special was happening on May 3. An auctioneer, he was selling a quilt at the annual benefit auction for Western Mennonite School in Salem, Ore. And the numbers just kept increasing.

"When the bidding finally stopped at $21,500, I felt quite emotional," says Schultz, who is also the school's admissions director.

But it didn't stop there. The quilt, made by Albany (Ore.) Mennonite Church, was donated back and sold for an additional $1,300.

Behind the bidding was the family of Wilbur and Rachel Holderread, longtime Western supporters. They bid up the price of the quilt as a way to honor their late parents.

The auction brought a record $117,000 for the school.

Mennonite Central Committee workers pack Iraqi relief kits at the MCC East Coast Material Resources Center in Ephrata, Pa. MCC constituents have already donated more than 40,000 relief kits for Iraq. Now MCC has started a broader $630,000 project to respond to needs in Iraq following the U.S.-led attack on the country. MCC anticipates needing more funding for future efforts.

MCC photo by Benjamin Krause

MCC starting $630,000 response in Iraq

Multiyear plan begins with food, water, counseling and ordnance clearance.

In the first phase of what will be a response projected to last several years, Mennnonite Central Committee (MCC) is planning to spend more than $630,000 U.S. in emergency relief aid, trauma counseling, peace building and clearance of unexploded ordnance in war-torn Iraq.

An MCC assessment team visited Iraq in late May and determined that the most immediate needs included the distribution of food, water and MCC relief kits. MCC also plans to place a second short-term worker in Iraq to assist aid administration.

Baghdad-based Edward Miller, currently the only MCC worker in Iraq, says the country's overall situation is improving slowly each day. But with no government in place, limited availability of electricity and water, ongoing looting and breakdown of law and order, many Iraqis are fearing circumstances will worsen before they get better.

MCC and its partners in Iraq—CARE, the Middle East Council of Churches (MECC) and the Islamic Relief Agency—continue to distribute blankets, quilts, canned meat and relief kits that were pre-positioned before the war. MCC will continue to work with those agencies, plus Premiere Urgence, Architects for People in Need and DanChurchAid.

The new expenditure of MCC funds will go into effect immediately with some of the money earmarked for food distribution to Baghdad hospitals within days. Water will be distributed to Hai Tareq Community, an impoverished area in Baghdad that was neglected under Saddam Hussein's regime but whose situation has worsened since U.S. and United Kingdom forces occupied Iraq.

Relief efforts will also include food-packet distributions to 20,000 families in Mosul, Kirkuk, and Baghdad through MECC. Bed packages, which include mattresses, sheets and pillowcases, will be made available through local purchase to a specialty hospital on the edge of Baghdad.

At Baghdad's Al Rashad psychiatric hospital, MCC plans to re-equip the sewing workshop with machines and fabric and purchase patient clothing and other hospital supplies. MCC has been providing protein foods to the hospital for several years. Post-war looters nearly destroyed the facility—which at one time housed 1,200 patients—by toppling files, smashing windows and stealing food and equipment.

In addition, MCC has proposed support for an Iraqi and North American stress and trauma awareness exchange and assistance with Arabic language trauma counseling. MCC will also support a Middle East conflict resolution and peace building specialist visiting Iraq.

MCC will also support DanChurchAid's ongoing program of removing unexploded ordnance. In late May, the U.S. occupation forces said there were more than 1,440 sites of unexploded ordnance in and around Baghdad. The number across the country is still unknown.—*MCC News Service*

Women gather to share under 'Red Tent'

Women Doing Theology biennial conference draws about 200 participants.

Against the backdrop of a popular novel, the biennial Women Doing Theology conference challenged participants to view themselves as central characters in their own stories rather than as marginal figures fulfilling back-up roles.

Some 200 participants from across the United States and Canada gathered May 16-18 on the Eastern Mennonite University campus in Harrisonburg, Va., for the conference, which was coordinated by Mennonite Central Committee (MCC) U.S. Women's Concerns.

"The call to be and do came to me strongly," said Viola Stahl of Harrisonburg, Va. "I am not sure what God will lead me to do with it yet, but there must be something up ahead."

The conference theme, "Gifts of the Red Tent: Women Creating," was inspired by *The Red Tent,* a fictionalized retelling of the biblical story of Dinah as she and her relatives rejuvenate themselves and create a community in a red tent reserved for women.

"The red tent is a metaphor for the intergenerational activity of women," said Mary Lou Weaver Houser of Lancaster, Pa., a member of the conference planning committee.

Brenda Hostetler Kauffman of Goshen, Ind., said it was "refreshing" to be "surrounded by older women … [who] openly shared from their experiences in a way that was gentle and encouraging."

Malinda Berry, a doctoral student at Union Theological Seminary in New York, opened the conference with a presentation on the "Theology of Wonder," which, she explained, "involves approaching our faith and beliefs in ways that allow us to be stirred by … astonishing and wondrous claims."

Reta Halteman Finger, New Testament professor at Messiah College, Grantham, Pa., presented "Theology of Welcome," noting how the early church built community through a shared daily meal organized by women. She urged audience members to stretch their definition of hospitality.

The third and final presentation was from Iris de Leon-Hartshorn, director of MCC U.S. Peace and Justice Ministries in Akron, Pa. She discussed a "Theology of Wandering," using the example of Sarai's slave Hagar and drawing on her own indigenous heritage. "Wanderings are spiritual," she said. "Finding the places of rest, places to meet others along the way and having faith to see the possibilities are all part of the journey."

Rather than using a traditional academic model where one respondent prepares feedback for each presentation, the conference planning committee opted for a dialogical response. After each presentation, four women discussed their insights on the respective topic.

MCC photo by Kevin Docherty

Miriam Brown of Winnipeg knots a comforter at "Gifts of the Red Tent: Women Creating," the biennial Women Doing Theology conference held May 16-18 in Harrisonburg, Va. During their free time, conference participants completed five comforters, which will be shipped overseas. Brown was part of a contingent of students from Canadian Mennonite University in Winnipeg which drove for three days each way to attend the conference.

An artistic respondent also performed a piece on each presenter's theme. Among them was Ingrid De Sanctis of Elgin, Ill., who performed a drama titled "First Five," during which she imagined hosting the five people in the world with whom she least wished to share a meal. A recurring line in the drama—"Is there room at the table for me?"—was timely for conference planners, who had sought to increase the number of presentations by people of color.

The conference also included workshop sessions on topics such as the spirituality of birthing and midwifery, caregiving, dance, creating sacred spaces, drumming, dollmaking and papermaking.

Other conference events included a celebration of the 30th anniversary of MCC U.S. Women's Concerns and an open-microphone coffeehouse during which participants were invited to share their talents. Frames were set up for conference participants to knot comforters to be sent overseas.

The next Women Doing Theology conference is scheduled to take place in Canada in two years.
—Kristine Sensenig for MCC News Service

Worship, death church's focus

People die and congregations hold memorial services. Because of the inevitability of the former, First Mennonite Church in Bluffton, Ohio, wants to help the latter.

The congregation has received a $12,330 grant from the Calvin Institute of Christian Worship in Grand Rapids, Mich., for "Worship and Rituals in Times of Death: Expressions of Healing Within Faith Communities." Project components will include interviewing area congregations, developing worship resources and hosting a workshop next spring.

The institute this year awarded more than $700,000 to 54 congregations and organizations in 18 U.S. and Canadian denominations.

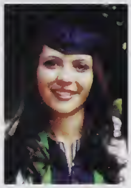
From donated clothing to cap and gown

MCC relief has led two generations of Palestinian family to Bethel College.

On May 25, Aziza Hasan became a member of the second generation of her family to graduate from Bethel College. That's not so unusual. But how the first generation got to the North Newton, Kan., school is.

In 1948, the Hasan family was among hundreds of thousands of Palestinians driven from their homes when the state of Israel was created. By 1957, the family lived in a refugee camp near Ramallah.

One day Shawkat, the oldest Hasan son, reached into the pocket of a shirt that had come in a bundle of clothing provided by Mennonite Central Committee. In the pocket he found a piece of paper with the name and address of Isaac Braun of British Columbia. Shawkat and Braun began corresponding.



Aziza Hasan

In the meantime, Aaron and Betty Epp were living in Reedley, Calif., where Aaron was pastor of First Mennonite Church. They had decided to go to the 1957 Mennonite World Conference assembly in Karlsruhe, Germany. Since they were going all that way, to make the trip really worthwhile, they decided to travel to Italy, Greece and the Middle East. On the ship crossing the Atlantic, the Epps met Braun and struck up a friendship.

The Epps and Braun parted ways for a while but reunited in Jerusalem. There the Epps also met Shawkat, who had come to the hotel to meet Braun for the first time. Hasan invited Braun to visit his family in the refugee camp and to bring anyone he wanted with him. Braun asked the Epps.

"I think the Hasans must have borrowed from everyone they knew in the refugee camp to serve us a wonderful meal," Betty Epp recalls.

Aaron, who died in 1992, returned to visit the Hasan family one more time before the couple left Jerusalem.

Shawkat was determined to go to college in the United States. In the mid-1960s, he got a job teaching in Kuwait and earned enough money to emigrate. He was planning to attend a university in Chicago, but first he came to visit the Epps, who by that time had left Reedley and were pastoring at Alexanderwohl Mennonite Church in Goessel, Kan.

As a result of his visit, Shawkat decided to go to school in Kansas instead of Chicago. He went to Hesston (Kan.) College in nearby Hesston before matriculating to Bethel—the Epps' alma mater—from where he graduated in 1972 before going to graduate school.

Shawkat went on to make documentary films and to work for the United Nations in Vienna, Austria, for many years. He and his family eventually settled in British Columbia, near their old friend Isaac Braun, and today live in Vancouver.

All along, Shawkat worked to bring other members of his family to the United States. His brother Shafiq, who has been in Kansas for more than 20 years, was the next. Then came their sister Basma, still only a high school student when she left Jordan, where the family had settled permanently. The last sibling to attend Bethel was Farouq.

Shafiq graduated from Bethel in 1975 with a degree in chemistry and lives in Halstead, Kan., where he worked for the local clinic and hospital for 21 years. His brother Farouq returned to Jordan with his wife, Christine, after he graduated from Bethel. When Farouq died unexpectedly in 1995, Shafiq brought Christine, who is originally from Denver, and her two daughters, Aziza and Anam (Annie), and two sons to Halstead.

Last month, Aziza completed a degree in history and social science and earned academic honors at Bethel, and Annie finished her first year at Bethel.

Coincidentally, also graduating from Bethel this spring was Aaron and Betty Epp's granddaughter, Tina Schmidt of Goessel.—*Melanie Zuercher*

MCC Gaza Strip work in peril

Mennonite Central Committee's (MCC) work in the Gaza Strip is in jeopardy as a result of the Israeli military's closure of the region.

Since May 10, hundreds of international workers with 41 non-governmental organizations, including MCC, have been denied entry to the Gaza Strip, preventing them from carrying out humanitarian and development programs.

The Association of International Development Agencies, of which MCC is a member, has called on the Israeli government to immediately lift the restrictions.

MCC's Gaza work includes support for summer camps and children's clubs at several refugee camps.—*MCC News Service*

Field Marketing Manager

Here's an opportunity to integrate your faith and work.

Mennonite Mutual Aid (MMA) is seeking a full-time manager to lead marketing support efforts for its national network of sales professionals. Responsibilities include developing and managing specific programs like co-op advertising, signage, and local promotion; training sales representatives in appropriate marketing and advertising techniques; providing day-to-day marketing consulting to sales representatives; coordinating activities closely with other marketing functions of MMA; and serving as a resident expert on field marketing issues to the home office staff.

Qualified candidates must demonstrate experience in sales and marketing, preferably in a support and/or training role working with an independent sales force. Successful candidates will be positive, self-motivated, and well organized, and will possess excellent written and oral communication skills. Some travel is required.

MMA is a stewardship solutions company affiliated with the Mennonite churches, providing insurance and financial services to our members and clients. We offer a competitive salary, excellent benefits, and a non-smoking work environment. EOE.

Send cover letter and resume to:
MMA
P.O. Box 483
Goshen, IN 46527
Fax: (574) 537-6635
hr@mma-online.org

MMA

EMU business club honored for work

The Eastern Mennonite University chapter of Students in Free Enterprise business organization has received a regional award for its activities during the past year. EMU-SIFE was recently presented with the 2003 USA Championship trophy in a competition with other chapters from a six-state area.

The group was cited for its work on projects including starting Common Grounds, a coffeehouse on the school's Harrisonburg, Va., campus; promoting a Credit Card-Awareness Week; developing a financial-planning seminar for minority groups; and helping a local middle-school group develop a marketing plan for a fund-raising project.

In addition, EMU-SIFE also worked with the Nigeria-based Dajo Pottery Project, exploring possible local sales outlets. Dajo Pottery, located in Makurdi, Nigeria, employs 18 artisans.

EMU-SIFE is in its second year of existence. Last year the chapter was named regional rookie of the year and regional champion.

"Receiving this kind of recognition helps make our efforts worthwhile," says chapter secretary Michelle Musselman from Mechanicsburg, Pa.
—Jim Bishop

George Metz

Cooking up cross-cultural experience
Bluffton (Ohio) students Kelli Kessen (left) and Erin Cooper help prepare a meal in a soup kitchen during their May cross-cultural assignment in Chicago. Twenty-five students went to Chicago, one of seven U.S. and international locations visited by Bluffton students to fulfill the school's requirement for cross-cultural experience. Groups also went to Trinidad and Tobago, Montreal, Vietnam, New Orleans, Kentucky and West Virginia.

New from Herald Press

Homosexuality
Biblical Interpretation and Moral Discernment
"The book gives a readable, biblically based explanation in support of our church's position on homosexuality. I found it easy to understand, scholarly, and credible in its impact."
—Miriam Martin, Atlantic Coast Mennonite Conference
"Willard Swartley charts a path through competing voices and interpretations in a debate that too often polarizes into two camps."*—Lois Barrett, Associated Mennonite Biblical Seminary–Great Plains Extension*
Paper, 216 pages, $14.99; in Canada $23.49

The Dogmatic Imagination: The Dynamics of Christian Belief
In short, accessible essays, James A. Reimer approaches the dogmas of the Christian faith with humor, insight, and imagination. Here basics such as heaven, hell, prayer, and judgment are explained with historical insight and contemporary application. Reimer refuses to consider these topics either too controversial or too boring. Rather, he imagines exciting encounters with the mysteries of faith that can only come from a dogmatic imagination.
Paper, 112 pages, $9.99; in Canada $15.79

Herald Press

1 800 245-7894 • www.heraldpress.com

CALENDAR

Millersburg Mennonite Church, Millersburg, Ohio, 50th Anniversary, Aug. 2-3. Guest speaker John Roth. For information contact the church at 330-674-7700 or email mbgmennoch@juno.com.

Fourth continent-wide gathering of the descendants of Jacob Hochstetler, Iowa Mennonite School, Kalona, Iowa, July 11-12. Contact Jacob Hochstetler Family Association, 1102 S. 13th St., Goshen, IN, 46526; 574- 533-7819. dhoch@maplenet.net.

Souderton (Pa.) Mennonite Homes, grand opening of new community space and personal care rooms, July 27. Dedication service at 2:00 p.m.; tours from 2:30-5:00 pm. For more information, call 215-723-9881.

WORKERS

Colliver, Kathy, was ordained June 1 as pastor at First Mennonite Church, Ft. Wayne, Ind.

Doering/Ernest, Sharon and John, Cincinnati, Ohio, began a three-year MCC assignment in Mozambique as coordinators of artisan training.

Giesbrecht, Ben and Margie, Nuevo Ideal, Durango, Mexico, began a three-year MCC assignment in Nuevo Ideal as program coordinators.

Hartzler, Robert L., completed a 16-month interim pastorate June 1 at Wellman (Iowa) Mennonite Church. Began as interim pastor June 16 at Sugar Creek Mennonite Church, Wayland, Iowa.

Chuck Hostetter began as interim pastor at Mtn. View Menn. Church, Hickory, N.C., on May 1.

Isaak, Paul, ended March 31 as pastor of Deer Creek (Okla.) Mennonite Church.

Jost, Jeremy, Colorado Springs, Colo., has begun a two-year MCC assignment in Akron, Pa., as receiving clerk.

Miller, Daniel Z., began as interim pastor May 25 at Marion Mennonite Church, Shipshewana, Ind.

Palacios, Evangelista, Lauderdale Lakes, Fla., has begun a two-year MCC assignment in Miami, Fla., as a community service worker.

Rempel Weaver, John and Marcia, Harrisonburg, Va., have begun a three-year MCC assignment in Brazil.

Roop, Bethany J., Tremont, Ill., has begun a three-year MCC assignment in Nairobi, Kenya, as a handicraft designer.

Schmidt, Mel, began as interim pastor June 14 at Columbus (Ohio) Mennonite Church.

Sitther, Theodore, Pittsburgh, Pa., has begun a two-year MCC assignment in Washington, D.C., as a lecturer/lobbyist.

Sprinkle, Christina, Austin, Texas, has begun a three-year MCC assignment in Somalia as an administrative assistant.

Stauffer, Verna, Akron, Pa., has begun a two-year MCC assignment in Akron as assistant cook.

Talbot, Kellie, Wichita, Kan., has begun a three-year MCC assignment in Brazil as a women's health educator.

Vargas Kuhns, Grettel, Hesston, Kan., has begun a two-year MCC assignment in Newton, Kan., as workroom supervisor.

Weaver Olson, Kimberly and Nathan, Minneapolis, Minn., have begun a three-year MCC assignment in Bolivia as rural community developers.

Building relationships.
Advancing your mission.

Supporting denominationally related nonprofit organizations with advancement consultation services, including:

- Strategic visioning
- Fundraising
- Campaigns
- Constituency relations
- Communications

Jerry S. Kennell, MPA, Principal

Richard L. Gerig, M.Ed., Principal

J. Daniel Hess, Ph.D., Associate

3816 La Mesa Drive
Fort Collins, CO 80524-9529
866-777-1606 toll free
info@advanassociates.com
www.advanassociates.com

ADVANCEMENTAssociates

A community of learning, faith, respect

Explore your interests • Build your skills • Nurture your faith • Prepare for life

An ethic of service in a Mennonite peace church tradition

Bluffton College
The Truth Makes Free

Bluffton, Ohio
Call today to arrange a campus visit:
1-888-214-7744
admissions@bluffton.edu
www.bluffton.edu

Wellberg, Mimzy, Lakewood, Colo., has begun a two-year assignment with Mennonite Mission Network in Chile as an international service worker.

BIRTHS & ADOPTIONS

Bower, Grace Elln, May 13, to Kevin and Melissa Schlabach Bower, Burr Oak, Mich.

Brunk, Ryan David, May 9, to Ben and Cynthia Brunk, Broadway, Va.

Camarillo, Logan Parker, April 24, to Edgar and Joanne Miller Camarillo, Elkhart, Ind.

Coblentz, Colbie Lane, March 31, to Kevin and Myrkia Coblentz, Goshen, Ind.

Duerksen, Savahn Elise, May 12, to John and Sheila Kulp Duerksen, Telford, Pa.

Epp, Lane Wyatt, May 22, to Josh and Pam Ried Epp, Nebraska City, Neb.

Gordon, Jarrett Clay, May 15, to Adrian and Cindy Groff Gordon, Schwenksville, Pa.

Holliday, Tessa Suzanne, May 16, to Jeff Holliday and Lori Oswald, Centennial, Colo.

Houshour, Presley Aaron, Feb. 13, to James and Angela Williams Houshour, Salem, Ohio.

Ingram, Alexander James, April 12, to Chris Ingram and Naomi Goertz, Cincinnati, Ohio.

Kennel, Sara Corinne, May 7, to Timothy and Kathryn Hagel Kennel, Souderton, Pa.

Kozel, Deacon Steiner, May 15, to Nick and Deanna Steiner Kozel, Harrisonburg, Va.

Martin, Wesley Ethan Zook, May 24, to Steve and Jane Zook Martin, Harrisonburg, Va.

Martins, Zoe Renee, April 9, to Paul and Candace Martins, Notre Dame, Ind.

McKean, Lauren Hailey, Feb. 21, to Craig and Erin McKean, Berne, Ind.

Nikkel, Leah Lynn, April 20, to Nathan and Nicole Widmer Nikkel, Pella, Iowa.

Reinhardt, Mia Kay, May 8, to Brent and Marla Gerber Reinhardt, Elkhart, Ind.

Sharp, Jedidiah Lee, May 15, to Sheldon and Cindy Sharp, Sturgis, Mich.

Slider, Payton LaRae, May 13, to James and Karina Raber Slider, Uniontown, Ohio.

Wagner, Josiah Kaden, April 3, to Lew and Jean Briskey Wagner, Canadensis, Pa.

MARRIAGES

Buhr/Voth: Lorne Patrick Buhr, Altona, Man., and Carie Lynn Voth, Altona, April 12 at Altona (Man.) Bergthaler Mennonite Church.

Cherewayko/Sawatzky: Scott Cherewayko, Altona, Man., and Jacquie Sawatzky, Altona, April 26 at Altona (Man.) Bergthaler Mennonite Church.

Friesen/Letkeman: Kristen Friesen, Altona, Man., and Dan Letkeman, Altona, April 5 at Altona (Man.) Bergthaler Mennonite Church.

Landis/Longacre: Jayne Lee Landis, Harleysville, Pa., and Quincy Longacre, Spring Mt., Pa., May 10 at the bride's home, Harleysville.

McCarl/Weaver: Kevin McCarl, Allensville, Pa., and Leslie Weaver, Belleville, Pa., March 29 at Maple Grove Mennonite Church, Belleville.

McHugh/Stoltzfus: Mike McHugh, Goshen, Ind., and Heidi Stoltzfus, Goshen, May 10 at Goshen College, Goshen.

Miller/Verheyen: Douglas Miller, Davidsville, Pa., and Amberleigh Verheyen, Pittsburgh, Pa., May 17 in Jennerstown, Pa.

Global Urbanization

***Mobile Seminar in India,* January 2004**

Instructor: Art McPhee, Ph.D.,
Associate Professor of Intercultural Studies

- Learn about the challenges of Christian ministry in South Asia's largest cities
- Get a close-up look at MCC ministries and ministries run by Mother Teresa's Missionaries of Charity
- Hear from Indian scholars on urbanization issues

Cost: $3,150 for seminar with credit; $2,750 without credit

Associated
Mennonite
Biblical
Seminary

See more information at **www.ambs.edu/India** or contact Art McPhee, **amcphee@ambs.edu**.

x-plore

God's mission for your life

DOOR (Discovering Opportunities for Outreach and Reflection) is expanding to Atlanta. Consider a weekend or weeklong service and learning experience for your group through DOOR. Also in Chicago, Denver and Miami.

Mennonite Mission Network
The mission agency of Mennonite Church USA

www.MennoniteMission.net

DEATHS

Birkey, Mary Schrock, 80, Narvon, Pa., died March 30. Spouse: Ralph Birkey. Parents: Tobias E. and Martha Miller Schrock. Children: Esther Birkey Rush, Elnore Birkey Herr, Carolyn Birkey Myer, Arlene; 15 grandchildren; three great-grandchildren. Funeral: April 3 at New Covenant Mennonite Fellowship, New Holland, Pa.

Buckwalter, Fannie E., 88, Lancaster, Pa., died May 8. Spouse: Everett S. Buckwalter (deceased). Parents: Enos H. and Martha E. Brubaker Groff. Children: Paul H., Elva G. Beach, Everett G., Raymond G.; 13 grandchildren; nine great-grandchildren. Funeral: May 12 at Hershey Mennonite Church, Kinzers, Pa.

Clemmer, Miriam Kolb, 93, Souderton, Pa., died May 8. Spouse: Rev. Markley H. Clemmer (deceased). Parents: Charles and Anna Mae Weaver Kolb. Children: Ella Mae (deceased), John, Rachel Kauffman, Beatrice Swope, James, Charles (deceased), Ruby Trimple, Janet Tweed; 17 grandchildren; 14 great-grandchildren. Funeral: May 11 at Souderton (Pa.) Mennonite Homes.

Drudge, Annie, 87, Stouffville, Ont., died Nov. 28, 2002. Spouse: Albert Drudge (deceased). Parents: Levi Burkholder and Mary Lehman. Children: Kenneth Wayne, Eileen Marie, Donna Catherine; six grandchildren. Funeral: Dec. 2, 2002 at Rouge Valley Mennonite Church, Markham, Ont.

Ediger, Mary Bergen, 79, Aurora, Neb., died May 16. Spouse: Ben Ediger. Parents: Henry and Anna Penner Bergen. Children: Lowell, Glenda Epperson; five grandchildren; one great-grandchild. Funeral: May 21 at Bethesda Mennonite Church, Henderson, Neb.

Hare, Nellie Lasure, 84, Swanton, Md., died May 19. Spouse: Clarence Webster Hare (deceased). Parents: Harvey and Sylvia Lasure. Children: Ralph, James, Betty Cintron; 11 grandchildren; 10 great-grandchildren. Funeral: May 22 at Glade Mennonite Church, Accident, Md.

Haverstick, Lisa D., 34, Lancaster, Pa., died May 11. Parents: James and Miriam Haverstick. Memorial service: May 17 at East Chestnut Street Mennonite Church, Lancaster.

Hege, Hazel Wilson, 88, Aberdeen, Idaho, died May 12. Spouse: Herbert Hege (deceased). Parents: Chris and Marie Wilson. Children: Arlis Mueller, Eugene, Richard, Robert, Paul; 14 grandchildren; 26 great-grandchildren. Funeral: May 19 at First Mennonite Church, Aberdeen.

Hershey, Leonard D., 69, Columbiana, Ohio, died May 4 of pancreatic cancer. Spouse: Genevieve Metzler Hershey. Parents: Sem and Martha Denlinger Hershey. Children: Sandi Evans, Pam, Marcia Kalina; two grandchildren. Funeral: May 7 at Leetonia (Ohio) Mennonite Church.

Huebert, Denton, 71, Henderson, Neb., died May 14. Spouse: Arylis Salmen Huebert. Parents: D.G. and Sarah Pankratz Huebert. Children: Kimberly Pace, Karla Block, Kory; six grandchildren. Funeral: May 19 at Bethesda Mennonite Church, Henderson.

Jackway, Barry J., 70, Smithville, Ohio, died May 10. Spouse: Alice M. Magnusson (deceased). Parents: Chester V. and Ann. B. Hyer Jackway. Children: Barry Lee, Kevin, Nicole, Renee Happs, Nanette Hayes, Jacqueline Helms; nine grandchildren. Funeral: May 17 at Martins Mennonite Church, Orrville, Ohio.

King, Nancy Wilson, 64, Kouts, Ind., died April 30. Spouse: Byron King. Parents: Lloyd and Ruhama Pittman Wilson. Child: Beth. Funeral: May 3 at Hopewell Mennonite Church, Kouts.

Landis, Elva B. Buckwalter, 86, Lititz, Pa., died April 21. Parents: Henry H. and Mary Landis. Funeral: April 24 at Landis Valley Mennonite Church, Lancaster, Pa.

Leatherman, Ada B. Lewis, 83, Telford, Pa., died May 5. Spouse: Samuel D. Leatherman (deceased). Parents: Alan and Susan Benner Lewis. Children: Mary, Nancy, Clyde, David, Ralph; 10 grandchildren; 20 great-grandchildren. Funeral: May 10 at Franconia (Pa.) Mennonite Church.

Lehman, Calvin, 87, Kidron, Ohio, died May 1. Spouse: Celia Lehman. Parents: Rueben and Anna Lehman. Children: Galen, Judith, Audrey, Ethan. Funeral: May 4 at Kidron (Ohio) Mennonite Church.

U.S. EXECUTIVE DIRECTOR

Mennonite Central Committee (MCC) is accepting applications for the position of MCC U.S. Executive Director. The director provides vision and oversight for all MCC programs in the United States and is responsible to the MCC U.S. board.

Familiarity with MCC constituency, strong relational administrative skills, and cultural competency required. Experience with budgeting, administration, pastoring, preferred.

Significant travel time within the United States. Position open July 2004

Providing oversight and vision.

Application review begins July 2003. For a full job description contact: Charmayne Brubaker, 717-859-1151, cdb@mcc.org or your nearest MCC office for the full job description.

Attention pastors

Special mailing of *The Mennonite's* July 22 Atlanta 2003 issue

Everyone in your congregation can read about Atlanta 2003 and the decisions made there even if they don't already receive *The Mennonite*. We are printing extra copies of this special edition so that all can have the opportunity to become more informed.

Please contact Jamie Gross or Don Echard at 800-790-2498 before June 30 to place your order for extra copies. Your order will be sent in bulk at $1.50 per copy ($2.55 Cdn.). Payment must be received before July 4. No invoice will be issued at this low cost.

TheMennonite

800-790-2498 www.TheMennonite.org

McWhorter, DaWayne, 59, Perryton, Texas, died May 4. Spouse: Pam Buzzard McWhorter. Parents: Merle and Ruby McWhorter. Children: Donna Slaughter, Irene Fronhert, Brandy, Jennifer Woods, Charles; three grandchildren. Funeral: May 7 at Perryton (Texas) Mennonite Church.

Miller, Reba Kolb, 72, Westover, Md., died April 1. Spouse: Leonard Miller. Parents: Arthur and Bertha Kolb. Children: Wendy Miller Hancock, Melanie Miller Parks, Kevin, Karen Williams; seven grandchildren; one great-grandchild. Funeral: April 5 at Holly Grove Mennonite Church, Westover.

Mininger, Vernon Nice, 84, Hatfield, Pa., died May 16. Spouse: Ada Swartley Mininger. Parents: Isaiah F. and Emma K. Nice Mininger. Children: Elaine, Donna Benner; two grandchildren. Funeral: May 21 at Plains Mennonite Church, Hatfield.

Oum, Savy Ean, 53, Aberdeen, Idaho, died April 4 following a stroke. Spouse: Thynara Oum. Children: Sanaroth, Sarany, Somaly. Funeral: April 9 at First Mennonite Church, Aberdeen.

Pirolozzi, Noah Matthew, infant, Springs, Pa., died April 2. Parents: Keith and Valerie Pirolozzi. Funeral: April 14 at the Springs (Pa.) Cemetary.

Barn Raising
August 31 Deadline!

- You helped lay a foundation for the restructured Mennonite Publishing Network. Now it is time to finish the barn—to pay off a key loan of $1.6 million due August 31.
- Look for details at your church.
- A strong church depends on strong publishing to teach future generations and witness to the world.
- Send your tax-deductible donations through your church offering or to one of the addresses at left.

Mennonite Church Canada
"For MPH Barn Raising"
600 Shaftesbury Blvd
Winnipeg MB R3P 0M4

Mennonite Church USA
"For MPH Barn Raising"
P.O. Box 347, 722 Main St
Newton KS 67114

Mennonite Publishing Network

Atlanta 2003
news every day

Even if you won't be attending the Atlanta assembly, you'll be able to find out what happened by visiting *The Mennonite*'s Web site for daily photos and news updates.

Beginning July 4, log on to www.TheMennonite.org to keep informed of important Atlanta 2003 decisions.

TheMennonite
800-790-2498
www.TheMennonite.org

Rittenhouse, J. Warren, 101, Lansdale, Pa., died May 10. Spouse: Mabel Stauffer Rittenhouse (deceased). Parents: Jacob Clemmer and Alice Amanda Ziegler Rittenhouse. Children: Samuel, Betty, Walton, David, Naomi Shenk, Ruth Cozzoli, Sara Bergstrom, Herbert (deceased); 26 grandchildren; 55 great-grandchildren; 10 great-great-grandchildren. Funeral: May 14 at Plains Mennonite Church, Hatfield, Pa.

Rohrer, Marjory E. Yoder, 87, West Liberty, Ohio, died May 6. Spouse: Melvin Rohrer (deceased). Parents: John I. and Anna Katherine Yoder. Stepchildren: Verna Schrock, Carol Delisle, Marian Rohrer; five step-grandchildren. Funeral: May 10 at South Union Mennonite Church, West Liberty.

Schmidt, Velma, 89, Hesston, Kan., died May 21. Spouse: Virgil L. Schmidt (deceased). Parents: David and Katie Reber Troyer. Children: Charles, Kenneth, Mark, Dale, Harlan, Genevieve Harmison, Joyce Twitchell, Carol Block, Alice Gardner; 23 grandchildren; 17 great-grandchildren; three step-grandchildren; five step-great-grandchildren. Funeral: May 24 at Hesston (Kan.) Mennonite Church.

Schmidt, Velma Schultz, 82, Pawnee Rock, Kan., died April 18. Spouse: Fred Schmidt (deceased). Parents: Peter and Lillie Mae Schultz. Children: Jarold, Sandy, Sharon Schaefer; 10 grandchildren; 15 great-grandchildren. Funeral: April 22 at Bergthal Mennonite Church, Pawnee Rock.

Streid, Violet Goertz, 77, Chenoa, Ill., died May 22 of a brain hemmorhage. Spouse: Ralph Streid (deceased). Parents: Nick and Magaret Wiens Quiring Goertz. Children: Karen Leatherman, Diane, Keith, Tony, Bryan; seven grandchildren; one great-grandchild. Funeral: May 27 at Meadows Mennonite Church, Chenoa.

Wion, Miriam Sommers, 58, Louisville, Ohio, died March 23 of kidney failure. Spouse: James Wion (deceased). Parents: Willis and Alice Sommers. Children: Brennan, Shannon Wion Davis. Funeral: March 25 at Stoner Heights Mennonite Church, Louisville.

Wogomon, Walter, 87, Wakarusa, Ind., died May 19. Spouse: (1st)Irene Grabill Weldy (deceased), (2nd) Berdean Metzler Wogomon. Parents: Benjamin and Bessie Billman Wogomon. Children: Connie McGowen; step-daughter Alice Lehman; 10 grandchildren; 18 great-grandchildren. Funeral: May 23 at College Mennonite Church, Goshen, Ind.

Zimmerman, Elmer D., 90, Lititz, Pa., died Feb. 7. Spouse: B. Elizabeth Hershey Zimmerman (deceased). Parents: Willis L. and Anna Mae Denlinger Zimmerman. Children: James H., Martha E. Stauffer, Willis L.; seven grandchildren; two great-grandchildren. Funeral: Feb. 12 at Hershey Mennonite Church, Kinzers, Pa.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

•TheMennonite@TheMennonite.org

•fax 574-535-6050

•1700 S. Main St., Goshen, IN 46526-4794

Lake Center Christian School (K - 9) in Hartville, Ohio, is accepting applications for the following positions: ***4th grade classroom teacher, 6th grade classroom teacher, computer teacher (K-9), development director and capital campaign director.*** LCCS is a Mennonite school of 420 students in the Akron/Canton area. For further information, please contact Matt McMullen, Principal, Ph. 330- 877-2049, Fax 330- 877-2040, Email: lccaprincipal@yahoo.com.

Bethany Christian Schools (gr. 6-12; enrollment 325) invites applications for 2003-04 for a *full-time position as* ***teacher of mathematics 7 & 8,*** *and a new full-time position (11-month) as* ***maintenance/custodial staff member.*** Please submit a resume and letter of application to Allan Dueck, Principal, 2904 S. Main St., Goshen, IN, 46526-5499. Phone: 574-534-2567; email akdueck@bethanycs.net.

Elementary and middle school teachers needed. Use your gifts in a supportive Christian school learning community. Contact Thomas Burnett, principal at: **Hinkletown Mennonite School,** 272 Wanner Road, Ephrata, PA, 17522. Phone: 717-354-6705. Email tburnett@hms.pvt.k12.pa.us. Home page: www.hms.pvt.k12.pa.us.

Lead pastor full-time for **Holly Grove Mennonite Church** (an Atlantic Coast Conference affiliate), a rural congregation of 120 average attendance on Maryland's eastern shore. Contact Marvin Detwiler at detwiler@shore.intercom.net, 410-957-2876.

Perkasie Mennonite Church, Perkasie, Pa., theologically progressive congregation with average attendance of 80-100, seeks half-time ***pastor*** to join pastoral ministry team. Perkasie Mennonite values and encourages use of everyone's gifts and incorporates wide variety of music and arts into its worship services. Strong Anabaptist beliefs and peace and justice issues are important to the congregation. We seek an energetic, warm, welcoming person with good communication skills who feels God's call to ministry. Primary responsibilities will include administration work, pastoral care and preaching. Send resumes to Virgil Miller, Search Committee, Perkasie Mennonite Church, 320 West Chestnut St., Perkasie, PA, 18944, www.perkmenno.org.

Canoe in the Minnesota Boundary Waters Wilderness. Join a coed group: July 20-25 or Aug. 10-15 or a women and girl's trip: Aug. 17-22. Contact **Wilderness Wind** 218-365-5873.

DISCOVER THE WORLD ON A TOURMAGINATION TOUR

2003 TOURS

In the FOOTSTEPS of the APOSTLE PAUL (May 30 - June 15)
EUROPEAN HERITAGE (June 9-25) • ALASKA CRUISE TOUR (June 11-23)
CHINA (June 15 - July 1) • MAJESTIC CANADIAN ROCKIES (July 7-20)
EUROPEAN TOUR for GRANDPARENTS and GRANDCHILDREN (July 15-22)
SMALL TOWN THEATRES and COUNTRY GARDENS (July 29 - August 4)
MENNONITE WORLD CONFERENCE (August - 6 Tours)
FALL FOLIAGE TOUR in NEW ENGLAND (October 7-13)
GERMANY and SWITZERLAND (October 9-23)
CHRISTMAS SERVICE TOUR to PENNSYLVANIA (November 29 - December 4)

2004 TOURS

SERVICE TOUR to SUNNY JAMAICA (January 23 - February 1)
VIETNAM (February 4-21) • AUSTRALIA and NEW ZEALAND (February 6-26)
MEXICO (March 2-17) • PARAGUAY, BOLIVIA and PERU (March 23 - April 8)
SEVEN CHURCHES of REVELATION (May 28 - June 7)
ENGLAND and SCOTLAND for GRANDPARENTS and GRANDCHILDREN (June 23 - July 5)
From PRAGUE to GDANSK (July 22 - August 1)
CANADIAN MARITIME PROVINCES (August 7-16)
SWISS-VOLHYNIAN MENNONITE HERITAGE (September 15-29)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

CALL 1-800-565-0451 FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street, Waterloo, ON N2J 1V6 Canada
Reg. #1567624

1011 Cathill Road
Sellersville, PA 18960-1315 USA

ENGAGING DESIGN

"My artistic passion comes through in the details of my work. Good visual presentation is critical."

– Dick Lehman,
Owner, Dick Lehman Potter Inc.

Potter Dick Lehman collaborated with LightSky to translate the artistic quality of his work to the web. His site now tells users the stories he shares with his gallery guests, shows his artistic vision and recently won a design award from the International Association of Webmasters and Designers.

Application development • Interactive design • E-commerce • Consulting • Marketing • Sound production

For more information contact us @ 888-477-7591, sales@lightsky.com or www.lightsky.com

When it comes to helping low income people in North America,

MEDA means **business!**

Many low income people in North America dream about starting their own businesses. But most business training programs are too expensive, or not geared to their unique challenges.

That's where the Mennonite Economic Development Associates' ASSETS program comes in. Through it low income people can receive practical business training, mentoring and access to affordable credit. Since 1993 ASSETS has enabled over 1,100 people to start 296 businesses and create 635 full and part time jobs.

When it comes to helping low income people in North America, do you mean business?

Call **1-800-665-7026** or visit **www.meda.org** to learn how you can give people a hand up, not a handout.

50 1953 - 2003 MEDA

Silver Lake Mennonite Camp is a children's summer camp and off-season retreat facility located in Hepworth, Ontario, and is associated with Mennonite Church Eastern Canada. We are currently seeking a full-time ***director.*** The director will provide vision and leadership and will be responsible for year-round camp programs. The successful candidate will be directly involved in the operation and management of a summer camp program, off-season rentals of the camp facility, day-to-day financial management and ongoing promotion of the camp. Silver Lake Mennonite Camp is committed to Anabaptist Christian beliefs and values, and the director is expected to share a commitment to this unique element of our mission.

For a complete description, please visit <http://www.peaceworks.ca/~slmc/director>. Applicants should forward their resume by June 30th to James Berg, SS#1, 10 Bay Berry Lane, Niagara on the Lake, ON L0S 1J0 (E-mail jcberg@vaxxine.com

Penn View Christian School is seeking an enthusiastic full-time ***middle school teacher*** beginning in the 2003-04 school year. The position includes 7th grade English and Literature along with two quarters of 6th grade Bible. Penn View offers a Christ-centered, academically excellent education for 545 students in kindergarten through eighth grade.

Send your resume to Rose Lambright, Middle School Principal, Penn View Christian School, 420 Cowpath Road, Souderton, PA 18964; 215-723-1196; fax 215-723-0148; www.pennview.org.

Manheim Christian Day School, a Mennonite school, is accepting applications for the following positions: ***middle school Language Arts, middle school Math and Science and middle school Social Studies.*** A Bachelor's degree in education and current certification is required.

Send a letter of application, resume and application to MCDS, Attn: Crist Peachey, Administrator, 686 Lebanon Road, Manheim, PA, 17545; 717-665-4300. MCDS is a member of the Mennonite Elementary Education Association and the Mennonite Education Agency of MC USA.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Marla Cole, or email TheMennonite@TheMennonite.org.

Merrill Krabill
Art

"The integration of the spiritual and vocational just makes a lot of sense to me. It changes the way relationships happen...there is an understanding that this is a Christian community that provides a rich context for understanding the interconnectedness of other areas and other people."

At Goshen College, faculty members encourage the diverse gifts of our students and challenge them to respond to God's call in their lives. *There are many gifts, but the same spirit. There are many works but the same God. — 1 Corinthians 12*

goshen college
Admission office
800-348-7422 • admissions@goshen.edu • www.goshen.edu

The real in the reel

We have to believe in free will. We have no choice.
—Jewish author Isaac Bashevis Singer, quoted in *The Christian Century* (May 17)

Gordon Houser

When the film *The Matrix* came out in 1999, it hooked a large audience and became a cultural phenomenon. The DVD became the first to sell a million copies. Now that *The Matrix Reloaded*, the second in a trilogy of films, has hit theaters, we may want to give attention to what it says about our culture.

The Matrix has appealed primarily to teenage males, though the academic world has chimed in as well with books about the issues it raises. The films combine an eclectic mixture of Eastern and Western philosophies, use names and concepts from Christianity and Greek mythology, and combine martial arts and special effects to produce a futuristic story with action and big ideas.

Among those big ideas are the nature of reality and of free will. In the first film we learn that machines have taken over most of the world and are using humanity to feed their electrical needs. Most humans are attached to cables that insert the Matrix, an interactive virtual-reality program, into their consciousness.

The film's main hero, Neo, is on a quest to overcome the evil forces that produced the Matrix and save the remnant of humanity, which lives in an underground city called Zion.

The first film tapped into a number of concerns held by many: the fascination with and fear of the power of machines, the confusion about what is real, the worry over loss of human freedom. Its combination of violence and questionable reality (all those figures Neo kills aren't really people but pictures in a program) has what Adam Gopnik calls "the safety of play and the excitement of apocalyptic" ("The Unreal Thing," *The New Yorker*, May 19). For a generation raised on video games and interested in religion but not religious institutions, this movie has a distinct appeal.

In his book *Secular Steeples: Popular Culture and the Religious Imagination* (Trinity Press International, 2003, $22), Conrad Ostwalt argues that we often find "religion expressed with a new vitality outside the institutional church, … in 'secular' cultural forms like literature, film or art."

People—mostly young people—who will not darken the door of a church to discuss metaphysics or religious belief will do so after seeing a movie such as *The Matrix*. Philosophy professor Collin McGinn writes that "movies are the most powerful cultural influence we have today."

The popularity of these films (*Reloaded* set a record for the best-selling opening weekend by an R-rated film) carries many messages, but one seems to be that many people are interested in exploring the mystery of our existence and what freedom means.

Gopnik writes, "We seem to be fascinated by the possibility that our world might not exist." Perhaps, some ask, we'd be better off living in an enjoyable virtual world than in one filled with suffering.

That's where the yearning for freedom comes. Most of us, I imagine, yearn like Neo for what is real because only then are we free. This may strike a bell. Jesus said, "The truth will make you free" (John 8:32).

A number of writers have pointed out the references in *The Matrix* to the Bible and Greek religion. Brian Godawa has a handy chart in his book *Hollywood Worldviews: Watching Films with Wisdom and Discernment* (InterVarsity Press, 2002, $12). He says "the parallels are obvious."

Too obvious to pretend to the subtlety of art. But given the biblical (not to mention mythological) illiteracy of our culture, it seems to take a movie to awaken interest in some quarters in such basic issues as reality and freedom.

The storyline and philosophical questions present in the first *Matrix* film are generally lacking in the second, which is too enamored with its special effects. Nevertheless, a scene toward the end raises some deep philosophical questions about layers of reality and whether everything is determined.

In his book *Still Bored in a Culture of Entertainment: Rediscovering Passion and Wonder* (InterVarsity Press, 2002, $12), Richard Winter writes that *The Matrix* confronts viewers with the question of "whether there is anything worth dying for." Jesus offered an answer—in life, not on film. TM

BOOKS

With the next Harry Potter book out this month, readers may want to look at **The Gospel According to Harry Potter: Spirituality in the Stories of the World's Most Famous Seeker** by Connie Neal (Westminster John Knox Press, 2002, $12.95). Neal demonstrates how the lessons in Harry Potter not only echo many of the stories in the Bible but reinforce the central messages of Christianity. She views Harry's world as "the fantasy subcreation of J.K. Rowling, who uses 'magic' as a literary device to tell a story." She views "our world as it is revealed to be in the Bible."

Comment: Readers ask why I review R-rated films? I want readers to be aware of the influences of the larger media and of pop culture. Film is a powerful medium, and those opposed to R-rated films should not watch them. However, many of our readers do, and we encourage them to think about what they watch. Sometimes important narratives come from R-rated content. For example, were the Bible filmed in full, it would be rated R. I will expand on this topic in a future column.—*gh*

Sewing, Sowing ...

From relief sales to missions overseas, Anabaptists have always woven charitable giving into the fabric of their faith. MMA is pleased to be part of this tradition.

Through the **MMA Sharing Fund**, millions of your dollars have been distributed to churches and others in need. **Mennonite Foundation** helps your charitable giving intentions accomplish the greatest amount of good. MMA's **Life Planning Seminars** show you how to organize your time and talent for God's use.

Giving, and helping others give, are important pieces in MMA's stewardship quilt. To find out all the ways MMA can help you share your gifts … in the light of your faith … call **(800) 348-7468**.

MMA®

Stewardship Solutions

************************CAR-RT LOT**C-025
<9765> 58
5100 12/03 205377 Q:1 232
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

Regardless of legal status

The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself.—Leviticus 19:34a

Middle Eastern males, Haitians and other Caribbeans are being detained without regard to their civil rights and deported even when they face persecution at home, says a Churchwide Statement on Immigration that will be placed before delegates at Mennonite Church USA's first assembly in Atlanta. If adopted during the July 3-8 convention, one of the first actions by the new Mennonite Church USA will be to challenge a disturbing national trend.

"We reject our country's mistreatment of immigrants, repent of our silence and commit ourselves to act with and on behalf of our immigrant brothers and sisters, regardless of their legal status," says the statement's introduction.

The resolution confronts U.S. government action that has become increasingly hardline toward illegal immigrants.

"Since Sept. 11, 2001, the Bush administration, along with the support of others in government, has issued new policies and enforced old laws that strike fear in the hearts of immigrant communities," says the resolution.

There are four reasons why this statement is right for the fledgling Mennonite Church USA:

1. We have a growing number of immigrant congregations in our denomination. These Mennonites are, first of all, our sisters and brothers in Christ—even if they have not yet established legal residency in this country.
2. We live in the wealthiest country in the world; it is our responsibility to establish patterns of justice because our country controls so many resources.
3. Immigrants who are becoming members of our congregations contribute to the U.S. economy and enrich our fellowship.
4. Just as God reminded the Israelites to welcome the strangers among them, so God directs us to welcome the immigrant.

The resolution suggests specific actions we can take in local congregations: Build relationships with newcomers, be partners with immigrant congregations, provide assistance with documentation services and engage in mutual aid with both undocumented and documented immigrants.

The resolution does have at least one blind spot. Noting that our denomination "has roots in 17th-century churches planted by immigrants from Europe," it does not touch on at least two church constituencies outside this European rootage: African American Mennonites, whose ancestors did not "immigrate," and Native American Mennonites, whose ancestors were not immigrants.

While the resolution could include some confession about the ways our church has also treated these brothers and sisters as aliens, it does call us to God's commandment in Leviticus: to love our "alien" neighbors as we love ourselves—regardless of their legal status. Perhaps knowing that we might miss the point, Jesus repeated it again during his ministry. When Jesus was asked to name the greatest commandment, he linked the commandment to love God with this commandment to love our neighbors as we love ourselves.

Increasingly, our neighbors are immigrants who suffer the same oppression as those whom God lifted up in the Bible. We must decide whether to follow the direction of our country or take a divergent path that follows God's will.—*ejt*

This is the second in a series of three editorials focusing on resolutions coming to Atlanta 2003, the first delegate assembly of Mennonite Church USA.

Your representatives

Atlanta 2003 will have a delegate body that is different from either General Conference Mennonite Church or Mennonite Church traditions. Former MCs, whose delegates came only from conferences in the past, can now speak directly to delegates from their congregations who represent them. Former GCs, whose delegates only came from congregations in the past, will notice that their area conferences have delegates for the first time, along with congregational delegates. Both forms provide representation through congregation and conference; talk to your delegates about Mennonite Church USA issues so they can represent you to the church.—*ejt*

The Mennonite

www.themennonite.org

July 1, 2003

AMBS
LIBRARY
ELKHART, IN
JUL 15 03

passion *burns* in South Africa

Page 8

12 Who are we?

14 Q&A: Shifting South

18 A reply to charges of racism

32 A whole-life ethic

The Lord added those who were being saved

Gilberto Flores serves as director of leadership development and denominational minister for Mennonite Church USA. He served 25 years as a pastor and church planter in Guatemala, Honduras and Texas.

Due to the evident progress of the Christian faith in the countries of the Southern Hemisphere, here are some ideas that reflect my years in Latin America—plus the reflections of many others.

The poor and the seed of the kingdom: The Southern Hemisphere is the fertile land where the work of the Lord has brought fruit. In the parable of the sower, Jesus says the seed of the reign of God is announced and planted in all kinds of soil. All can receive this seed. The difference is the soil.

On one occasion Jesus said to tell John that the gospel is announced to the poor. The gospel is for everyone, but here it identifies the poor as a valid subject for dialogue between the good news and people in their daily lives. The gospel favors the inclusion in kingdom life of those who have nothing to hold them back or who have been marginalized from even the minimal benefits all have a right to enjoy. These make up fertile soil. They hear, receive, are converted, change, celebrate, proclaim and understand the word in order to live it.

The growth is given by God, not by methods: The functionalism of consumer society turns the miracle of the growth of the Christian church into a marketing strategy. People spend millions of dollars each year to implement such strategies. If growth depended on this, the churches in the South would be small. There would be no way to buy such theory.

In the story of the miraculous catch of fish (Luke 5:1-11), the disciples had spent the entire night fishing without any results. They knew how to fish; they depended on it to sustain their families. Then Jesus appeared and said his word. They obeyed, and the catch was enormous.

In this story are three elements: the presence of one who has power, people ready to obey and the correct place to carry out the action. Jesus was there, which made possible the miracle because the power of God was incarnated in his blessed presence. The disciples were obedient to the Lord. The result did not depend on them; their obedient submission turned their human effort into an instrument in the hands of the Lord. They put forth effort in the place related to the purposes of God.

Viability studies, methods and theories should remain submitted to living in mission. Our purpose should be the proclamation of the good news, not alienating proselytism. The church should be inviting and hospitable. God will see this as an open space where many others belong, then either bring them or tell the church where to seek them.

The method of Jesus, if he had one, was to use people. Jesus valued human resources and knew how to motivate them. The availability of people to obey the call of God and the capacity of church leaders to motivate, involve and mobilize people in the proclamation of the gospel can convert an average church into a dynamic body.

The challenge of the church in North America: We should see what is happening in other places as a message from God for us in North America. This does not mean turning inward and closing ourselves to the possibilities of mission in the world.

Christian faith is not contagious, not the result of osmosis, not inherited. Christian faith is acquired as the fruit of turning ourselves over to the Lord of Life, repenting and receiving the pardon of God. Forgiven, we receive the grace to be called children of God. Such forgiven people are grateful and become a living testimony of the love and grace of God. Because of this, no one can quiet, limit or ignore them.

This is what happens in other parts of the world; people believe they must announce the word of the redeeming God. Methods are not required to do this. The voice that comes from the forgiven heart can be a living word in the hands of the Holy Spirit.

It is time to do the same here. The church in North America now has enough information to act.

TheMennonite

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing, Advertising: **Marla J. Cole**
Secretary: **Kristene Miller**
Editorial assistant: **Nora Miller**
Design: **Merrill R. Miller**
Editor Emeritus: **J. Lorne Peachey**

Cover: Mennonite Mission Network photo by Wayne Gehman

Vol. 6, No. 13, July 1, 2003

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 316-283-0454

P.O. Box 1245, Elkhart, IN 46515
phone: 574-523-3046 fax: 574-293-1892

Web site:
www.themennonite.org

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for July when it is published on the first and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $38.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Mennonite Church USA

CONTENTS

7

6

24

25

8 Passion burns in South Africa
Amid poverty and hopelessness, church leaders spread the gospel of Jesus.—*Charles T. Jones*

12 Who are we?
A survey looks at faith communities today.
—*Susan Biesecker-Mast*

14 Shifting South
An interview with Mennonite World Conference leaders Nancy Heisey and Nzash Lumeya

19 Church plant feeding Germans' souls
Members 'belong, are believing and now behaving,' EMM worker says.—*Jewel Showalter*

20 People of color going to MWC assembly to help denomination learn and connect—*Laurie L. Oswald*

21 MWC decision: If assembly isn't held in Bulawayo, it won't be anywhere—*Ferne Burkhardt*

22 MCC book program helps cover aid costs
Sales of used books and recycled paper raised $60,000 a year for agency work.—*Rachel B. Miller Moreland*

23 Two Indiana-Michigan congregations reinstated after homosexuality discipline—*Rich Preheim*

DEPARTMENTS

2 Grace and truth
The Lord added those who were being saved—*Gilberto Flores*

4 Readers say

6 News digest

18 Speaking out
A reply to charges of racism—*Donald R. Steelberg*

26 For the record

30 Takes on faith
New York institute floats hope for seafarers—*Rich Preheim*

32 Editorial
A whole-life ethic—*Everett J. Thomas*

Omitting people of color

As white Anabaptists struggling to become antiracist and longing for our church to become antiracist, we express our concern regarding Laurie L. Oswald's story of "The Dinner Table" (June 3). The article only mentions "a volunteer from the Canadian prairies," while there is no mention of Vincent Harding's role in this history.

According to Mennonite Church USA Archives in Goshen, Ind., Vincent built the original table with Bill Cooper in the early 1960s. Vincent and Rosemarie Harding served as the first program coordinators at the Mennonite House in Atlanta. During a time when white Mennonites were reluctant to get too involved in the Civil Rights Movement, the Hardings took significant risks as people of color to live out their commitment to racial justice. The glaring contradiction in "The Dinner Table" article is that while painting a picture of racial reconciliation, once again we have omitted people of color and their contributions to church history.

Mennonite Church USA has corporately committed to be an antiracist church. As we gather in Atlanta, we have an opportunity to live this out. Are we willing to tell the full story of Atlanta and our collective role, or lack thereof, in the Civil Rights Movement? Are we as white Mennonites willing to confess how we have omitted people of color from our history, hiding from painful accounts of our own racism? We need to be honest with all parts of our story in order for everyone to feel welcome at the table.—*Lorraine Stutzman Amstutz, Rod Beidler, Phil Brubaker, Richard Derksen, Brenda Zook Friesen, Tina Hartman, Leo Hartshorn, Patricia J. Haverstick, Titus Peachey, Sharon K. Williams*

Mennonite Church USA Archives—Goshen

Vincent (left) and Rosemary (back) Harding at the dinner table at Mennonite House in Atlanta in 1964.

IN THIS ISSUE

This issue of *The Mennonite* is published during the week that thousands of Mennonites will gather in Atlanta for the first assembly of Mennonite Church USA. Since congregational life is at the center of our church, we decided to commission an article that would give our readers fresh information about this new denomination. Susan Biesecker-Mast accepted our invitation to examine the extensive research done on Mennonite congregations in 2000 (see page 12). Her research reveals that, when compared with moderate Protestant congregations in the United States, we are not as distinctive as we might wish to be in some areas. But Mennonite Church USA is also part of a global Mennonite family, so we included two articles about the church in the global South. When Nancy Heisey was asked what effect a growing church in the South will have on Anabaptism, she points out that the global Mennonite family is moving from a commitment to tradition to a commitment to our heritage (see page 14).—*Editor*

Change abortion laws

I am thankful that Mennonite Church USA has prepared a statement opposing abortion but am disappointed that it will not support legislative efforts to outlaw this barbaric procedure. Abortion has destroyed more human life than any war in our lifetime. Yet we spend considerable time, money and energy attempting to influence legislation and government policy in opposing war but little or none in opposing abortion. I have been told numerous times by Christian friends that our peace position would be far more credible if we were just as vocal and public in our opposition to abortion as we are to war. Can't we be more consistent in our witness against the taking of human life in the womb as well as on the battlefield?—*John Eby, Lancaster, Pa.*

I read with interest about the abortion resolution to be voted on in Atlanta. ("First Course," June 3). The resolution explains that it does not call for legal banning of abortion because changing the law would not stop abortions. The resolution also says that calling for such changes would mean trying to force government to comply with Christian standards and that would only keep the poor from getting "safe abortions." By those arguments, we should not pressure the government against war, because it happens anyway, it mostly kills the poor, and we are asking the government to hold to Christian standards.

The resolution passed on capital punishment in 2001 in Nashville was direct and demanded that the government adopt Christian standards. Why all the political doublespeak in the proposed document on abortion? If abortion is against Christian standards as is stated, then we as a Christian church must speak firmly and clearly to our society and our government against this form of violence and killing as well as any other.—*David H. Clymer, Shirleysburg, Pa.*

I hope the delegates at Atlanta 2003 reject the proposed abortion statement. Legislation won't stop all abortions, but it will stop many of them. The statement claims that rich people will find a way to obtain "safe" abortions. But no abortion is safe for the unborn child who is killed. One could argue that laws against abortion favor the poor, since poor unborn children would be less likely to become aborted than children conceived by the rich. If handguns were banned, it would probably be easier for rich people to obtain guns than poor people, but I doubt that the Mennonite Church would ever use such an argument to oppose gun control.

The statement says legislation against abortion is using the government to force others to comply with Christian standards. Aren't we doing the same thing when we ask the government not to wage war, execute criminals or permit the proliferation of hand guns? All laws against murder impose "Thou shalt not kill" on potential murderers.—*Jerry C. Stanaway, Lombard, Ill.*

I was surprised to see that Mennonites are not seeking to ban legalized abortion ("First Course," June 3). I am completely opposed to abortion but am not sure where I fall on this issue when it comes to government policy. Nevertheless I was troubled by the reasons given for the position.

The first reason was that "legislation will not stop abortions from happening." Well, sanctions for murder don't stop murder from happening, but most would agree we need penalties. Second, legislation "disproportionately affects the poor." But if abortion is wrong, it is wrong, period. Third, "legislation" is using the government to force others to comply with our Christian standards, something our forebears clearly rejected." Does this then rule out any other legislation that coincides with Christian standards? If so, then fine. If not, this reason for not seeking a change in law seems a bit hypocritical.—*Michael T. Snarr, Wilmington, Ohio*

When peace is fashionable again

Congratulations are in order for those quiet enough among the quiet of the land to get through this turbulent period in our nation's history without giving anyone the impression that we Mennonites belong to a historic peace church. If word got out that we were quiescent pacifists, our church growth numbers might go down as well as our ability to compete for funds, members and parking-lot spaces with other denominations who follow the scriptural "just war" theory. What else is our denomination to do in the time of a popular war-making president?

Norman Morrison, my Sunday school teacher's husband, immolated himself in 1964 in front of Secretary of Defense Robert Strange McNamara's office window to protest the Vietnam War. From this aberrant experience I got the mistaken impression that a peace position, like the decision to follow Jesus, might well cost something. Now I see that the peace position is simply an anachronism; its usefulness was limited to times when the Selective Service Act was in operation in order to obtain conscientious objection status.

Can someone wake me up when it is fashionable to assume the historic peace church position once again?—*Paul R. Schlitz Jr., Baltimore*

Ripe for peace?

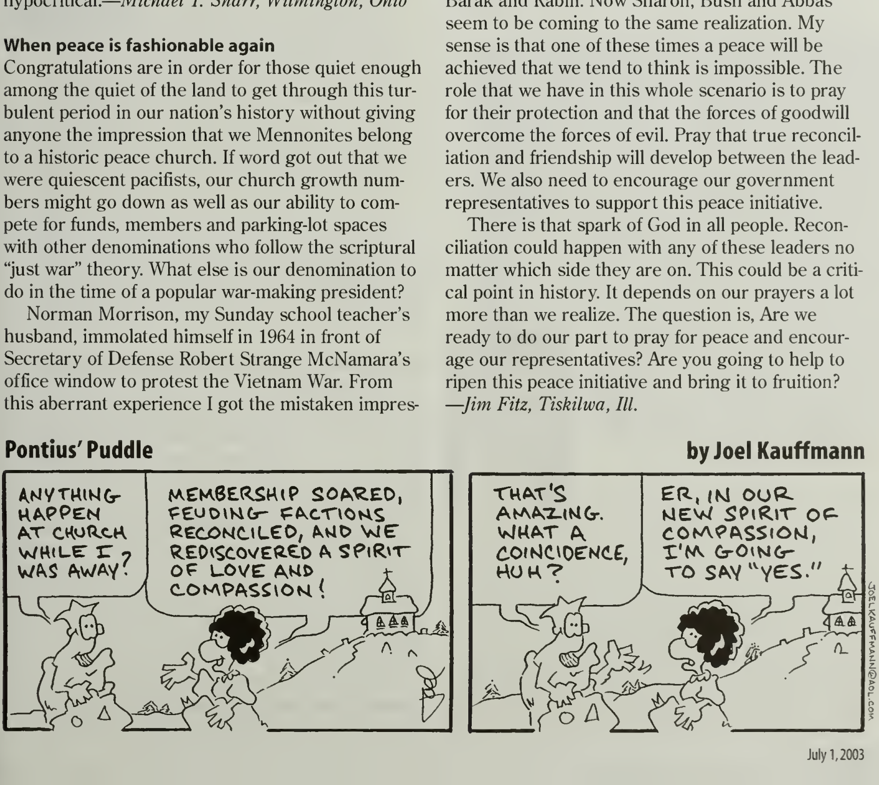
Are international leaders ripe for peace? I see a pattern in Israeli leaders, one that I remember particularly starting with Begin in the 1970s. He started out very warrior-like, giving the impression he was going to straighten things out by using strong military force. But after a few years, he came to see that military might was not getting anywhere and began to question if all the bloodshed was worth anything. This all brought him to the point of talking with Palestine's Arafat, which led to reconciliation that developed into friendship between the two leaders.

Similar things happened with Israeli leaders Barak and Rabin. Now Sharon, Bush and Abbas seem to be coming to the same realization. My sense is that one of these times a peace will be achieved that we tend to think is impossible. The role that we have in this whole scenario is to pray for their protection and that the forces of goodwill overcome the forces of evil. Pray that true reconciliation and friendship will develop between the leaders. We also need to encourage our government representatives to support this peace initiative.

There is that spark of God in all people. Reconciliation could happen with any of these leaders no matter which side they are on. This could be a critical point in history. It depends on our prayers a lot more than we realize. The question is, Are we ready to do our part to pray for peace and encourage our representatives? Are you going to help to ripen this peace initiative and bring it to fruition? —*Jim Fitz, Tiskilwa, Ill.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. —*Editors*

Pontius' Puddle **by Joel Kauffmann**


ANYTHING HAPPEN AT CHURCH WHILE I WAS AWAY?
MEMBERSHIP SOARED, FEUDING FACTIONS RECONCILED, AND WE REDISCOVERED A SPIRIT OF LOVE AND COMPASSION!
THAT'S AMAZING. WHAT A COINCIDENCE, HUH?
ER, IN OUR NEW SPIRIT OF COMPASSION, I'M GOING TO SAY "YES."
JOELKAUFFMANN@AOL.COM

Publisher reports $1.3 million turnaround

SCOTTDALE, Pa.—A year after losing nearly $8 million, Mennonite Publishing Network ended the most recent fiscal year with an operating surplus of $485,493, MPN officials learned June 12. In addition, unrestricted net assets totaled $51,758, compared with a loss of $1.7 million last year.

"These are truly remarkable year-to-year financial improvements," said Jim Harder, treasurer for the interim MPN board.

Now MPN is focusing on repayment of a $2.3 million loan due Aug. 31. The loan has already been paid down about $800,000, much of that thanks to contributions received through MPN's "Barn Raising" campaign soliciting funds to help the financially troubled agency. A second phase of the campaign has recently been launched to raise the remaining $1.5 million.

"If we can pay off this loan, we will not need to return to congregations for futher special contributions to pay down debt," said MPN development director Jack Scott. "The publishing [division] and bookstores should be able to pay down the remaining debt over the next decade through normal debt servicing. Future fund-raising will then be focused on new projects."

During the past year, MPN slashed its indebtedness by $1.2 million down to $4.3 million through donations and improved operating efficiencies. Total donations from U.S. sources came to $608,098, while Canadians gave $42,957 (U.S.). An additional $32,057 was received by Mennonite Church USA for restoring supplemental health benefits for retirees that had been eliminated earlier by the board.

this date in Mennonite history

July 1, 1990—
Marlin Miller becomes the first joint president of Mennonite Biblical Seminary and Goshen Biblical Seminary, which composed Associated Mennonite Biblical Seminaries in Elkhart, Ind.

Mennonite Mission Network photo by Will Newcomb

Giving direction

Jerry Miller, a Mennonite Mission Network worker at England's London Mennonite Centre, points the way to participants at the center's 50th anniversary celebration June 7-8. The center was founded in 1953 as a housing ministry for foreign students. By the mid-1970s, it became a retreat and resource center for a fledgling Anabaptism movement in Great Britain. Today the center has nine staff members working at various aspects of mission, including Christian education, mediation and reconciliation.

Ethics center names new executive director

GOSHEN, Ind.—Joseph J. Kotva of Allentown, Pa., has been named executive director of the Anabaptist Center for Health Care Ethics. He will relocate to Elkhart, Ind., where he will begin work Aug. 1.

Kotva

Kotva, formerly pastor of First Mennonite Church in Allentown, has a doctorate in theology and ethics, has published numerous articles on health care ethics and has served on hospital ethics committees.

"The church cannot ignore the pervasive challenges, perils and promises of modern health care," Kotva says. "Anabaptist-related churches have much to offer in facing these challenges."

Kotva succeeds George Stoltzfus in directing the center, which was formed in 2001. Board member Anne Krabill Hershberger has been providing interim leadership since February.

The center is sponsored by Mennonite Mutual Aid, Mennonite Health Services, Mennonite Medical Association, Mennonite Nurses Association, Mennonite Chaplains Association plus individual supporters.

MEDA program to get first try in Canada

VANCOUVER—Mennonite Economic Development Associates' (MEDA) business-training program for low-income people is going to Canada for the first time. Plans are being developed to offer the program, called ASSETS, in Vancouver starting in September, focusing on newcomers to the country.

"After Toronto and Montreal, Vancouver gets most of the refugees and immigrants who come to Canada," says Peter Dueck, who is spearheading the effort. "Many of them are educated and skilled, and most are hardworking. What they lack is some training to help them put their energy to use to start a business."

Since MEDA started ASSETS in 1993, adapting it from its overseas programs, 1,751 people have taken business training in 10 locations across the

United States. The results have been 1,266 graduates from the program, 659 businesses started or strengthened and 395 full-time and 299 part-time jobs created.

A recent independent review of ASSETS found the program "well-positioned to serve as a national model for faith-based organizations focused on economic development for underserved populations." *—MEDA News Service*

Hesston College appoints dean of students

HESSTON, Kan.—G. Lamar Roth, a clinical psychologist for the past 16 years who has also held pastoral and evangelism positions, has been named the new dean of students at Hesston College. He began June 16, succeeding Char Hochstetler, who had resigned due to her husband's job change and relocation.

Roth

"I want to help students adjust, to manage their lives with integrity and to develop academically, emotionally and spiritually," says Roth, who has worked in Salina, Kan., since 1992. "The events that happen in a student's life are integral to their academic performance and to what they take from Hesston College into their lives and career."

Roth has a bachelor's degree from Goshen (Ind.) College and a master's degree from Western Kentucky University in Bowling Green. He has also served as a youth pastor and was ordained by Iowa-Nebraska Conference for evangelism.

"Lamar brings to his new role strong relational skills, varied professional experiences and expertise in working with people," says Marc Yoder, Hesston vice president for academic affairs. "We believe the student life program will continue to blossom under his leadership."

MMA cites two workers at conference

CLEVELAND—Mennonite Mutual Aid (MMA) honored the outstanding achievements of its field representatives and staff during the agency's recent national conference in Cleveland.

Arlin Lapp of Harleysville, Pa., received MMA's highest honor, the President's Stewardship Award. It recognizes a field representative who most exemplifies holistic stewardship, not only in vocation but in daily life.

"Arlin has made a difference in the church by helping others become better stewards," said MMA president Howard Brenneman. "When reviewing all the criteria, we agreed that Arlin reflects what the life of good stewardship is supposed to be about."

Lois Bontrager of North Canton, Ohio, received MMA's Church Relations Manager of the Year Award, which is based on professional competence, commitment to quality customer service and carrying MMA's vision of stewardship.

"What makes Lois special is not the fact that she is goal-oriented or even a great team player," said Steve Bustos, MMA's church relations resource manager. "What makes her special is the passion and commitment she brings to her role."

Women bag Canadian convention work

WINNIPEG—They didn't get much lead time. But since the request came in March, Canadian Mennonite Women in Mission swung into action with their needles and sewing machines, making 1,500 tote bags for the Mennonite Church Canada annual convention, to be held in St. Catharines, Ont., July 9-13.

"When the executive heard about this need and the opportunity it presented, it didn't take long for us to take the plunge and commit to the project," says Dodie Lepp, president of Canadian Women in Mission. "It's a very concrete statement of our commitment to the church."*—Mennonite Church Canada News Service*

Mennonite Mission Network photo by Angela Rempel

Headed to service

Dwight Regier, interim director of the DEO short-term young-adult discipleship program, anoints participant Jessica Johns during a June 1 commissioning service in Newton, Kan., as associate director Sara Bedsworth assists. Johns and three other DEO participants—the year-old program's first participants—have completed the first two phases of their assignments: two months of training in Wichita, Kan., and seven months of internships and cross-cultural experiences in Denver. The June 1 service commissioned the four for the final phase: two months of service in their home congregations. Johns, a nursing student, will be a parish nurse at Faith Mennonite Church in Goshen, Ind. DEO is a partnership of Mennonite Mission Network, Mennonite Women, South Central Conference, Western District Conference, Hesston (Kan.) College and Bethel College, North Newton, Kan.

Passion burns i

Whatever is true, … honorable, … just, … pure, … pleasing, whatever is commendable … think about these things. … and the God of peace will be with you.—Philippians 4:8-9

The peace of God can come in silence or as a whisper. On Sunday mornings in Khayelitsha Township outside Cape Town, South Africa, God's peace blasts in shouting, in waves of joyful noise that well up and crash across the room.

Clapping and swaying and gathered around microphones, the praise and worship team at Way of Life church shouts out Xhosa soul music in the distinctive harmonies that nearly every South African seems to know instinctively. Their sound melds with that of the young audience, and the crowd seems to congeal into a single entity of joy. The fusion pop-and-gospel music continues for nearly an hour, and that's just the warm-up for the sermon in this congregational partner of Mennonite Mission Network.

The fusion pop-and-gospel music continues for nearly an hour, and that's just the warm-up for the sermon.

It's a far cry from what pastor Xola Skosana had for a church when first called to spread the Bible's good news, when he'd stood preaching to passersby on the streets of Port Elizabeth.

"I was at a crossroads of my life at the time," Xola says. "I didn't know if I was coming or going. I was beginning to look back into the brokenness of my life. It was real for me, the whole conversion experience. It just made sense to me. I started reading the Bible. I had strong impressions in my heart; I thought God was speaking to me. It was so personal and so real for me. And so anything and everything that would enhance that, I would throw myself 100 percent into it. It was the best thing that ever happened to me."

Continued on page 10

South Africa

Amid poverty and hopelessness, church leaders spread the gospel of Jesus.

by Charles T. Jones

Mennonite Mission Network
photos by Wayne Gehman

A worship service at Grace Community Church in Philipstown.

I'd advise this to anybody who wants to plant a church: Get down on your knees and spend a lot of time in prayer.
—Hilton Toohey

Continued from page 8

Today, at Way of Life and its ministry offshoot, the Hope Centre, new believers find a peace that comes from fellowship, joy and encouragement from a ministry that incorporates music, dance, sports, drama and lifestyle education in its message of peace and hope. The ministry brings kids to Christ in droves.

"We think we are pioneering in what it means to be a modern church and still hold on to Christ," Skosana says.

Hilton Toohey, a successful builder, came to the Lord in 1975 an "old" man of 35 who was losing his marriage to drink.

"After we were married 10 years, I was drinking quite heavily at that time, and I was desperate to find something to help my marriage," he says. "Then I met the Lord, and everything changed."

"Hilton got born again on a Monday," says Rhoda, his wife, "and I was born again on Tuesday. The children came in one by one."

When you are converted, it is your responsibility to go out in mission and revive someone and bring him also to the Lord.
—David Makaleni

Today the couple leads a passionate evangelical ministry that converts unbelievers to Christian faith and plants new churches. The Tooheys have aspirations of training and sending out disciples throughout the world to "take the gospel in all its power in an undiluted form, to every corner of the earth."

"I was 35 when I met the Lord, so I was old," Hilton says. "Maybe that's why I want everything rushed, speeded up. I haven't got time like the young.

"Planting a church is a supernatural thing. I'd advise this to anybody who wants to plant a church: Get down on your knees and spend a lot of time in prayer," says Hilton, lead pastor of New Zion Christian Church, recently renamed New Zion Breakthru International to reflect his expanding worldview and aspirations.

Hilton reasons that North Americans have lost much credibility in the world, and most certainly in the Muslim world. Post-apartheid South Africans, he says, are not so encumbered. "The world needs Africa," Hilton says.

People are tough in the hot and sprawling Great Karoo—the vast, arid, scrub-covered land of South Africa's central interior. By economic standards, the land isn't good for much of anything except three breeds of thistle-eating sheep, a few springbok (gazelles) and the hardy people who work on the far-flung plantations there.

David Makaleni, overseer of Grace Community Churches, fans himself beneath an apricot tree and speaks low in Afrikaans to his protégé, pastor Leon Pula, and Leon's protégé, Arthwell "Zed" Kwinana, 19. His eyes burn with a Christian zeal so powerful it makes him tremble when he preaches and leaves him breathless afterward.

David is a quiet visionary, built like an aging wrestler. Leon is finer-boned and bespectacled. He is the town manager of Philipstown, population 4,500, about 3,000 of whom are illiterate. The unemployment rate is 90 percent.

People here "don't just need church; they need revival," Leon says.

His passion is as a youth pastor. He's set up a vibrant ministry in one of the classrooms at Philipvale Primary School in Philipstown. The youth group meets every night. In South Africa, public-school classrooms commonly are used as gathering places for worshipers.

David has become a legend in the area for carrying the gospel to the multitude of workers who live in family enclaves on the far-flung sheep farms throughout the Great Karoo. He has driven thousands of dusty miles to take the good news of Jesus to the ranches, where generations of field hands, horsemen and housekeepers live in tiny enclaves on the farms. By law they are paid 750 Rand (about $103 U.S.) and one sheep per month for meat. "In town, you can't live on 750 Rand," Leon says.

David has planted nearly 20 cell groups along the road to converting hundreds of ranch hands and their families to Christianity. In so doing, he has rid most of the plantations of the alcoholism that had become a near epidemic.

"When you are converted, it is your responsibility to go out in mission and revive someone and bring him also to the Lord," David says in Afrikaans. "For some, it's very difficult. You must make it your duty to work to bring revival."

"David came here in 1988 and converted everyone," says Andreas Van der Merwe, a young Afrikaaner whose family has been on the land for six generations. Ten families live in the sheds on his farm. He says he has no idea how many people they comprise.

Once a month, Leon and David bring believers to town in an old Isuzu pickup for a Lord's Supper celebration of song, food and fellowship. The truck, paid for with funds donated by Mennonite Mission Network, was smashed once when it rolled over on a country road. It sits gutted for welding, and there is scant money to fix it.

Today there are bed-and-breakfast establishments inside Khayelitsha, housed in shacks of corrugated iron and other cast-off materials. A large, modern government tourism center is being built near the complex in which Way of Life and the Hope Centre are housed.

Xola Skosana dreams of acquiring more land for a bigger facility, but prices are rising as the tourist trade looms.

In Philipstown, Leon wants to acquire a wrecked government maintenance garage to use as a church. And the church pickup needs to be fixed. His personal car is not up to driving the rural roads or the 600-kilometer drive to Cape Town, where most of his family lives.

[People here] don't just need church; they need revival.
—Leon Pula

"In the midst of all the struggles they face, and the poverty, the level of passion and just sheer dedication to the work that God has called them to is such an inspiration to me on a personal level," said Stanley Green, executive director of Mennonite Mission Network.

Charles T. Jones is a staff writer for Mennonite Mission Network.

Worship at the Way of Life church in the township of Khayelitsha.

Who are w

A survey looks at faith communities today.

by Susan Biesecker-Mast

Just as Mennonite Church USA was forming in 2000, 400 Mennonite congregations from the Mennonite Church and General Conference Mennonite Church joined thousands of congregations from 41 other Christian denominations and faith groups in the largest survey ever conducted of congregations in America. The Faith Communities Today (FACT) survey solicited responses from congregations on a wide range of questions concerning congregational identity, worship, history, location, facilities, programming, leadership, organization, participants and finances.

The results of this survey can tell us a lot about who we are as a new denomination at the congregational level. We can discover what is typical across our congregations as well as how we are similar to and different from other moderate Protestant denominations. According to the FACT survey, such denominations include Mennonites, American Baptists, Disciples of Christ, Evangelical Lutheran Church of America, Reformed Church of America and the United Methodist Church.

> Our ability to attract and retain youth to our congregational life is important now and for the future.

What's typical?

Identity: Most Mennonite Church USA congregations are white, clearly express their Mennonite heritage, view Scripture and the Holy Sprit as essential authorities, are located in rural areas or small towns, have Communion quarterly or less often and have not recently changed their worship style.

Participation: Most Mennonite congregations are modest but steady in size (fewer than 100 regularly participating adults), are cohesive and have clear expectations of their members (though they tend not to enforce those expectations).

Finances: Most Mennonite congregations report both a modest income and financial health. Most receive $87,000 or less annually, with no income from endowments or investments, and most say they are doing well financially. And most engage in financial planning through an official budget.

Outreach: Most Mennonite congregations offer direct cash assistance and provide other support to people in need through food pantries, soup kitchens and thrift stores.

Tradition: Even as most Mennonite congregations express their Mennonite heritage, most also report they are spiritually vital and alive, have spiritually uplifting worship, have a clear sense of mission and purpose, are excited about their future, welcome change and incorporate new people easily into the life of the congregation. These are not the characteristics we expect of congregations belonging to a denomination that needs to be liberated from its origins.

What's distinctive?

When we compare Mennonite Church USA congregations to other moderate Protestant congregations we find significant differences. Some of these indicate that Mennonite congregations show important signs of health and vitality that other similar denominations do not. Other distinctive features give us opportunity to ask some questions.

Participation: Encouraging for us is the evidence that we are doing a significantly better job than other moderate Protestant groups of maintaining the number of people participating in our congregations. Compared to other moderate Protestant groups we also have higher attendance in Sunday school. Our congregations also tend to be younger on average and to have a much higher rate of participation among high school youth.

Our ability to attract and retain youth to our congregational life is important now and for the future. For now it may mean that we are providing meaningful worship, teaching and social contexts for our youth. For the future it may mean our youth will choose to stay in the church.

On average, Mennonite congregations are smaller than those of our moderate Protestant counterparts. The survey does not tell us why that is the case, whether it is because Mennonite congregations emphasize community or because they are not doing as well at attracting participants to our congregations.

Finances: The income Mennonite congregations report receiving is, on average, similar to the income received by congregations of other, similar denominations. Interestingly, Mennonite congrega-

tions say that they are doing well financially to a greater extent than do other moderate Protestant congregations. Why? The results of this survey don't say, but they might suggest an answer. Mennonite congregations spend significantly less than other groups on staff, operations, capital improvements and program support.

Leadership: On average, Mennonite congregations are being served by male pastors who are younger than their counterparts in other moderate Protestant denominations. Our pastors are also generally not as educated as others and are more likely to be in temporary, unpaid and/or part-time positions. Beyond pastoral leadership, our congregations tend to employ less support staff.

At least three questions emerge from this cluster of results: (1) Should we be nurturing more women into pastoral roles? (2) Are our congregations best served by pastors who are educated less and serve in less permanent positions? (3) Are we enjoying a feeling of better financial health at the expense of our pastors and support staff?

Outreach: Mennonite congregations provide less outreach and offer fewer services than do other moderate Protestant groups. Mennonite congregations also engage in significantly less intercongregational, ecumenical or interfaith activities. Are we more internally than externally focused as congregations? What does that mean in the context of our intent to become missional churches?

What about change?

Growth: On average, Mennonite congregations report that the number of regularly participating adults remains fairly constant, while congregations among other moderate Protestant groups are tending to decline in numbers of participants.

During the last five years has your congregation experienced any disagreements or conflicts in the following areas?

	No	Yes, but not serious	Yes, moderately serious	Yes, very serious
Worship style	36	37	18	7
Pastors' Leadership Style	46	24	14	12
Members' Personal Behavior	36	25	24	10
Program/ Mission Priorities	55	26	11	3

Source: FACT 2000

Growing Mennonite congregations tend to be younger, college-educated and include more families. Those congregations that work for social justice, welcome innovation and change, easily incorporate new people, have a clear mission and purpose, have well-organized programs and activities or have definite expectations of members that are strictly enforced tend to be increasing their numbers. Similarly, congregations that provide inspirational worship, hear sermons that tell personal stories or use electronic keyboard, electronic guitar, drums or nonelectric string or wind instruments also tend to grow.

Congregations that have pastors with more ministerial education also work more for social justice, welcome innovation and change and have well-organized programs and activities. Growing congregations share these characteristics. Although there seems to be no direct correlation between pastoral education and growth, it may be that better-educated pastors can help their congregations develop characteristics that may encourage growth.

Conflict: How conflict impacts congregations depends on how congregations deal with it. Congregations that deal openly with conflict tend to grow. Those that do not deal openly with it tend not to describe themselves as vital.

Conclusion

On the whole the results of this survey indicate that Mennonite Church USA congregations are doing well. We enjoy healthy congregations that are not big but stable, are spiritually vital, provide spiritually uplifting and inspirational worship, deepen their participants' relationships with God, are optimistic about their future, depend on Anabaptist theology, are cohesive, clearly express their Mennonite heritage and welcome innovation and change.

We should also ask: How can we become more racially diverse? How might we encourage women into pastoral leadership roles? How should we employ our pastors? What current practices serve as obstacles to becoming missional churches? How can we deal with conflict more openly?

The data from the FACT survey provide us with opportunity to learn more about our congregational lives, identify our strengths and ask tough questions. However, this data is meaningless unless we discuss it. This article is meant to begin that conversation. Soon Herald Press will publish a short book that summarizes the results of the survey much more fully. In addition, the denomination will make available a full report of all the results in statistical form. Let's talk about who we are.

Susan Biesecker-Mast teaches communications at Bluffton (Ohio) College.

Q&A

Shifting South

An interview with Mennonite World Conference leaders Nancy Heisey and Nzash Lumeya

Today 60 percent of all Christians live in Africa, Asia and Latin America. Meetinghouse, a group of Mennonite editors, asked a Mennonite and a Mennonite Brethren leader to help us understand how this affects Anabaptist-Mennonite churches—and why next month's Mennonite World Conference gathering in Africa is so important.

What does it mean to say that the Southern Hemisphere is changing the face of Christianity?

Nancy Heisey: The measures of growth in the Christian family in the two-thirds world and the shift of the percentages within that family from Northern to Southern Hemisphere are statistics. Two observations offer more insight into these changes than the numbers themselves.

First, just as early Christians moved out from Jerusalem into all directions of the known world (and not just to Rome and Europe as we usually learn), today the Christian family is truly a round-the-world family. The promise of Revelation 5:9—that people of every tribe and language and people and nation are within the community praising God—has been fulfilled in our time, and this reality is a great blessing to us all.

Second, members of the Christian family in the two-thirds world are helping churches everywhere rediscover our Christian roots. Like members of the early Christian movement, believers in many places today live with a lively awareness of the spirit world and a concrete belief that God's Spirit gives them the power they need to respond to the other spirit powers of their world. Our Southern sisters and brothers, in a way similar to what is recorded in the New Testament, understand that God is at work everywhere, not only in the small corners of our personal lives. As did the early Christians, today's growing churches are carrying out Jesus' healing, liberating ministry in the various settings with a warm invitation that is shaped not by wealth or technology but by vibrant preaching, loving service and peaceable action.

Today's growing churches are carrying out Jesus' healing, liberating ministry in the various settings with a warm invitation that is shaped not by wealth or technology but by vibrant preaching, loving service and peaceable action.—Nancy Heisey

Merle Good

Nancy Heisey is president-elect of Mennonite World Conference. She will become president after Africa 2003. She teaches biblical studies and church history at Eastern Mennonite University, Harrisonburg, Va.

MWC photo

Nzash Lumeya was born in Congo and is the former director of Centro Universitaire de Missiologie in Kinshasa. He teaches at Mennonite Brethren Biblical Seminary, Fresno, Calif.

Today men and women from the South help churches be faithful to Christ and responsible to various national societies (world). Unity of the body of Christ in diversity (culture, language, geography and ethnicity) remains one of the miracles of the Holy Spirit in Africa.—Nzash Lumeya

Nzash Lumeya: The growing number of new faces in African, Asian and Latin American local churches challenge a provincial understanding of Christianity. Christian missiologists such as Paul G. Hiebert and David Barrett affirm that more and more women and men from two-thirds world countries are confessing and professing the lordship of Christ Jesus. The good news of Jesus Christ is substantial and trustful, and Christian profession in the Southern continents now outnumbers that in the Northern. Wilbert Shenk affirms this: "Given the more rapid rate of growth outside of the West, membership in Asia, Africa and Latin America, where mission efforts had been concentrated since 1851, surpassed that of the historical heartland in Europe and North America by the end of the 20th century."

Barrett says personal belief in Jesus, change of lifestyle and belonging to a local church seem to be a trend in Africa. Indeed, the communication of Christ in countries south of the equator has transformed people's concept of life. They now owe their lives to God. Idols and shrines no longer occupy the central place in a clan or village.

Christ and his Word have become the ultimate reference to Christians. Worshiping Christ together has consolidated the unity and bond of Christians across ethnic, cultural, linguistic and denominational divisions. To attend worship services together is a joyful celebration. Mother tongues are appreciated and used to praise Christ. The cross and resurrection of Jesus are becoming a key to interpret daily life in the light of the Scriptures. Prayer glues and unifies local churches in urban settings.

Sharing the love of Christ within local churches and beyond helps these Christians experience God's mission to the world. There is a growing missionary movement sweeping our world from churches south of the equator. God is using biblical theological training institutions to equip the saints.

Today men and women from the South help churches be faithful to Christ and responsible to various national societies (world). Unity of the body of Christ in diversity (culture, language, geography and ethnicity) remains one of the miracles of the Holy Spirit in Africa.

How has and will Anabaptism change as a result?

Heisey: I like to characterize the changes in the global Mennonite and Brethren in Christ family—one of the mainstreams of descendants of 16th-century Anabaptists—as moving from a commitment to our tradition to a commitment to our heritage.

Commitment to Anabaptism as a tradition has focused on the history of the movement in 16th-century central Europe and on learning from those experiences and the models of the early leaders how to follow Christ faithfully. It has also focused on the many traditions that have grown up among the Western European, U.S. and Canadian descendants of those early Anabaptists, including everything from styles of mission activity, structures of organizing the church and formal patterns of educating our youth to ethnic details such as singing in four-part harmony and eating special foods.

This history and these traditions are good—a gift from God—but they don't necessarily represent faithful Christian living for all the family. So I suggest Anabaptism is changing and will change to an understanding of Anabaptism as a heritage, a well of resources that help believers in many different settings and circumstances to think through the fundamental question, What does it mean to faithfully follow Christ in our environment?

The responses to this question need to be shaped not only by the details of Anabaptism's past but perhaps even more by the social, economic, religious and political realities of locations where churches are growing. With God's help many beautiful and vibrant forms of ministry are growing up. We may not look all that much alike, but by our common commitment to Jesus Christ as Lord and to following his way of making peace and justice, we will know that we belong to the same heritage.

Lumeya: In the South, most Anabaptist Christians were not exposed to such Anabaptist beliefs as nonviolence, pacifism, simple living and mission. The 1980s and 1990s have been instrumental in fostering a biblical Anabaptist belief anchored in Christ (conversion and faith, baptism and the Lord's Supper), community and holistic mission.

Continued on page 16

Every six years we fellowship together. This is one of the ways we express our unity in Christ and love to one another.—Nzash Lumeya

Continued from page 15

For the moment, Anabaptism from the South and Evangelicalism look almost the same theologically.

Leadership and training are going to bring a greater change in the future. Differences may occur in areas such as the daily imitation of Christ as the Prince of Peace. Following him instead of local and national powers may produce persecutions and suffering in the permissive global village (Acts 4; 1 Corinthians 3:11).

Why is it important for Africans to host the Mennonite World Conference assembly in Zimbabwe in August 2003?

Heisey: One simple reason is that it has never been held on that continent before.

Another is that the assembly will provide opportunities for more African Mennonites and Brethren in Christ members to get to know other African brothers and sisters—and being able to exchange directly with those whose contexts are close to their own should enrich the witness of the different African conferences. (Inter-Anabaptist relationships in Africa are not as well developed as in Latin America or in Asia.)

Also it is important for African sisters and brothers to have the opportunity to lead the rest of us in worship, share with us their lives as a faith community and demonstrate for us approaches to mission they are developing.

Lumeya: Every six years we fellowship together. This is one of the ways we express our unity in Christ and love to one another. This is a time of celebration and praise but also listening to God as we read the Scriptures together and grasp its meaning in a global multicultural context.

Coming together in the name of Christ means we belong to him and to one another. Healthy relationships with Christ and within the extended family of Christ are central for Anabaptists. It is part of world evangelism (John 17:11, 20-26). In going to Zimbabwe, one can visit Anabaptist sisters and brothers from Angola, Burkina Faso, Congo-Brazzaville, Cabinda, Democratic Republic of Congo, Ethiopia, Ghana, Ivory Coast, Kenya, Lesotho, Namibia, Nigeria, South Africa, Tanzania, Zambia and others.

It is important for us to join in the witness there to Jesus' way, to support the church with the presence of many Christian brothers and sisters—Nancy Heisey

Why is it important for North Americans to go?

Heisey: The host church in Zimbabwe is living through difficult times, both in terms of political uncertainty and in terms of a serious food shortage. These realities mean that North Americans cannot go lightheartedly to the assembly, as if on a tourist holiday. But it is important for us to join in the witness there to Jesus' way, to support the church with the presence of many Christian brothers and sisters and share in a real sense the suffering they are undergoing.

We in the North have a habit of viewing ourselves as givers and others as receivers. I hope that by attending the assembly we can be receivers of God's grace through the lives and witness of our African sisters and brothers. This does not mean Africans have all the spiritual gifts and Northerners the material gifts to offer each other. Rather, as we go, we offer the gift of solidarity and love and possibly concrete contributions such as fasting or food aid. At the same time we open ourselves to receive hospitality, spiritual nourishment and new insights into faithful living.

Lumeya: Our sisters and brothers from North America and their siblings in Christ who live around the world stand side-by-side through covenantal love. This tough love to follow Christ goes beyond earthly passport. It is part of our commitment to Christ and loyalty to his worldwide body. Going to Zimbabwe is one way to be both local and global followers of Christ.

What is Mennonite World Conference?

Mennonite World Conference is an international fellowship of Christian churches who trace their beginning to the 16th-century Radical Reformation in Europe. Today more than one million believers belong to this faith family—at least 55 percent are African, Asian or Latin American. MWC represents 87 Mennonite and Brethren in Christ national churches in 60 countries on five continents.

A primary ministry of MWC is to create opportunities—a "space"—where member churches experience communion and solidarity, work together on shared concerns and interests and increasingly become mutually accountable to each other. MWC intends to serve as a global congregation where people of different cultures and nations are no longer strangers.

MWC provides occasions and networks, publications and exchanges where Mennonites and Brethren in Christ can experience fellowship and be encouraged to live and act more faithfully. Though MWC began as a once-in-six-or-seven-years assembly, its major emphases are becoming a growing number of programs and projects that aid member churches in their life and ministry. Increasingly, the initiative and leadership for these activities is coming from the global South.—*from MWC materials. For more information about MWC, visit www.mwc-cmm.org.*

Associated
Mennonite
Biblical
Seminary

AMBS
window

Summer 2003
Volume 13 Issue 3

2 **2003 Graduates**
Thirty-three receive degrees and certificates

5 **Pay attention to "O"s, poet tells graduates**
Jean Janzen gives commencement address

8 **AMBS Panorama**
Faculty publications

The center of our hope

J. Nelson Kraybill, AMBS president

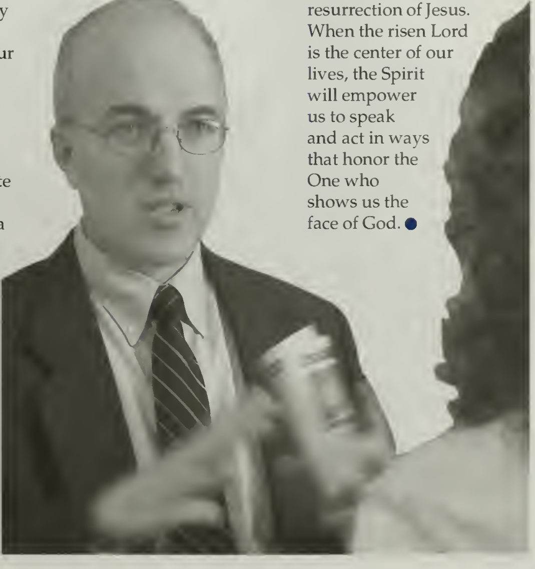
Two recent letters remind me that church and seminary must be centered on Jesus:

- A minister sent me a copy of an AMBS publicity piece, noting it made references to God but did not mention Jesus. "Many of our churches and church institutions are hesitant or perhaps fearful to use the name of Jesus in a forward manner," he wrote. "We live in too global a community not to identify clearly which God we are referring to."
- Another pastor wrote saying he believes Mennonites are less inclined today than a generation ago to teach that Jesus died "in our place, taking the punishment that we deserve for sin." Implications of this show up in a generation who believe the cross primarily was "the ultimate example of nonviolence." Such an understanding is a "form of godliness, but no power," he wrote.

These pastors recognize the primary theological temptation facing twenty-first century Mennonites: to downplay the incarnation and resurrection (because they are socially and intellectually offensive), and to use generic God language (with Jesus as a mere example of ethical spirituality). Such reduction of the Christian message may be politically expedient, but it is not the gospel.

The first priority in the AMBS mission statement is "to prepare pastors, missionaries, teachers, evangelists and other church leaders both to proclaim and to live according to the gospel of Jesus Christ." This year's graduates have been shaped by a variety of biblical images for explaining the cross and resurrection of Jesus. These include *liberation*, *redemption*, and *victory* over the powers of sin and death. The church needs all these images

Transforming ministry requires sustained encounter with God made known in Jesus Christ. A new book by AMBS professor Arthur Paul Boers, *The Rhythm of God's Grace: Uncovering Morning and Evening Hours of Prayer* (Paraclete Press, 2003), is a helpful guide to such encounter. Good prayer books feature a daily cycle of worship: prayers, scripture, and devotional texts organized around the birth, life, death and resurrection of Jesus. When the risen Lord is the center of our lives, the Spirit will empower us to speak and act in ways that honor the One who shows us the face of God. ●



2003 Graduates

Thirty-three earn degrees and certificates

Thirty-three students graduated from AMBS on May 23, 2003. Eighteen men and 15 women completed programs of study to receive degrees or certificates.

Find out more about the graduates here and at the AMBS web site: www.ambs.edu.

AMBS degrees

MDiv	Master of Divinity
MAPS	Master of Arts: Peace Studies
MATS	Master of Arts: Theological Studies
MACF	Master of Arts in Christian Formation

John T. Abraham MDiv. (Not pictured) Pastor of Melrose and Sandusky United Methodist Churches in southeastern Iowa. John and Dianne, his wife, have three daughters and one grandson. He is a member of Trinity United Methodist Church, Keokuk, Iowa.

Stephen T. (Tom) August MDiv. Will begin a chaplaincy residency at Howard Community Hospital in Kokomo, Ind. Tom and Mary Ellen August, his wife, have one child. He is a member of North Baltimore Mennonite Church, Baltimore, Md., and an associate member of Fellowship of Hope Mennonite Church, Elkhart. His parents are J. Thomas August and Jean N. August, Baltimore.

Elda Bachman Certificate in Theological Studies. (Not pictured) Will continue as a volunteer minister of visitation for First Mennonite Church, Newton, Kan., and in other volunteer roles. Elda has four adult children, ten grandchildren and four great-grandchildren.

Matthew Bailey-Dick MAPS. Will enjoy full-time parenting and will teach "History of the Peace Movement" at Conrad Grebel University College in winter 2004. Matthew and Nina, his wife, have one son. He is a member of Waterloo-Kitchener United Mennonite Church, Waterloo, Ont., and his parents are Karl and Vicki Dick, Kenilworth, Ont.

James Bontrager MDiv. Will begin as pastor at Milford United Methodist Church, Milford, Ind. Jim and Jane, his wife, have three children, three grandchildren and one great-grandchild. He is a member of Calvary United Methodist Church, Elkhart.

Gregory Buchner MDiv. Will continue as pastor of Wakelee United Methodist Church, Marcellus, Mich. Greg and AnnMarie Buchner have two children. Greg is a member of Stevensville United Methodist Church, Stevensville. His parents are Clara L. Lovell and the Rev. Lewis "Bud" Buchner.

Laura Sue Dueck MATS in theology and ethics. Pursuing work with a Mennonite service organization in areas of program planning and facilitation. Laura Sue and Allan K. Dueck, her husband, have three children. She is a member of Berkey Avenue Mennonite Fellowship, Goshen, Ind. She is the daughter of Helen Gene Kennell, Eureka, Ill.

Karmen Krahn Fehr MACF with a concentration in worship. Will complete her thesis, "The Rituals of

Stephen "Tom" August, Matthew Bailey-Dick, James Bontrager, Gregory Buchner

Pay attention to "O"s, poet tells graduates

Commencement speaker Jean Janzen invited graduates "to take the exclamation of 'O' and make it a foundation of your living." Focusing on the "O"s of wonder, of sorrow and of home, the poet and writing instructor called graduates to pay attention to their lives.

"Notice that the ordinary is always extraordinary," she said, adding that wonder leads to respect and reverence.

Out of wonder and reverence we are called to confession, Janzen continued. The "O" of sorrow is present in life, and she reminded listeners that we are to "take the ritual of confession with us on our journey."

Finally, she encouraged graduates to find the "O" of home in God. "We are encouraged to allow Jesus to be our source of nourishment, the vine, the very source of being." We must make God our home, she said, noting that home is more than comfort; it also is a place of growth and discovery, of pruning and fire.

Janzen teaches poetry writing at Fresno Pacific University, Fresno, Calif., and Eastern Mennonite University, Harrisonburg, Va. Her published collections of poetry are *Words for the Silence* (1984), *The Upside-Down Tree* (1992), *Snake in the Parsonage* (1995) and *Tasting the Dust* (2001). She holds a Master of Arts degree from California State University, Fresno, and in 1995 received the prestigious Creative Writing Fellowship in Poetry from the National Endowment for the Arts. ●

President Emeritus Erland Waltner greets Jean Janzen, commencement speaker, prior to the service on May 23. A poet and writing instructor, Jean invited graduates to make the exclamation of "O" a part of their daily lives.

Tsubasa Mine, Mark Mitchell, Takele Tassew Mojire, Cheryl Paulovich

Graduate Amanda Yoder is involved in casework and street outreach with a homeless program in Indianapolis, Ind. She is the daughter of June Alliman Yoder, AMBS associate professor of preaching and communication, and John D. Yoder.

2003 Graduates

Kristina Schlabach MDiv in pastoral care and counseling. Will become pastor of care at Waterford Mennonite Church, Goshen. Tina and Jay, her husband, have three children. She is a member of Shalom Mennonite Fellowship, Tucson, Ariz. She is the daughter of Vic and Marie Stoltzfus of Goshen, Ind.

Yusak Budi Setyawan MATS in theology and ethics. Will teach at Satya Wacana Christian University in Indonesia. He is married to dr. Dwikorina Dewanti and they have two children. He is a member of a Mennonite congregation in Salatiga, Indonesia. He is the son of Yos Samuel Widodo, Kudus, Central Java, Indonesia.

Penny Sharkey MDiv. Exploring a mission assignment. Penny has two children and she is a member of East Holbrook Mennonite Church, Cheraw, Colo. Her parents are Don and Twyla Martin of Colorado.

Timothy Singenstreu MDiv. Will continue work with Choice Books. Tim and Loretta, his wife, have one son. He is a member of Pleasant View Mennonite Church, and attends Griner Conservative Mennonite Church, both near Goshen, Ind. His parents are Frank and Sandra Singenstreu of Victoria, Texas.

June E. Thomsen MDiv. Will continue as pastor of the Grace Community Church, Chicago, Ill. June and Ib Thomsen, her husband, have two adult daughters. She is the daughter of Reuben L. Emerson, Pittsburgh, Pa.

Mary Ann Weber MACF with a concentration in Christian education. Will work in human resources and

Tina Schlabach, Yusak Setyawan, Penny Sharkey, Timothy Singenstreu, June E. Thomsen

communications for Mennonite Central Committee–Great Lakes. Mary Ann is a member of Landisville Mennonite Church, Landisville, Pa. Her parents are Floyd and Salinda Weber, Denver, Pa.

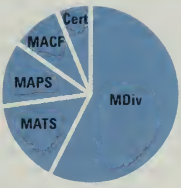
Faith Weedling MDiv. Will continue as chaplain with Pacific Health Ministry in Honolulu, Hawaii. Faith and Steven, her husband, have two children. She is a member of Wahaiwa United Methodist Church, Wahiawa. Her parents are Raymond and Diane Page, Milford, Conn.

Eunice Yantzi MDiv. Will return to Toronto, Ont., to complete writing projects. Eunice is a member of Hillcrest Mennonite Church, New Hamburg, Ont., and also has attended Warden Woods Mennonite Church and New Life Centre, both in Toronto.

Amanda Yoder MDiv. Will do casework and street outreach with a homeless program in downtown Indianapolis, Ind. Amanda is married to Jonathan Schrock and she is a member of College Mennonite Church, Goshen, Ind. Her parents are John D. and June Alliman Yoder of Goshen.

Mulugeta Zewdie MAPS. Will become president of Meserete Kristos College in Addis Ababa, Ethiopia. Mulugeta and Mulunesh Shigute, his wife, have two children. He is a member of Meserete Kristos Church, a Mennonite church, in Ethiopia. While studying at AMBS, he attended Eighth Street Mennonite Church, Goshen, Ind. ●

Degrees of 2003 graduates



MDiv—Master of Divinity	19
MATS—Master of Arts: Theological Studies	5
MAPS—Master of Arts: Peace Studies	4
MACF—Master of Arts in Christian Formation	3
Cert—Certificate in Theological Studies	2

Thomas Schlabach helped his mother, Tina Schlabach, celebrate her graduation. She received a Master of Divinity degree and will become pastor of care at Waterford Mennonite Church, Goshen, Ind.

Mary Ann Weber, Faith Weedling, Eunice Yantzi, Amanda Yoder, Mulugeta Zewdie

2003 Graduates

John Kasper MDiv. Will continue as pastor of the Galien-Olive Branch Parish, United Methodist Church, in southern Michigan. John and Debra Rae, his wife, have five children. He is the son of Sidney and Marian Kasper, Ionia.

Karen Weldy Kaufman MDiv in pastoral care and counseling. Will continue as chaplain at Oaklawn Psychiatric Hospital in Goshen, Ind. Karen and Dave, her husband, have two children. She is a member of Southside Fellowship, Elkhart.

Esther Lanting MDiv. (Not pictured) Will continue as pastor of Hudson Lake Mennonite Church, New Carlisle, Ind., beginning her seventh year in June.

Yoon Shik Lee MACF with concentration in Christian spirituality. Will pursue graduate studies in spirituality. Yoon Shik and Jung Og, his wife, have two children. He is a member of Jesus Village Church in Korea and attends Hively Avenue Mennonite Church, Elkhart. His mother is Soo Ja Lee of Los Angeles, Calif.

Todd Lehman MDiv. Will continue as pastor of Zion Mennonite Church, Hubbard, Ore., where he has served since October 2002. Todd and Dawn Hardt Lehman, his wife, have three children. His parents are Jerry and Janice Lehman of Aberdeen, Idaho.

Wayne McKenney MDiv. Pastor of Webberville United Methodist Church, Webberville, Mich. Wayne and Sally, his wife, have two children. His parents are John and Cynthia McKenney of Petoskey, Mich.

Tsubasa Mine MATS in Biblical Studies. Tsubasa is a member of the Church of Jesus Christ in Miyazaki, Japan. He is the son of Matsuko Mine of Miyazaki.

Mark Mitchell MDiv. Will continue as pastor of Homer United Methodist Church, Homer, Mich., and Lyon Lake United Methodist Church, Marshall, Mich. Mark and Joyce, his wife, have two children. He is the son of H. Edward Mitchell of Frankfort, Ind.

Takele Tassew Mojire MAPS Will pursue doctoral studies. Takele is a member of the Ethiopian Kale Heywet Church. He is the son of Matabe Tigro of Wollaitta, Soddo, Ethiopia.

Titus Oyeyemi MAPS. (Not pictured) Will begin a post-secondary peace academy in Nigeria. He and Fehintola O. Oyeyemi, his wife, have five children. He is a member of True Vine Missionary Baptist Church. He is the son of Alice Iyabo Oyeyemi of Abeokuta, Ogun State, Nigeria.

Cheryl Paulovich Certificate in Theological Studies. Cheryl and David, her husband, have three children. She is a member of East Goshen Mennonite Church, and is the daughter of John and Miriam Beachy of Goshen.

John Kasper, Karen Weldy Kaufman, Yoon Shik Lee, Todd Lehman, Wayne McKenney

Graduate John Kasper, who led a hymn during the commencement service, is pastor of the Galien-Olive Branch Parish of the United Methodist Church in southern Michigan. He and two other United Methodist pastors from southern Michigan, Wayne McKenney and Mark Mitchell, commuted together for seven years to complete their Master of Divinity degrees at AMBS.

Liturgy and Ethics," in fall, then will seek ways to serve the church as a resource for worship. Karmen is married to Dennis Fehr, and they are members of Assembly Mennonite Church, Goshen, Ind. Her parents are Bob and Agatha Krahn of Swift Current, Sask.

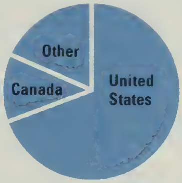
Carol A. Harder MACF. (Not pictured) Pursuing work in spiritual direction with a special focus on food and spirituality. Carol is a member of Faith Mennonite Church, Minneapolis, Minn., and is the daughter of Betty Harder of Mountain Lake, and the late Walter Harder.

Deb Hewitt MDiv with pastoral care and counseling emphasis. Will work at St. Joseph Regional Medical Center, South Bend, Ind., as a resident chaplain. Deb is a member of First Baptist Church, South Bend. Deb has two sons and she is the daughter of Rowena Willsey, South Bend.

Garry Janzen MATS. Will continue on the pastoral staff of Sherbrooke Mennonite Church, Vancouver, B.C., where he has served since September 1998. Garry and Diane, his wife, have three children. His parents are Dave and Evelyn Janzen of Rosthern, Sask.

Daniel Johnston MDiv. Will continue with Methodist Health System, Omaha, Neb., as coordinator of the Center of Health Ministry, providing educational and health promotion resources to faith communities. Dan and Michelle Stauffer Johnston, his wife, have three children. He attends Brookside Church in Omaha. He is the son of Orvis Johnston, Leonard, Mo.

Countries of 2003 graduates



United States	**23**
Canada	**4**
Other	**6**

Ethiopia: 2
India: 1
Japan: 1
Korea: 1
Nigeria: 1

Laura Sue Dueck, Karmen Krahn Fehr, Deb Hewitt, Garry Janzen, Daniel Johnston

Panorama

Faculty publications

The Rhythm of God's Grace, Uncovering Morning and Evening Hours of Prayer, by Arthur Paul Boers, AMBS assistant professor of pastoral theology, was published by Paraclete this spring. See more about it, including a downloadable study guide and an interview with Arthur, at www.paracletepress.com; enter *Arthur Paul Boers* in the search box.

A book by Daniel S. Schipani, AMBS professor of pastoral care and counseling, *The Way of Wisdom in Pastoral Counseling,* will be published this summer by the Institute of Mennonite Studies. An early reviewer commented, "Daniel Schipani recovers a biblical understanding of wisdom and moves beyond a medical paradigm to an understanding of pastoral ministry that facilitates growth in wisdom."

A new book by Willard M. Swartley, AMBS professor of New Testament, has just been released by Herald Press. See more about *Homosexuality: Biblical Interpretation and Moral Discernment* at http://exodus.mph.org/books/homosexuality.htm.

See a full list of AMBS faculty writings and publications at the AMBS web site: www.ambs.edu. Look for the link on the home page.

Graduate Titus Oyeyemi, who earned the Master of Arts: Peace Studies degree, plans to return to Nigeria to establish a post-secondary peace academy. Two other students also from Africa were part of the 2003 graduating class: Mulugeta Zewdie and Takele Tassew Mojire, both from Ethiopia.

Interterm courses

AMBS in Elkhart will offer seven courses during January 2004:

- Biblical Spirituality with Willard Swartley (Jan. 12–23)
- Epistle to the Romans with Jacob Elias (Jan. 5–23)
- Church and Society with Walter Sawatsky (Jan. 5–23)
- History of Christian Spirituality with John Rempel (Jan. 5–23)
- Communion with Eleanor Kreider (Jan. 5–23)
- Christian Formation in the Congregation with Marlene Kropf (Jan. 5–23)

In addition, Art McPhee will lead a mobile seminar on Global Urbanization to India during January.

AMBS–Great Plains will offer two interterm courses:

- Spiritual Disciplines Seminar: Prayer, with Kathryn Damiano;
- Spiritual Disciplines Seminar: Congregational Discernment as Spiritual Practice, with Brenda Glanzer Lilliston

See more at www.ambs.edu. Follow links to *Academic Information, Courses,* then choose the term for which you want details.

Ron Ringenberg to be director of development

Ron Ringenberg of Wheaton, Ill., will become director of development for AMBS starting Aug. 1. Most recently he has be involved in a Clinical Pastoral Education program at Rush/Presbyterian Hospital in Chicago. Previously he was vice president for services at Hyperion Solutions in Lisle. He is a member of Lombard Mennonite Church.

Alumni News

Brian Martin Burkholder, Master of Divinity 1998, will become campus pastor at Eastern Mennonite University, Harrisonburg, Va., this fall. He has been program director of Amigo Centre, Sturgis, Mich., since 1998.

Kathy Colliver, Master of Divinity 2001, was ordained June 1 2003, at First Mennonite Church, Fort Wayne, Ind.

Mark Diller Harder, Master of Divinity 1993, was ordained May 11, 2003, at First Mennonite Church, Kitchener, Ont.

Ron Ropp, Bachelor of Divinity 1962, received the Retired Chaplain Award from the Association of Professional Chaplains.

Margaret Sawatsky, Master of Arts: Theological Studies 1996, was ordained June 15 at Hively Avenue Mennonite Church, Elkhart. She is a chaplain at Greencroft Retirement Communities, Goshen.

Summer 2003
Volume 13 Issue 3

The purpose of *AMBS Window* is to invite readers to call people to leadership ministries, and to provide ways for readers to become involved with AMBS through financial support, prayer support and student recruiting.

Editor and Designer: Mary E. Klassen
Photos: Page 1 and graduate groups–Steve Echols; others–Mary E. Klassen

Distributed three times a year as a supplement to *Canadian Mennonite* and *The Mennonite.*

Associated Mennonite Biblical Seminary

3003 Benham Avenue
Elkhart, IN 46517-1999
574 295-3726
www.ambs.edu

The Rhythm of God's Grace: Uncovering Morning and Evening Prayer by Arthur Paul Boers (Paraclete Press, 2003, $15.95) discusses the ancient Christian practice of prayer and calls Christians to take part in this practice. A selection of this book was published in *The Mennonite* (May 21, 2002).

Scattering Point: The World in a Mennonite Eye by Jeff Gundy (State University of New York Press, 2003, $15.95) is a collection of eight creative essays designed primarily for those outside the Mennonite fold.

The Meaning of Tough: Using Power and Wealth by Leonard Beechy and **Sex and Faith: Celebrating God's Gifts** by David Boshart (Faith & Life Resources, 2003, $5.99 each) are the two latest booklets in the **Closer Than a Brother: Men's Series** designed for ages 40-60. Each study contains five sessions that include ideas for reflection, discussion and response.

Mary of Nazareth, Prophet of Peace by John Dear (Ave Maria Press, 2003, $9.95) points to the mother of Jesus' example of moving from contemplative to active to prophetic nonviolence.

Immersed in the Sacred: Discovering the 'Small s' in Sacraments by Kathy Coffey (Ave Maria Press, 2003, $12.95) is an invitation to find the holy in the people, places, activities and objects that fill our days.

Quiet in His Presence: Experiencing God's Love Through Silent Prayer by Jan Harris (Baker Book House, 2003, $12.99) reintroduces the biblical practice of contemplative prayer.

Sacred Speech: A Practical Guide for Keeping Spirit in Your Speech by Donna Schaper (SkyLight Paths, 2003, $21.95) explains that speech can be much more than just words; it can form a sacred bond between people, creating links and building community.

A Mennonite Family in Tsarist Russia and the Soviet Union 1789-1923 by David Rempel with Cornelia Rempel Carlson (University of Toronto Press, 2003, $70) combines Rempel's firsthand account of life in Russian Mennonite settlements from 1900-1920 with a portrait of six generations of his ancestral family.

Gateway Films, P.O. Box 540, Worcester, PA 19490, www.visionvideo.com, offers two new videos: **People Who Met Jesus—Series 1** (2003, $19.99, 58 minutes) and **Jerusalem, the Covenant City** (2002, $19.99, 107 minutes).

A Way Was Opened: A Memoir by Ruth Brunk Stoltzfus (Herald Press, 2003, $24.99) is a first-person account of one woman's remarkable career as a churchwoman, family speaker and business leader.

Captain America and the Crusade Against Evil: The Dilemma of Zealous Nationalism by Robert Jewett and John Shelton Lawrence (Eerdmans, 2003, $34) shows that American crusading—powerfully embodied in popular entertainment—has provocative parallels with Islamic jihad and Israeli militancy.

Spiritual Perspectives on America's Role as Superpower by John Dear (SkyLight Paths, 2003, $16.95) gathers the opinions of 16 religious teachers from a variety of faiths—including Protestant, Catholic, Muslim, Jewish, Buddhist, Vedantist and interfaith traditions. It asks, What are America's global responsibilities as the only remaining superpower? What should—and shouldn't—we be doing with our resources, energy, talent and strength?

Build a Better World II: Activities for Children from Church World Service is a four-session curriculum for Sunday school settings. It features hope-filled stories of children helped through the work of CWS. To order call 800-297-1516 or write CWS, P.O. Box 968, Elkhart, IN 46515.

Writing Peace: The Untold Stories of Great War Mennonite Objectors by Melanie Springer Mock (Cascadia Publishing House, 2003, $23.95) analyzes and publishes the diaries of Mennonite conscientious objectors from World War I.

Reflecting on Faith in a Post-Christian Time by Daniel Liechty (Cascadia Publishing House, 2003, $19.95) proposes that facing death and drawing on Anabaptist thought gives spiritual pilgrims meaning and ethical guidance.

Peacemaking: Practicing at the Intersection of Law and Human Conflict by Douglas Noll (Cascadia Publishing House, 2003, $34.95) weaves many strands of academic thinking about human conflict into an integrated view of why people fight, how they fight, what they fight over—and how they can instead make peace.

Border Crossing: A Spiritual Journey, Revised Edition by Katie Funk Wiebe (DreamSeeker Books, 2003, $14.95) is a new edition of her award-winning book and includes a new foreword and preface, revised original chapters and two new ones telling of Wiebe's journey through the death of her daughter and of recent reflections on and experiences of being "old."

A Liturgy of Stones by David Wright (DreamSeeker Books, 2003, $12.95) is a collection of poems that suggests fresh ways of poetically singing within and against the Christian tradition.

Paul Among the Postliberals: Pauline Theology Beyond Christendom and Modernity by Douglas Harink (Brazos Press, 2003, $23.99) creates links between contemporary Pauline scholarship and the writings of Karl Barth, Stanley Hauerwas and John Howard Yoder.

Scarred by Struggle, Transformed by Hope by Joan D. Chittister (Eerdmans, 2003, $20) explores the landscape of suffering and hope, considering along the way such wide-ranging topics as consumerism, technology, grief, the role of women in the Catholic Church and the events of Sept. 11, 2001.

Listening Deeply to God: Exploring Spirituality in an Interreligious Age by Fredrica Halligan (Twenty-Third Publications, 2003, $10.95) provides an opportunity to discover important pathways to the deepest source of spiritual wisdom.

Let's Watch a Movie! Using Popular Videos to Enrich Your Marriage by Mary R. Moriarty (Twenty-Third Publications, 2003, $9.95) is a workbook designed for couples to enrich their marriage without leaving their homes. Discussion questions aim to lead to deeper relationships based on better understanding of and acceptance of one another.

Embracing Change: 10 Ways to Grow Spiritually and Emotionally by Joseph F. Sica (Twenty-Third Publications, 2003, $10.95) includes practical, easy-to-apply suggestions and is illustrated with stories, humor and quotes.

Some Fruits of Solitude: Wise Sayings on the Conduct of Human Life by William Penn and translated into today's English by Eric K. Taylor (Herald Press, 2003, $8.99) is a collection of sayings by William Penn that distill the essence of his spiritual idealism, combining it with practicality and common sense.

Revelation by John R. Yeatts (Herald Press, 2003, $24.99) is the latest volume in the Believers Church Bible Commentary Series. Yeatts attends to themes of martyrdom, suffering, service in the world, hope, the triumph of Christ and the role of the church in bearing witness to the triumphant Christ.

What Jesus Meant: The Beatitudes and a Meaningful Life by Erik Kolbell (Westminster John Knox, 2003, $19.95) presents the radical message of the Beatitudes as a way to live in the 21st century. Kolbell shows how these teachings of Jesus can help us find our moral compass in a complex world.

Note: Most of these are available at your local bookstore or at addresses listed.

A reply to charges of racism

Donald R. Steelberg was chair of MCC Central States Board 1995-2002.

In fairness to the board of Mennonite Central Committee Central States, a reply must be made to the charges by MCC, as reported in the May 20 issue (page 21).

The goal of antiracism is a culture in MCC that secures fair representation of minorities and a just representation of the interests of all peoples. It is a worthy goal and was embraced by the Central States board and staff. The board brought its minority representation to above 25 percent on the board and its executive committee and appointed an antiracism team composed of board members and staff. Antiracism seminars were part of board meetings, and a number of staff and board members, including myself, took the training sessions, which lasted 2fi days. Continuing board discussions focused on ways its structure could accommodate the needs of its members in time and place and the character of our meetings.

The Central States board stands accused of racism, but the investigation team charged only three people and did not interview board members. The report to *The Mennonite* omits details of factors that triggered the investigation. Chief among these is that a 1999 change in management by MCC U.S. (the coordinating board of the regions) placed program direction under the regions. This process decentralized the management of MCC U.S., giving responsibility for service and other programs to the regional boards. In that process MCC U.S. did not recognize and allow for the fact that for a number of years its management of service programs had not been reviewed. In the transfer, certain lines of communication suffered loss, which complicated management relationships.

I did not expect the human resources department report to admit that the antiracism theory it follows is open to question or that its internalized Damascus Road approach creates divisiveness, setting employee against employee. In Damascus Road, racism becomes the only lens, and conflicts are not seen as due to problems of communication, personality, human distress or confused organizational structure. In this instance the result is that when a staff person of color makes a charge of racism, it must be accepted at face value.

Also, I did not expect the human resources department report to give details of the response to complaints against its investigation. The investigation failed to provide due process for those being investigated or to investigate the slander made against them. There was no notice of charges being brought, no interview of witnesses for the accused, no cross-examination of accusers.

Yet MCC defended this process at its highest levels, and the report becomes the modus operandi in saying the report was delivered for action, not for discussion. As a result, MCC U.S. is directing the operations of MCC Central States contrary to the Central States Articles of Incorporation: ending staff assignments and programs. The collegiality of the offices is lost. The release does not report the sit-in at the Central States board meeting organized by an MCC U.S. staff person, contrary to MCC policy. It does misquote Ricky Russell to its advantage.

The report to *The Mennonite* named six factors that in combination created a work environment unwelcoming to people of color: systemic racism in the MCC Central States structure, communication issues, decision-making processes, use of power, organizational culture and the mission of the office. In fairness to the board, it should be said that four of the six charges centered on three people: the chair, the director and the service program administrator. These people were charged with failures in communication, decision-making, use of power and the formation of organizational culture. These failures were said to have negated the freedom of the field staff bringing the charges. For those charged, the failures were rather an issue of who was responsible to the board for direction and delivery of program.

The charge against the board of systemic racism is one that under antiracist terms confronts each region and the Akron, Pa., office of MCC and MCC U.S. The issue focuses on the placement of offices in areas of white concentration. No explanation is given for singling out Central States.

Is scapegoating occurring here, sending one so accused out into the wilderness to atone for all?

The charge of board failure to enunciate a vision or mission of the office is a matter of opinion. A free hand was given to staff to develop mission plans. The board stood ready to support proposals for program development and endorsed proposals brought to it. The charge that the board's leadership has not been accountable to communities and constituents of color is without foundation.

This has been a painful time for all concerned. To date, private efforts to seek reconciliation, including mediation, have not succeeded. Further dialogue is needed.

IN THE NEXT ISSUE

- **Atlanta 2003**—Editorial staff

Church plant feeding Germans' souls

Members 'belong, are believing and now behaving,' EMM worker says.

Two years ago, when Sten Döring first met Eastern Mennonite Missions (EMM) church planter Jimm Derksen in a park, he had never been to church or even heard of Jesus. Now Döring is passionate about getting people connected to Soli Deo, his congregation in the city of Halle in the former East Germany.

"We're gonna get 'em all—all the heathen in this city," he says with a grin, banging his huge fist on the kitchen table.

When Döring and his wife, Anja, began coming to Soli Deo, they felt like they belonged. They accepted Jesus in January 2002, were baptized in June of that year and got married in September, when Anja was pregnant with their third child.

"We believe Jesus grins every time he hears these two talk about the changes he's made in their lives," says Kaylene Derksen, Jimm's wife. "They have taught us much about God's grace and how it works. Churches often make people behave before they can believe and eventually get to the belonging stage. But in the postmodern/post-communist culture here in Halle, we realize that people need to belong long before they can ever believe."

That's where "Kaffe und Kuchen" (Coffee and Cake) comes in. Every Sunday afternoon at 1:30, a Soli Deo prayer group begins to meet. Then at 3, youth start gathering. Others trickle in, clustering around tables for conversation. At 4, the coffee is ready, and people take turns supplying, serving and devouring platters of food. Then after a lively time of worship and teaching, people drift back for another cup of coffee, another piece of cake and more conversation.

After arriving in Halle in the fall of 1999, the Derksens and fellow EMM workers Steve and Sharon Norton spent their first five months adjusting to their setting and studying German.

Then they held their Bible study series. The EMM workers discovered that the course assumed too much knowledge of Christian faith to be effective. So they tried parties.

"We love to celebrate," says Charlotte Yoder, who has been teaching English for two years while part of the Halle church-planting team. Last Valentine's Day, for instance, the church distributed fliers inviting people to an elegant meal.

We realize that people need to belong long before they can ever believe.
—Kaylene Derksen

But not everything is a party. "Our Sundays are very outreach oriented, seeker sensitive," says Steve Norton. Discipleship training for members takes place on Tuesday evenings. Small groups meet Thursday and Friday evenings. Men's and women's groups meet for special times of accountability and fellowship.

Since the new year, Soli Deo has had more than 50 people in attendance and are already outgrowing their current facility. Most church attenders in Halle are more than 60 years old. Not so at Soli Deo.

"We're attracting a diverse crowd of people," Kaylene Derksen says. "They belong, are believing and now behaving. We are a church where skeptics, atheists, 'sinners' and 'the redeemed' can come together and experience the loving grace of the Father. We feel Jesus walking among us, and it is a pleasure to just be there. We have no greater joy than to be part of the team honored to usher the kingdom of God into this city."—*Jewel Showalter of EMM News Service*

EMM photos by Richard Showalter

Left: Peter Karojet (left to right), Jing Xu and Jimm Derksen of Soli Deo serve "kaffe und kuchen" on Easter Sunday during one of the Halle, Germany, congregation's outreach efforts. Below: The congregation's meeting place, which is already too small. Soli Deo is a church plant of Eastern Mennonite Missions.

Soli Deo
Freie evangelisch-mennonitische Gemeinde
GOTTESDIENST
MIT KAFFEE

People of color going to MWC assembly to help denomination learn and connect

I want to gain a better understanding of the global Mennonite family and to encourage other people of color to develop global relationships.—Juan Montes

It is a long way from the Northern Cheyenne country of Montana to Zimbabwe in western Africa. But for Erica Littlewolf, making that journey is a first step in another journey.

"We can get so caught up in our many problems on the reservation," says the 22-year-old college student and member of White River Mennonite Church in Busby, Mont. "This will help me to see people who have different—or even the same—problems and to look out of my own box to learn from them."

That is why the Mennonite Church USA Executive Board is sending Littlewolf and two other people of color to Africa 2003, the Mennonite World Conference (MWC) assembly to be held in Bulawayo, Zimbabwe, Aug. 11-17. Their insights will be used to help the denomination learn from other cultures and to share gifts in mutually beneficial ways.

"The Lord calls each and every one of us to see him through another's eyes," Littlewolf says, "and MWC can broaden my horizons to see more."

"We're looking for relationships with others around the world that can help us reflect and learn about who we are as a nation and what our role is," says Mennonite Church USA executive director Jim Schrag. "By partnering with Mennonite World Conference, we will grow in our self-understanding and our mutuality with others."

The other two people of color are Zenobia Sowell-Bianchi from Chicago and Juan Montes from Reedley, Calif. Their trip will be funded by a grant from the Mennonite-related Showalter Foundation, based in Newton, Kan.

"I want to gain a better understanding of the global Mennonite family and to encourage other people of color, particularly Hispanics, to develop global relationships," says Montes, who is executive director of the Hispanic Mennonite Church, a constituent group of Mennonite Church USA.

Sowell-Bianchi, an African-American, expects the trip to be an emotional as well as a spiritual experience because she will be returning to the continent of her ancestors, before the slave trade brought them to North America. A dentist, she has been to Africa on medical mission trips but never to Zimbabwe.

"I look forward to sharing Christ in all our similarities as well as our differences," says Sowell-Bianchi, who is a board member of the African-American Mennonite Association, another denominational constituent group. "I will be blessed and hope to be a blessing."

While Littlewolf, Montes and Sowell-Bianchi are being sent special to Africa 2003, they are not the only people of color going. Kenyetta Aduma, an African-American and director of the denominational Executive Board's Office of Cross-Cultural Relations, will be one of five Mennonite Church USA delegates. Others will be Schrag; Duane Oswald of Fresno, Calif., and Mennonite Church USA moderator-elect; Miriam Book of Harleysville, Pa.; and Jeanne Zook of Portland, Ore.

"It will be a gift to experience this kind of fellowship on a worldwide level," Aduma says. "People will be coming together globally from so many backgrounds. It will provide a rich multicultural and multiracial fellowship. We can seek God together and encourage each to do God's work."

Says Oswald: "It's my hope ... that we can begin to understand that ... no one group, no one race, no one country, no one Mennonite denomination is better than any other. We are all part of one body with many gifts. Mutuality happens when we share our struggles and weaknesses as well as our gifts and strengths."

Also looking to develop mutuality and encourage connections is Erin Huebert, who will be Mennonite Church USA's representative to the MWC Youth Summit, to be held as part of Africa 2003. At the summit she will share findings from a survey she conducted of young adults in the denomination.

"Many of the answers to the survey questions weren't a big surprise to me, such as the fact that young adults for the most part don't feel connected to the church," says Huebert, a native of Henderson, Neb., who now lives in Wichita, Kan., after graduating last year from Bethel College in North Newton, Kan. "Many respondents also said they struggled with how to relate their Mennonite background with the political issues of our day, such as terrorism, or how to relate their faith to religious pluralism.

"If young people want to feel connected, I believe that they have to take responsibility in getting involved in the church and understanding their faith. They need to take a more active role, rather than waiting for adults to ask them what they need or want. Gathering at the summit as young people from across the world can help us work on empowering each other to be more active, to offer our gifts."—*Laurie L. Oswald of Mennonite Church USA News Service*

Mennonite Church USA photo by Laurie L. Oswald

Kenyetta Aduma (left), director of the Mennonite Church USA Executive Board Office of Cross-Cultural Relations, visits with Pakisa Tshimika, a Mennonite World Conference associate executive secretary, at a California meeting last June. Aduma is one of four people of color from the denomination going to the MWC assembly in Bulawayo, Zimbabwe, in August.

Top row (left to right): Mesach Krisetya, Ambrocio Porcincula, Shant Kunjam, Fernando Enns, Claude Baecher, Ofelia Garcia. Second row: Antonio Carlos de Faria, Mary Anne Isaak, Lindsey Robinson, Siaka Traore, Thuma Hamukang'andu, Nancy Heisey.

Africa 2003 speakers come from 11 countries

A large hall seating thousands of people at the International Exhibition Centre in Bulawayo, Zimbabwe, will become a center for international worship when the city hosts Africa 2003, the next Mennonite World Conference (MWC) assembly, to be held Aug. 11-17.

The opening worship service will feature a sermon by Mesach Krisetya of Indonesia, the outgoing MWC president, on the assembly theme of "Sharing Gifts in Suffering and in Joy," using 1 Corinthians 12:26 and Romans 5:3-5 as texts.

Each of the five continents will be responsible for daily worship during the rest of the assembly.

Aug. 12, Asia—Speaker: Ambrocio Porcincula (Philippines). Bible study: Shant Kunjam (India) on Ecclesiastes 2 and Philippians 3.

Aug. 13, Europe—Speaker: Fernando Enns (Germany). Bible study: Claude Baecher and Marianne Goldschmidt (both France) on John 15.

Aug. 14, Latin America—Speaker: Ofelia Garcia (Mexico). Bible study: Antonio Carlos de Faria (Brazil) on Romans 12.

Aug. 15, North America—Mary Anne Isaak (Canada). Bible study: Lindsey Robinson (United States).

Aug. 16, Africa—Siaka Traore (Burkina Faso). Bible study: Thuma Hamukang'andu (Zambia) on Romans 5.

The assembly will conclude on Aug. 17 with Nancy Heisey's sermon, "Saints, Sages and Singers," based on Ephesians 5 and Psalm 111. She is from the United States and the incoming MWC president.—*Ferne Burkhardt of MWC News Service*

MWC decision: If assembly isn't held in Bulawayo, it won't be anywhere

Despite recent flare-ups in Zimbabwe, Mennonite World Conference's Africa 2003 international assembly will remain in Bulawayo, the second-largest city in the turbulent country. MWC officials have decided that holding the event at an alternate site is not financially or logistically feasible and have canceled reservations for potential locations in neighboring South Africa.

"If [the assembly] is to be African, it needs to be in Bulawayo," says MWC executive secretary Larry Miller. "In the unlikely event that it becomes impossible or unwise to hold [the assembly] in Bulawayo, it will simply be canceled."

He encourages registrants to weigh "how much inconvenience, uncertainty and risk seems good to you and the Holy Spirit."

Organizers are expecting more than 5,000 people for Africa 2003, which will be held Aug. 11-17. Four thousand of those are expected to come from 17 countries in Africa. But a change in assembly could keep many Africans away, as they have already registered and could not afford to go to South Africa.

MWC officials have consulted with political and church leaders in making the decision to stay in Bulawayo. "We are monitoring the situation on a daily basis," says Stephen Ndlovu, a bishop in Zimbabwe's Brethren in Christ Conference, which is hosting the assembly. "We do not know what the future holds, but we know that God has been gracious with us this far. … It is when we try to address the issues of tomorrow, what we don't see, that we appeal to faith."

Ndlovu met with the mayor of Bulawayo last month to discuss security concerns. "It is our prayer and hope that reason and dialogue rather than violence will prevail in the coming days," Ndlovu says.—*Ferne Burkhardt of MWC News Service*

MCC book program helps cover aid costs

Sales of used books and recycled paper raise $60,000 a year for agency work.

Some people look at old books and see landfill fodder. The volunteers at Booksavers see food for hungry families and hope for the future.

With locations in Hagerstown, Md.; Ephrata, Pa., and Harrisonburg, Va., Booksavers sells and recycles used books to raise funds for Mennonite Central Committee's relief, development and peacebuilding work around the world. The program results in $60,000 for MCC every year. As current Booksavers operations expand, those involved would like to see the idea spread.

"Everybody benefits from Booksavers: the community, MCC, the environment," says coordinator Leo Martin. "And it's a market that's not nearly tapped."

First housed in the basement of a Ten Thousand Villages store, Booksavers began in Hagerstown in 1996, when MCC supporters learned that schools were dumping tons of old library and textbooks in landfills every year. Many of the books were in good condition, but school staff didn't have the time to sort through them.

Modeling their efforts after a for-profit operation in Ohio, volunteers began contacting schools and offering to take the old books off their hands. They sold as many of the books as possible, mostly to companies that recondition and resell books, and recycled the rest.

From these beginnings, the operation blossomed. Today, Booksavers of Hagerstown has more than 13,000 books for sale listed on various Internet sites as well as through its own retail store. The program in May celebrated the grand opening of its new 10,000-square-foot warehouse and bookstore, where staff and volunteers sort through hundreds of volumes every week.

Similar programs are taking off in Harrisonburg, where books are currently sold only through the Internet, and Ephrata, which also has a new location, including a warehouse, Internet operation and retail store.

The busy season for Booksavers is summer, when local schools want to get rid of their books. Volunteer drivers pick up books; others sort, occasionally erasing pencil marks or sanding worn edges, and price them. Rare or valuable books are usually sold over the Internet, as are large quantities of textbooks.

MCC photo by Benjamin Krause

Staff member Ruby Denlinger examines textbooks at the Booksavers warehouse in Hagerstown, Md.

Teachers' guides, textbooks and educational kits are popular items for homeschooling families, who flock to Booksavers retail stores.

Ephrata store manager Linda Worth notes that contributions from individuals are also important. They often donate books on subjects, such as religion, not always available from schools and help Booksavers provide a range of topics.

Decades-old textbooks and heavily damaged books end up at the Hagerstown warehouse, where the bindings are chopped off and the pages sold by the bale—each weighing 2,200 pounds—to recycling plants. Eventually, Martin says, Booksavers staff would like to find a way to burn the bindings for heat.

"We think about it this way: A bale of paper will help MCC buy nearly a ton of corn, which feeds so many people," Martin says. "That helps make it all worthwhile."—*Rachel B. Miller Moreland of MCC News Service*

MEDA surveys work and faith

Eighty-eight percent of students at U.S. Mennonite colleges say integrating faith and work is important as they look forward to their careers, according to a survey conducted by Mennonite Economic Development Associates.

The survey also found that 21 percent had heard within the previous month a sermon on how faith can make a difference at work. Thirty-four percent had heard such a sermon in the previous six months and 25 percent in the previous year. Twenty percent could not recall every hearing a sermon on that topic.—*MEDA News Service*

MCC sets meat-canning record during 2002-03

After stops in 32 U.S. and Canadian communities over six months, the four-member Mennonite Central Committee meat-canning crew and hundreds of local volunteers have set a record of 456,906 cans during the 2002-03 season.

The number of cans—beef, turkey, pork and broth—was 7 percent more than last season's record. The results from this season, which ran from October 2002 through April 2003, will be sent to Bosnia, Haiti, Iraq, North Korea and Serbia.

"Sources of protein, such as meat, are difficult and expensive to get," Edward Esho of the Middle East Council of Churches wrote MCC. "Beneficiaries are very happy to receive it."

Each can weighs 28 ounces and can feed five to 10 people.—*MCC News Service*

Two Indiana-Michigan congregations reinstated after homosexuality discipline

Six years after being disciplined by Indiana-Michigan Conference because of the homosexuality issue and seven months after beginning discussions with the conference, two Indiana congregations are back in good standing. With a 92 percent vote at their annual meeting June 19-21, Indiana-Michigan delegates restored full membership to Assembly Mennonite Church in Goshen and Southside Fellowship in Elkhart.

They are the third and fourth congregations in Mennonite Church USA to be reinstated after being placed on discipline because of their positions on homosexuality and church membership. Illinois Conference last year restored Oak Park (Ill.) Mennonite Church and Maple Avenue Mennonite Church in Waukesha, Wis.

Rather than continue to focus on differences, the time had come to focus on Christ, "time to reach an agreement and move ahead with the missional agenda of Mennonite Church USA," said Terry Diener, a member of the conference executive committee who was on the team that worked with Assembly.

Two teams, one for Assembly and one for Southside, worked independently of each other. But they brought to the executive committee similiar reports, noting changes within the congregations, the growth of trust, the presence of the Holy Spirit and the importance of the denominational membership guidelines, which had been adopted since the congregations were disciplined, as a tool for addressing the situation. Both congregations stated support for the membership guidelines and to consult with the conference on membership concerns.

"We were amazed, probably we shouldn't have been, … that the [Assembly and Southside] agreements seemed to be parallel to each other," said Indiana-Michigan modertor Randy Detweiler.

Assembly and Southside representatives did not address the delegate body, except for Assembly pastor Mary Lehman Yoder's comments during open-microphone time in the last session. "I believe trust has been extended and stretched, and it is my commitment to live up to that trust," she said.

Assembly was disciplined when it adopted a homosexuality statement that included the option of granting membership to a noncelibate homosexual, while Southside was disciplined by the conference after accepting as a member a homosexual in a covenanted relationship, while discipline included the loss of voting privileges at annual assemblies.

Delegates were told that, among the developments since the discipline, Assembly's statement is no longer in effect and that Southside's current leadership accepts the denominational positions as their teaching positions.

Annette Brill Bergstresser

Doug Zehr (center), Indiana-Michigan Conference delegate from North Leo Mennonite Church of Leo, Ind., discusses with his table group a recommendation to restore to full membership two congregations that had been disciplined in 1997 for their positions on homosexuality.

"It is not a case where [the congregations] have changed in their positions necessarily," said executive committee and Southside team member Mary Swartley. "What has changed, as I understand it, is their willingness to be accountable."

Said moderator-elect David Sutter: "We understand certain words differently at times, and we understand certain nuances. Our choice as an Executive Committee is that we can move forward at this time."

"This action won't save us from future problems," said Brent Eash, a delegate from Shore Mennonite Church of Shipshewana, Ind. "But I hope it will make a path. … I see we do have commitments to work together."

This action won't save us from future problems. But I hope it will make a path.
—Brent Eash

But concerns remained for some delegates. Todd Lederman from First Mennonite Church of Middlebury, Ind., decried the absence of a strong statement against sexual activity of two members of the same gender and said that it will prompt church members to leave. "We need to take a stand, and until we do, we will continue to suffer," he said.

During the assembly, delegates approved the withdrawal of three congregations—Bean Blossom Mennonite Church of Morgantown, Ind.; Maranatha Mennonite Chapel of Nappanee, Ind., and Plato Mennonite Church of LaGrange, Ind.—all of whom cited homosexuality as a contributing factor in their decisions to leave.

John Troyer from Locust Grove Mennonite Church of Sturgis, Mich., urged focusing on such congregations as much as was focused on Assembly and Southside. "How can we bring these churches along?" he said. "If we turn some attention to those other churches, I wonder what would happen."
—Rich Preheim

New denominational executive brings range of experiences to new position

In his service to the church, Phil Bergey holds three jobs: executive for Franconia Conference; executive director for MRN Ministry Resources, which provides consulting and training resources; and staff associate for the executive director's office of the Mennonite Church USA Executive Board.

Christ's church will always move forward; that's never in question. But what's always at question is what part we'll play in all that.
—Phil Bergey

How does he do it? Bergey doesn't answer that question by citing creative drive or good business. Instead, he credits inspiring role models: his father, Willard Bergey, and the late Marlin Miller, who was president of Associated Mennonite Biblical Seminary in Elkhart, Ind., while Bergey was a student there. "I feel blessed to have had strong leadership figures who passed on the torch of faith," Bergey says.

From his father, he gained a love for business and for the church. From Miller, he learned to use his gifts to further God's kingdom. Their mentoring helped Bergey's long-range vision, sound administration, stewardship-focused business, churchwide networking and Christian discipleship to bear fruit in a mission-minded ministry. That is what Bergey brings to his Executive Board responsibilities, which he started earlier this year.

"Phil is valuable to this churchwide role because he uses his longtime experience in the conference and congregational settings to inspire forward-looking ideas on behalf of the whole church," says Mennonite Church USA executive director Jim Schrag. "He then builds strategies around those ideas that help all of us use our full capacities to be part of the missional church God calls us to be."

Bergey describes Executive Board work with two words: "alignment" and "capacity-building." He helps all parts of the denomination align with God's purposes and then offer their gifts for the good of Mennonite Church USA.

"Christ's church will always move forward; that's never in question," Bergey says. "But what's always at question is what part we'll play in all that. The church is founded on Christ and is carried forward by human action. It's always dependent on our collective ability to be in alignment with God's Spirit and God's agenda.

"My role is to work with others to discern their niche in God's kingdom and to creatively live out the contributions of that niche. Anabaptists bring a unique perspective that's needed by the church in the world. All of us need to make sure that we are making a contribution to the whole."

Bergey helps the Executive Board and area conferences increase their capacities in the areas of identity formation, communication, leadership development, resourcing and funding. Part of his work is helping area conferences to implement the denominational funding system, called Firstfruits.

"The denomination equips its leaders to equip the conference leaders to equip the congregational leaders to equip their members for ministry," says Bergey, who has been with Franconia since 1993 and with MRN since its inception in 1999. "Yet congregations learn from members, conferences from their congregations and the denomination from conferences. At best, it's a seamless web of learning and sharing resources."

In the final analysis, Bergey says, the most important resource for the church body is its head, Jesus Christ, and the Holy Spirit working through its members. He is daily aware of his dependence on God to fulfill his date book of demands.

"I've learned in more than 20 years of church work that the church is made up of people, including myself, who surprise and disappoint others," Bergey says. "But God uses people for furthering the church. ... It's an awesome thing that God trusts us to be co-workers in spite of our humanity.

"In my work, I don't just observe others but also myself. I know how human I am. But I am so grateful that God finds ways to use that."—*Laurie L. Oswald of Mennonite Church USA News Service*

Mennonite Church USA

At a 2002 consultation, Phil Bergey (far left), staff associate for the Executive Board of Mennonite Church USA, visits with (from left) Kenyetta Aduma, director of the Mennonite Church USA Executive Board Office of Cross-Cultural Relations; Gilberto Flores, denominational minister for the Executive Board Office of Ministerial Leadership and director of leadership development for Mennonite Mission Network; and Rafael Barahona, director of Hispanic education in theology and leadership at Goshen (Ind.) College.

Bethel presents awards to four alumni

An educator and a couple long involved in the medical field were recently honored with alumni awards from Bethel College, North Newton, Kan. Rosalind Enns Andreas received the Distinguished Achievement Award, and Irene and William Dunn were given the Outstanding Alumnus Award.

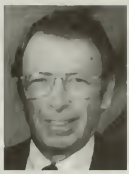
Andreas, a 1963 Bethel graduate, has spent her career in education and education admission. After starting as a middle- and high-school teacher, she moved into college positions, working in student affairs at Oakland University in Rochester, Mich., and the University of Arizona in Tucson. She then went to the University of Vermont in Burlington, where she became vice president for student affairs.

For the past eight years Andreas has worked in academic affairs at the university, most recently as associate dean. She retired at the end of June.

Andreas has also been active in Mennonite education. She is the Mennonite Education Agency board chair and served two terms on the Bethel board.

Andreas

Irene Dunn


William Dunn

William Dunn, a 1953 Bethel graduate, was office manager at Bethel Deaconess Hospital before serving for 26 years as administrator of the Mennonite Hospital in Bloomington, Ill., where he was also executive director of Bromenn Health Care.

In 1985, he moved to Haiti's Hospital Albert Schweitzer, which was started in 1956 by the famous humanitarian of the same name and is the largest hospital in the country. Dunn spent six years as hospital administrator, then from 1991 to 2000 was executive vice president of the hospital's grant foundation in Florida.

Dunn's wife, Irene Schmidt Dunn, was an administrative assistant to, among others, Gwen Grant Mellon, a co-founder of Hospital Albert Schweitzer. In 2000, the couple retired to Clarkston, Wash.—*Dave Linscheid*

CD sales hit high note for AIDS response

Foothills Mennonite Church in Calgary thought they would be doing well to sell 1,000 copies of their compact disc to benefit Mennonite Central Committee's (MCC) AIDS program in Africa. The congregation thought wrong.

The initial 1,000 copies of "To Such As These … " were released late last summer and went so fast that a second run was ordered, and then a third and then a fourth. Today distribution and sales have reached 6,333 copies, and that number is still increasing.

"We're absolutely ecstatic," says Foothills pastor Doug Klassen. "They just sold so fast."

Sales of the CD, which costs $18 (Cdn.) a copy, so far have grossed more than $90,000.

The CD is a collection of traditional and contemporary songs featuring Foothills singer Kim Thiessen and other musicians and children. The CD was produced in partnership with the MCC Alberta provincial office with all proceeds going to MCC's Generation at Risk program.

The program is a 10-year partnership with Mennonite churches in Africa to prevent the spread of AIDS by supplying blood-testing kits and health kits and providing awareness training.

Klassen says a second CD is planned, which should be ready by September.—*MCC Canada News Service*

Mennonite Mission Network photo by Wayne Gehman

Church meeting

Congregants gather around the Mennonite church in Orodara, Burkina Faso. Africa Inter-Mennonite Mission, in collaboration with Wycliffe Bible Translators and nationals of West Africa, have been translating the Bible in the Samogho language. While the translated Scripture is used for outreach, even the process of translating can cause conversions. Ali Traore was a Muslim doing translation for the project when he became a Christian in 1998, "the result of being in constant contact with the Word of God," he says.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

- TheMennonite@TheMennonite.org
- fax 574-535-6050
- 1700 S. Main St., Goshen, IN 46526-4794

CALENDAR

North American Vietnamese Mennonite Fellowship biennial conference, July 4-6 at the Mennonite Center , Souderton, Pa.

Millersburg (Ohio) Mennonite Church, 50th anniversary, Aug. 2-3. Guest speaker John Roth. For more information contact the church at 330-674-7700 or email mbgmennoch@juno.com.

BIRTHS & ADOPTIONS

Anders, Corissa Joy, June 2, to David and Elizabeth Longacre Anders, Telford, Pa.

Baker, Zoe Madison, May 27, to Matt and Tami Stutzman Baker, Salem, Ore.

Branam, Zachary Brian, March 21, to Timothy and Katherine Nolt Branam, Boise, Idaho.

Brockmueller, Tyler Ken, May 22, to Myles and Lisa Lawrence Brockmueller, Freeman, S.D.

Bush, Serenity LeeAnn, April 29, to Matthew and Lavender DeMonstay Bush, Bath, N.Y.

Cline, Adrienne Elise, May 29, to Eric and Sandra Wenger Cline, Harrisonburg, Va.

Cressman, Abram John, May 20, to Erik and Lisa Kraske Cressman, Indianapolis.

Gingerich, Emma Ruth, April 16, to Peter Gingerich and Kris Yoder, Granger, Ind.

Gingerich, Gunner Jack, June 4, to Kendal and Sue Roetlin Gingerich, Riverside, Iowa.

Gingerich, Tyson Duane, April 6, to Corwin and Annika Yoder Gingerich, Kalona, Iowa.

Good, Kathryn Lynne, April 24, to Andrew and Kara Payto Good, Dalton, Ohio.

Goshow, Thomas James, June 9, to Brian and Beth Reid Goshow, Souderton, Pa.

Heinrich, Josiah Christian, May 5, to Hans and Nichole Mast Heinrich, Pleasant Valley, Pa.

Hershey, Eden Christine, June 3, to Brent and Lorie C. Hershey, Harrisonburg, Va.

Hess, Carson Dale, May 7, to Brandon and Bethany Riggenbach Hess, Rittman, Ohio.

Horst Wade, Nevaeh Grace, April 7, to Ray Wade and Jennifer Horst, Hagerstown, Md.

Hostetler, Phelan Rose, Jan. 13, to Keith and Michelle Reid Hostetler, Kalona, Iowa.

Kaufman, Peter Bradley, June 5, to Jason and Jane Grant Kaufman, Wichita, Kan.

Lohrentz, Colton Francis, May 2, to Randy and Norma Kehres Lohrentz, Buhler, Kan.

Mowery, Grace Parker, May 23, to J.P. and Debbi Wachter Mowery, Harrisonburg, Va.

Myers, Levi Timothy, March 19, to Timothy and Heather Yoder Myers, Capon Bridge, W. Va.

Norton, Rebecca Elizabeth, June 8, to Charles and Elizabeth Norton, Puerto Escondido, Mexico.

Roth, Kennedy Hendrika, April 11, to Troy and Jenny Gingerich Roth, Kalona, Iowa.

Schultz, Alexander Ronald, May 9, to Ronald and Carla Steiglitz Schultz, New Haven, Ind.

Scott, Stella Marie, April 30, to Steve and Ellen Hofer Scott, Milwaukee, Wis.

Shenk, Aaron Jeffrey, May 29, to Jeffrey and Jen Helmuth Shenk, Elkhart, Ind.

Simmers, Blair Allison, May 22, to Kinley and Amy Lewis Simmers, Harrisonburg, Va.

Sneary, Jalyn Rae, April 23, to Wayne and Shannon Sneary, Harrisonburg, Va.

Stice, Logan Conner, May 27, to Wayne and Wendy Denny Stice, Colorado Springs, Colo.

Thiessen, Brenton Lynn, May 22, to Brad and Amy Mills Thiessen, Inman, Kan.

Ung, Michael Aiden, Jan. 13, to William Ung and Kathryn Railsback, Boise, Idaho.

Voth, Gracia Dane, April 15, to Mike and Jennifer Probst Voth, Kingman, Kan.

Weber, Luke David, May 25, to Robert and Cheryl Baker Weber, Conestogo, Ont.

MARRIAGES

Amstutz/Lehman: Brandon Amstutz, Dalton, Ohio, and Laura Lehman, Kidron, Ohio, May 24 at Kidron (Ohio) Mennonite Church.

Bender/Janzen: Darrell "Chip" Bender, Waterloo, Ont., and Wendy Janzen, Waterloo, May 24 at New Hamburg, Ont.

Brubaker/Kratz: Daryl Brubaker, Harrisonburg, Va., and Rebekah Kratz, Broadway, Va., May 10 at Zion Mennonite Church, Broadway.

Conrad/Miller: Rich Conrad, Grove City, Pa., and Dawn Miller, Apple Creek, Ohio, May 31 at Kidron (Ohio) Mennonite Church.

Crilow/Zuercher: Stacie Crilow, Holmesville, Ohio, and Brian Zuercher, Orrville, Ohio, May 17 at Martins Creek Mennonite Church, Millersburg, Ohio.

Dare/Litwiller: Mike Dare, Hopedale, Ill., and Lisa Litwiller, Hopedale, May 24 at Hopedale (Ill.) Mennonite Church.

Epp/Siedhoff: Steven Epp, Henderson, Neb., and Lisa Siedhoff, Lincoln, Neb., June 14 at Grace Lutheran Church, Lincoln,

Freed/Lancaster: Andrew Freed, Souderton, Pa., and Elise Lancaster, Vienna, W.Va., May 24 at Mount Pleasant United Methodist Church, Mineral Wells, W. Va.

Gardner/Linsenmeyer: Christa Gardner, Overland Park, Kan., and Eliot Linsenmeyer, Manhattan, Kan., May 31 at Hoffnungsau Mennonite Church, Inman, Kan.

Geiser/Miller: Franklin Geiser, Kidron, Ohio, and Mary Miller, Wooster, Ohio, April 26 at Living Water Community Church, Dalton, Ohio.

Glick/Leatherman: Jonathan Glick, Quarryville, Pa., and Janelle Leatherman, Perkasie, Pa., May 24 at Living Faith Fellowship, Telford, Pa.

Graber/Rinner: Rachel Graber, Wayland, Iowa, and Troy Rinner, Washington, Iowa, May 31 at Wayland (Iowa) Mennonite Church.

Hershberger/Polen: Jodi Hershberger, Mount Eaton, Ohio, and Jeff Polen, Apple Creek, Ohio, May 10 at Kidron (Ohio) Mennonite Church.

Hershey/Williamson: Sheila Kay Hershey, Leola, Pa., and Craig Damon Williamson, Leola, May 17 at Kennedyville, Md.

Kirkland/Ratzlaff: Matthew Kirkland, Lawrence, Kan., and Erika Ratzlaff, Moundridge, Kan., May 24 at Hoffnungsau Mennonite Church, Inman, Kan.

Nice/Yancey: Rodney Nice, Stuarts Draft, Va., and Lindsey Yancey, Stuarts Draft, May 17 at Mountain View Mennonite Church, Lyndhurst, Va.

Atlanta 2003
news every day

Even if you won't be attending the Atlanta assembly, you'll be able to find out what happened by visiting *The Mennonite*'s Web site for daily photos and news updates.

Beginning July 4, log on to www.TheMennonite.org to keep informed of important Atlanta 2003 decisions.

TheMennonite
800-790-2498
www.TheMennonite.org

DEATHS

Geiser, Rick, 33, Wooster, Ohio, died May 20. Parents: Roger and Betty Geiser. Survivors: brother Bob, sister Pam Bowers. Funeral: May 24 at Kidron (Ohio) Mennonite Church.

Hershey, Miriam Seigrist, 55, Singers Glen, Va., died May 27 of cancer. Spouse: Irvin L. Hershey. Parents: Jacob B. and Erma Herr Siegrist. Children: Michael, Jonathan. Funeral: May 31 at Harrisonburg (Va.) Mennonite Church.

Heyerly, Ernest John, 92, Albany, Ore., died June 3. Spouse: Mabel Heyerly. Parents: John and Katie Erb Heyerly. Children: Dan, John, Mary Lee Strong; seven grandchildren; 14 great-grandchildren. Funeral: June 7 at Albany (Ore.) Mennonite Church.

Krause, Frederick, 75, Elkhart, Ind., died May 24. Parents: Johann and Augustine Krause. Children: Sharon Perkins, Lin Hill, Jeff. Memorial service: May 31 at the Associated Mennonite Biblical Seminary Chapel, Elkhart.

Landis, Hanna R. Henning, 85, Towamencin, Pa., died June 5. Spouse: Norman D. Landis (deceased). Parents: Andrew K. and Katie Rosenberger Henning. Children: Doris Alderfer, Marlene Alderfer, Glen, Arlen; 13 grandchildren; 32 great-grandchildren. Funeral: June 9 at the Dock Woods Community Chapel, Towamencin.

Lauver, Mabel Hess, 93, Goshen, Ind., died June 2 of congestive heart failure. Spouse: Marlin Lauver (deceased). Parents: John S. and Florence Brubaker Hess. Children: Phyllis, Marcus, Hesston. Funeral: June 6 at Scottdale (Pa.) Mennonite Church.

Miller, Dorothy Schweitzer, 87, Albany, Ore., died June 10. Spouse: Harry Dale Miller (deceased). Parents: Moses and Lavina Stutzman Schweitzer. Children: LeeAnn Rawlings, Vevianna Schrock, Rosalie Shelter, Lynn, Cleo; 26 grandchildren; 46 great-grandchildren. Funeral: June 14 at Albany (Ore.) Mennonite Church.

Miller, Wilbur, 85, Kalona, Iowa, died June 8. Spouse: Opal L. Kramer Miller (deceased). Parents: R. Cephas and Nancy Wertz Miller. Child: Joyce Birky; three grandchildren; two great-grandchildren. Funeral: June 10 at Peterseim Funeral Home, Kalona.

Rensberger, Fern Guengerich, 93, Walnut Creek, Ohio, died May 25. Spouse: Lloyd Rensberger (deceased). Parents: Lewis and Mary Hochstetler Guengerich. Child: Phyllis Kornhaus; three grandchildren; seven great-grandchildren. Funeral: June 1 at Martins Mennonite Church, Orrville, Ohio.

Rohrer, Gregory S., 24, Harrisonburg, Va., died May 27. Parents: Dennis Gilbert and Wendy Walker Rohrer. Brothers: Todd Edward, Jesse Dennis. Burial: May 30 at Weavers Cemetery, Harrisonburg.

Voth, Arthur A., 82, Lititz, Pa., died May 22. Spouse: Anna Mae Voth. Parents: Jacob F. and Susie Bergen Voth. Children: Sandy Horst, Susan; two grandchildren. Funeral: May 28 at Akron (Pa.) Mennonite Church.

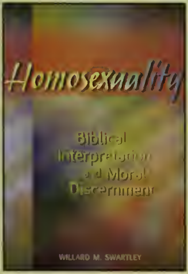
Wenger, Esther Huber, 89, Harrisonburg, Va., died May 17. Spouse: Linden Wenger. Parents: Christian and Katie Neff Huber. Children: Harold, J. Lowell, Linda; four grandchildren; two great-grandchildren. Funeral: May 21 at Lindale Mennonite Church, Harrisonburg.

Wenger, Lenora Harkins, 96, Chesapeake, Va., died April 7. Spouse: Amos D. Wenger, Jr. (deceased). Parents: Daniel and Hanna Foreman Harkins. Children: Daniel Wenger III, John (deceased), James, Rachel Roth, Joy Monroe; 13 grandchildren; eight great-grandchildren. Funeral: April 7 at Mt. Pleasant Mennonite Church, Chesapeake.

Wind, Donna Aschenbrenner, 63, Washington, Ill., died May 30. Spouse: Roger Wind. Parents: Edward and Lillian Nafziger Aschenbrenner. Children: Deborah, Sharon Withers. Funeral: June 3 at Calvary Mennonite Church, Washington.

Yost, Erma M., 89, Hesston, Kan., died June 3. Spouse: Lyle E. Yost. Parents: Ben E. and Ida Pearl Kauffman Martin. Children: Byron D., Winston R., Susan G., Cameron B.; six grandchildren. Funeral: June 6 at Hesston (Kan.) Mennonite Church.

New from Herald Press



Homosexuality
Biblical Interpretation and Moral Discernment
"The book gives a readable, biblically based explanation in support of our church's position on homosexuality. I found it easy to understand, scholarly, and credible in its impact."
—*Miriam Martin, Atlantic Coast Mennonite Conference*
"Willard Swartley charts a path through competing voices and interpretations in a debate that too often polarizes into two camps."—*Lois Barrett, Associated Mennonite Biblical Seminary–Great Plains Extension*
Paper, 216 pages, $14.99; in Canada $23.49

THE DOGMATIC
Imagination
The Dynamics of Christian Belief
A. JAMES REIMER

The Dogmatic Imagination: The Dynamics of Christian Belief
In short, accessible essays, James A. Reimer approaches the dogmas of the Christian faith with humor, insight, and imagination. Here basics such as heaven, hell, prayer, and judgment are explained with historical insight and contemporary application. Reimer refuses to consider these topics either too controversial or too boring. Rather, he imagines exciting encounters with the mysteries of faith that can only come from a dogmatic imagination.
Paper, 112 pages, $9.99; in Canada $15.79

Herald Press

1 800 245-7894 • www.heraldpress.com

Fahrney-Keedy Home, a Church of the Brethren CCRC facility, Hagerstown, Md., is seeking a ***CEO.*** Fahrney-Keedy has independent and assisted living units and skilled nursing care for over 200 residents. The person selected will have home administration credentials, strategic planning skills and experience in fund development and marketing.

Contact Ralph McFadden at 847-742-5100, email Rmcfadden_abc @brethren.org.

Virginia Mennonite Board of Missions is seeking a person to serve as a full-time ***development director.*** This individual will provide leadership for the fund-raising efforts of the mission program and serve as an advocate for mission in Virginia Conference. Experience in areas of finance, broad familiarity with the Mennonite Church and good relational skills are required. Position is available Sept. 1.

Contact Beth Brunk at 540-434-9727 for an application and position description. Please submit resumes and applications by July 18.

Penn View Christian School is seeking an enthusiastic full-time ***middle school teacher*** beginning in the 2003-04 school year. The position includes 7th grade English and Literature along with two quarters of 6th grade Bible. Penn View offers a Christ-centered, academically excellent education for 545 students in kindergarten through eighth grade.

Send your resume to Rose Lambright, Middle School Principal, Penn View Christian School, 420 Cowpath Road, Souderton, PA 18964; 215-723-1196; fax 215-723-0148; www.pennview.org.

First Mennonite Church in Denver, Colo., is seeking a ***co-pastor for faith formation/education.*** This is a new position focused on developing Christian education and faith formation resources and programming for children through senior adults. This person will provide support for church volunteers in the various areas of faith formation. Attending to the spiritual formation of individuals and groups may include preparation for baptism, supporting spiritual direction and spiritual growth. The successful candidate should be strongly rooted in Anabaptist beliefs and have a relevant degree and/or experience.

For a full job description and information about First Mennonite Church, applicants are encouraged to contact Charles Ferguson or Debbie Reed, c/o First Mennonite Church, 430 West 9th Ave., Denver, CO 80204, or at FMCdenver@aol.com prior to July 31.

Dock Woods Community, a continuing care retirement community located in Hatfield, Pa., is seeking a part-time ***chaplain*** in our Dock Meadows assisted living facility. This position is responsible for visiting new residents, hospital visiting, spiritual and emotional support to families, worship leading and preaching for Sunday morning services and planning/participation in memorial services. Devotions, Bible studies and prayer meetings are also included in this position. In order to qualify for the position candidates must have a bachelor's degree in addition to CPE training. The candidate must also be credentialed or be able to be credentialed by the Franconia Mennonite Conference.

Dock Woods Community offers a competitive salary and benefits package. Interested candidates should send resume along with salary requirement to the HR Dept., 275 Dock Drive, Lansdale, PA 19446 or fax to 215-565-2413; www.dockwoods.com.

Top 5 *rejected* reality TV shows

5. "Faith Factor"
4. "MVS House"
3. "Joe More-With-Less"
2. "Agreeing and Disagreeing in Love Shack"
1. "Survivor: Mennonite Youth Assembly" (how many hours can you go without sleep?)

But seriously, are those "reality" shows just mindless entertainment? **Silly but harmless?** Bluffton communications teacher Susan Biesecker-Mast says no. Explore the **illusions of reality TV** in the July-August 2003 *Timbrel.*

Timbrel
The magazine for Mennonite women

Sample articles available at www.MennoniteWomenUSA.org/Timbrel.asp.
To subscribe, send $9 U.S. (six issues) to P. O. Box 347, Newton, KS 67114.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Marla Cole, or email TheMennonite@TheMennonite.org.

U.S. EXECUTIVE DIRECTOR

Providing oversight and vision.

Mennonite Central Committee (MCC) is accepting applications for the position of MCC U.S. Executive Director. The director provides vision and oversight for all MCC programs in the United States and is responsible to the MCC U.S. board.

Familiarity with MCC constituency, strong relational administrative skills, and cultural competency required. Experience with budgeting, administration, pastoring, preferred.

Significant travel time within the United States. Position open July 2004

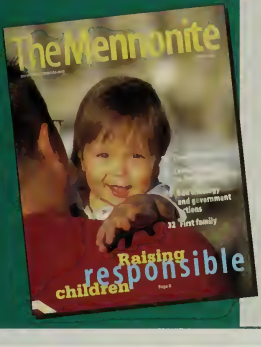
Application review begins July 2003. For a full job description contact: Charmayne Brubaker, 717-859-1151, cdb@mcc.org or your nearest MCC office for the full job description.

Vision impaired?

Subscribe to *The Mennonite* narrated on audiocassette tape.

For more information or to order, call Nora Miller at 800-790-2498.

TheMennonite



Baptisms, birthdays, weddings, anniversaries ...

***The Mennonite* makes a great gift year-round.**

To send a gift subscription call 800-790-2498 or visit our Web site: www.TheMennonite.org. Go to "gift subscriptions" under "subscription services."

ENGAGING DESIGN

"My artistic passion comes through in the details of my work. Good visual presentation is critical."

– Dick Lehman,
Owner, Dick Lehman Potter Inc.

Potter Dick Lehman collaborated with LightSky to translate the artistic quality of his work to the web. His site now tells users the stories he shares with his gallery guests, shows his artistic vision and recently won a design award from the International Association of Webmasters and Designers.

Application development ● Interactive design ● E-commerce ● Consulting ● Marketing ● Sound production

For more information contact us @ 888-477-7591, sales@lightsky.com or www.lightsky.com

DISCOVER THE WORLD ON A TOURMAGINATION TOUR

2003 TOURS

In the FOOTSTEPS of the APOSTLE PAUL (May 30 - June 15)
EUROPEAN HERITAGE (June 9-25) • ALASKA CRUISE TOUR (June 11-23)
CHINA (June 15 - July 1) • MAJESTIC CANADIAN ROCKIES (July 7-20)
EUROPEAN TOUR for GRANDPARENTS and GRANDCHILDREN (July 15-22)
SMALL TOWN THEATRES and COUNTRY GARDENS (July 29 - August 4)
MENNONITE WORLD CONFERENCE (August - 6 Tours)
FALL FOLIAGE TOUR in NEW ENGLAND (October 7-13)
GERMANY and SWITZERLAND (October 9-23)
CHRISTMAS SERVICE TOUR to PENNSYLVANIA (November 29 - December 4)

2004 TOURS

SERVICE TOUR to SUNNY JAMAICA (January 23 - February 1)
VIETNAM (February 4-21) • AUSTRALIA and NEW ZEALAND (February 6-26)
MEXICO (March 2-17) • PARAGUAY, BOLIVIA and PERU (March 23 - April 8)
SEVEN CHURCHES of REVELATION (May 28 - June 7)
ENGLAND and SCOTLAND for GRANDPARENTS and GRANDCHILDREN (June 23 - July 5)
From PRAGUE to GDANSK (July 22 - August 1)
CANADIAN MARITIME PROVINCES (August 7-16)
SWISS-VOLHYNIAN MENNONITE HERITAGE (September 15-29)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

CALL 1-800-565-0451 FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street, Waterloo, ON N2J 1V6 Canada
Reg. #1567624

1011 Cathill Road
Sellersville, PA 18960-1315 USA

New York institute floats hope for seafarers

Rich Preheim

For many working on cruise ships, life is not exactly the Love Boat. That's why, in conjunction with plans to double the number of dockings in Manhattan, N.Y., the Seamen's Church Institute will double its services, announced *The Lookout.*

So the New York-based institute will provide more Bibles in various languages, more religious literature of other types, more visitation with crew members, many of whom have had their visits to shore cut back in the wake of 9-11.

"Seafarers working on cruise ships have precious little time to contact home," said Jean Smith, the institute's executive director. "Many of these seafarers toil as low-wage export laborers from developing countries."

Among other services, the institute last year served 6,196 seafarers, selling 7,191 calling cards, sending 1,734 paychecks home and mailing 1,522 letters and postcards. In addition, the institute provides a way for local people to serve crew members, who often have no contact with people other than other seafarers.

"Our expansion of services also becomes an opportunity for an individual or a congregation to get involved right here in New York," Smith said.

A turn-on for switchers

The Presbyterian Church (U.S.A.) welcome mat is out—and well worn. A recent survey found that 59 percent of current denominational members, including 39 percent of its pastors, came from religious backgrounds other than Presbyterian.

Fifteen percent of these members, called "switchers," were formerly Methodist, and 12 percent had been Baptist, according to *Presbyterians Today.* Six percent had been Catholic, 5 percent were Lutheran, and 3 percent each had been part of the Disciples of Christ, Episcopal and United Church of Christ denominations. Three percent grew up outside any faith tradition. Those numbers were similar for switcher pastors.

The survey found that 55 percent of switchers were 55 or older, 58 percent were women, 62 percent had college degrees, and 80 percent were married. Sixty-two percent of switchers agreed that "there are several other denominations where I could belong and be just as satisfied."

TIDBITS

The Seventh-day Adventist Church is exploring the creation of an office of Internet evangelism.—*Adventist Review*

Fifty-eight percent of Russian Christians are not members of any church. —*East-West Church & Ministry Report*

Since 1948, Billy Graham has appeared 45 times on Gallup's annual survey of "most-admired men."—*Christianity Today*

About 7.5 percent of Sri Lanka's 19 million people are Christian. —*Anglican Journal*

Thirty-three percent of regular churchgoers say breaking the speed limit is morally acceptable.—*Holiness Today*

Worlds apart

When it comes to political dreams, the West and the Islamic world are similar, declared *Spirituality & Health.* For instance, 86 of those surveyed in the West and 87 percent of those surveyed in Muslim countries strongly agree that democracy may have problems but it's better than any other form of government. Sixty-one percent of both societies strongly disagree that it's best for a country to have a powerful leader who disregards elections and government procedures.

But when it comes to sex and gender roles, the West and Islam are worlds apart. Eighty-two percent of those surveyed in the West support gender equality, compared with 55 percent in Islamic society. Sixty percent of Westerners tolerate divorce, compared with 35 percent of those in Muslim countries. Abortion is tolerated by 48 percent in the West and 25 percent in Muslim countries.

The data were based on four surveys conducted between 1981 and 2002 in both developing and developed nations.

The researchers found that Canada, Finland, Germany, Norway and Sweden—some of the world's least religious countries—are at the top of the gender equality scale, while Morocco, Egypt, Bangladesh and Jordan are at the bottom. In their report, the researchers noted, "An Islamic religious heritage is one of the most powerful barriers to gender equality."

French take a bite out of sin ...

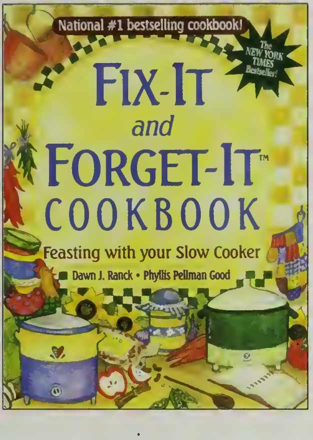
A group of French chefs, food writers and other culinary crusaders have petitioned the Pope to remove "la gourmandise" from the list of the Seven Deadly Sins. The Association for the Gourmand argues that the word has no sinful connotations; one of the definitions of "gourmand" is "one who is heartily interested in good food and drink." Instead, reported *U.S. Catholic,* the association is proposing the use of "la gloutonnerie," which is akin to the English word "gluttony."

... while Swiss religiosity diets

The number of Swiss reporting no affiliation has reached 11.1 percent, an increase of 10 percent in just 30 years, said Worldwide Faith News. Christianity remains the most followed religion in the country, with 41.8 percent of the population defining themselves as Roman Catholics and 33 percent as Protestants. Non-Christian groups account for 7 percent of the population, led by Muslims, many of them immigrants from the embattled Balkans.

The #1 bestselling trade paperback in the U.S. — for the Year 2002! Also #15!

#1


National #1 bestselling cookbook!
The NEW YORK TIMES Bestseller!
FIX-IT and FORGET-IT™ COOKBOOK
Feasting with your Slow Cooker
Dawn J. Ranck • Phyllis Pellman Good

Fix-It and Forget-It Cookbook: Feasting with your Slow Cooker

More than 2,500,000 copies already sold!

#15

By the NEW YORK TIMES Bestselling authors!
FIX-IT and FORGET-IT™ RECIPES for ENTERTAINING
Slow Cooker Favorites for All the Year Round
Phyllis Pellman Good & Dawn J. Ranck
SOUP MIX
COME FOR DINNER

Fix-It and Forget-It Recipes for Entertaining

More than 800,000 copies already sold!

1. *Fix-It and Forget-It Cookbook* (1,806,379); **2.** *The Two Towers* (966,869); **3.** *The Lord of the Rings* (871,276); **4.** *The Return of the King* (799,123); **5.** *The Fellowship of the Ring* (785,385); **6.** *What to Expect When You're Expecting, 3rd ed.* (769,416); **7.** *Sula* (720,000); **8.** *Empire Falls* (677,063); **9.** *Fast Food Nation* (676,464); **10.** *The Last Time They Met* (652,315); **11.** *The Hobbit* (650,885); **12.** *A Common Life* (650,000); **13.** *Suzanne's Diary for Nicholas* (644,069); **14.** *Chicken Soup for the Mother's Soul II* (631,000); **15. *Fix-It and Forget-It Recipes for Entertaining*** (625,229); **16.** *Desecration: Antichrist Takes the Throne* (604,240); **17.** *White Oleander* (592,895); **18.** *Dangerous* (580,000); **19.** *The Power of a Praying Wife* (565,818); **20.** *A Beautiful Mind* (554,600); **21.** *Good in Bed* (509,703); **22.** *John Adams* (509,200); **23.** *The Four Agreements* (506,867); **24.** *Cordina's Royal Family* (495,000); **25.** *Seabiscuit* (491,672). Copies sold in 2002 in parentheses. Source: Publishers Weekly. 3/24/03 issue.

Good Books

At local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and AmEx accepted. Shipping/Handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com

************************CAR-RT LOT**C-025
<9766> 58
5100 12/03 205377 Q:1 222
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

A whole-life ethic

For it was you who formed my inward parts; you knit me together in my mother's womb.—Psalm 139:13

A landmark decision by the U.S. Supreme Court in 1973 opened the door to millions of abortions in this country. During this 30th-anniversary year of the court's Roe vs. Wade decision, Mennonite Church USA will consider adopting a resolution that names abortion a sin. The resolution, however, cares as much about wholeness in the life of those who choose abortion as it cares for the life of the unborn.

"Mennonite Church USA Statement on Abortion" is one of three resolutions to be placed before Mennonite Church USA delegates at the July 3-8 convention in Atlanta. However, unlike resolutions on health-care access and immigration, this one does not ask members of Mennonite congregations to work with the U.S. government to change the law. In Readers Say (page 4), several letter writers comment about this difference in posture relative to changing national law.

But if Mennonite Church USA delegates adopt the resolution, it will obligate congregations to some heavy responsibilities that will be new for many of us. For example, when a woman or couple is considering an abortion, the resolution calls for the formation of a small group in the congregation to help them discern their choice. If the child is born, the community of faith "should be ready to support financially, and in other ways, the families of all children, including those who are developmentally disabled."

Mennonites traditionally look to the Bible for clarity about good and evil. But when it comes to abortion, we have a dilemma because there are few Bible references upon which to base our beliefs. The only specific abortion reference offered by the resolution is in Exodus 21. But that text is mostly about how to compensate the husband for the loss of a wife or unborn child.

However, we can make a clear case against abortion from other core biblical themes. In fact, a peace church that publicly witnesses against the death penalty and the violence of warfare must also witness against the destruction of the unborn. To do otherwise betrays the whole-life ethic upon which our peace tradition is based.

"We stand in opposition to sacrifice of life in the womb," says the statement, "in the death chamber and through war in all its forms."

The resolution speaks clearly about the church's moral position on abortion. Indirectly, the resolution describes abortion as a sin (except for "the most exceptional of circumstances") while calling the church to be compassionate.

"The Bible reflects an attitude of compassion toward the sinner," the resolution says. It continues with a description of Jesus' criticism of the self-righteous and warnings against judging others and then concludes with a call for compassion.

"Those who have an abortion for reasons regarded ... as wrong should be treated with love, so that Jesus' word of redemption may become operative."

We can declare abortion wrong because it destroys the life of the fetus. But abortion also destroys life in those who choose it "for what other Christians regard as selfish or inadequate reasons."

A whole-life ethic cares about those who choose abortion as well as the millions of unborn children in our country. Each person responsible for creating new life is as important to God as a fetus waiting for new life. The church cannot choose one over the other.—*ejt*

This is the last in a series of three editorials focusing on resolutions coming to Atlanta 2003, the first delegate assembly of Mennonite Church USA.

When leaders listen

A resolution on abortion is coming to Atlanta 2003 because several delegates at the 2001 assembly in Nashville, Tenn., called for such a statement. Also on the agenda is an action that significantly changes the denomination's bylaws. At Nashville, some questioned the first draft of Mennonite Church USA bylaws because they gave the Executive Board the power to amend its own bylaws. So now new bylaws are proposed that will give this power to the delegate assembly. These responses indicate that our new denomination is off to a good start; our leaders view the delegate body as the final authority within the fledgling Mennonite Church USA.—*ejt*

The Mennonite

www.themennonite.org

July 22, 2003

setting the table

Stories and photos from Atlanta 2003

6 Table talk

12 Quietly making history

18 Come and dine

32 We're gonna be OK

GOD'S TABLE
Y'ALL COME!
—Luke 13:29

Action and worship

by Everett J. Thomas

Nearly 8,000 Mennonites gathered in Atlanta July 3-8 for the inaugural convention of the new denomination Mennonite Church USA. This issue of *The Mennonite* is devoted to this seminal event in the life of our church. For the majority of our readers who did not participate in Atlanta 2003, we hope these pages capture some of the content and spirit of an event that offered markedly different experiences for each person present.

This national gathering, held every two years, is organized around two conventions that occur simultaneously—the youth convention (5,043 registrants) and the adult/young adult convention (2,459). Separate conventions for children (234) and junior high youth (220) provided high-quality activities for the children of youth group sponsors and adult delegates.

The purpose of such a gathering was to do the work of the church: actions in delegate sessions and powerful worship experiences that continue to function as a time of spiritual renewal for many church members.

In an attempt to be as inclusive as possible, convention planners organized nearly all elements in the convention—including ice-breaker questions waiting for us at each meal—around the theme "God's Table: Ya'll Come." So many uses emerged for that theme that by the end of the five days one child in a skit said, "They've just about beaten this table talk thing to death" (page 6).

Each churchwide convention develops a life and culture of its own. Much of the culture that emerges is shaped by the city and facilities in which the convention is held. The same was true with this one.

In a city central to the Civil Rights Movement of the 1960s, the convention focused repeatedly on race relations and the long way our church has yet to go to become a truly antiracist church. The facility also shaped the convention experience. Even with 8,000 participants, the convention rattled around a bit in the mammoth Georgia Congress World Center and required extensive walking from venue to venue.

Everett J. Thomas

Outstanding worship: Youth convention participants stand on their chairs to sing during the closing worship servce.

But finally, the purpose of such a gathering was to do the work of the church. That included the actions taken in delegate sessions as well as powerful worship experiences that continue to function as a time of spiritual renewal for many church members. The work of the church represented by the youth convention focused on calling youth to make a first-time commitment to Christ or a recommitment. Hundreds responded. Each who took this step also carried home a unique experience.

The shape of future conventions may change, however. While enjoying the first-ever convention for members of Mennonite Church USA, doing the work of the church without Mennonite Church Canada sisters and brothers made Atlanta 2003 significantly different from previous conventions. Consequently, it appears that the adult convention in the future will need to choose between meeting with the youth convention or with Mennonite Church Canada (page 15). Apparently it is not possible to accommodate all at the table because doing so makes the cost prohibitive and limits the locations possible for such an event. TM

TheMennonite

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing, Advertising: **Marla J. Cole**
Secretary: **Kristene Miller**
Editorial assistant: **Nora Miller**
Design: **Merrill R. Miller**
Editor Emeritus: **J. Lorne Peachey**

Cover photo by Everett J. Thomas

Vol. 6, No. 14, July 22, 2003

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 316-283-0454

P.O. Box 1245, Elkhart, IN 46515
phone: 574-523-3046 fax: 574-293-1892

Web site:
www.themennonite.org

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for July when it is published on the first and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $38.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Mennonite Church USA

AMBS LIBRARY
ELKHART, IN
JUL 21 '03

2 In this Issue—*Everett J. Thomas*

4 Readers say

6 Table talk
Atlanta 2003 focuses on welcoming people at God's table and calls on the church to back up the words with actions.
—*Gordon Houser*

12 Quietly making history
Mennonite Church USA delegates meet for the first time, minus the anxiety and contentiousness of previous conventions.
—*Rich Preheim*

14 Homosexuality issue absent at Atlanta
'We need a little sabbatical for a time,' says denominational moderator.—*Everett J. Thomas and Rich Preheim*

15 Nothing could be finer than Carolina?
Binational future clouded as Charlotte, not Canada, is 2005 convention site.—*Rich Preheim*

16 A week of activities
Atlanta 2003 in pictures

18 Come and dine
Atlanta 2003 calls more than 5,000 youth to the table, then to service.—*Kent Fellenbaum*

21 Young adults bring transitions, questions
300 attend convention activities geared for 18- to 30-year-olds in the church.—*Andy Johnston*

22 Food, fun and naptime
Stories from Atlanta 2003 activities for the younger convention-goers—*Susan Miller Balzer*

24 Peace Gathering looks at social transformation
Participants call church to 'break the culture of violence.'
—*Sarah E. Phend*

32 Editorial
We're gonna be OK.—*Everett J. Thomas*

Racism and reconciliation

Several pieces in the July 1 issue of *The Mennonite* were sad reminders of the poverty of culture wars discourse; this discourse appears to be even more vitriolic around the tables of Mennonite Central Committee than within the halls of academia.

The Readers Say letter from 10 "white Anabaptists" seems to ignore the obvious question of intent: Why would someone—a denominational journalist, no less—desire to whitewash an important part of Mennonite history? In the end, the letter conflates one writer's research with the historical momentum of racism that supposedly impelled her omission of Vincent and Rosemarie Harding. Meanwhile, Donald R. Steelberg (Speaking Out, page 18) launches a hopeless defense on behalf of the integrity of the MCC Central States board. As almost any contemporary race expert would contend, a changed heart requires a changed language. Words are coercive and loaded things, especially when we cannot restrain ourselves from individuating social sin. An example? Racism: to deny this charge is to fulfill it.—*Steven P. Miller, Nashville, Tenn.*

I sometimes wonder how hard we Mennonites are willing to work through our differences. How much do we desire to sit at God's banquet table as equals? John Powell, Mennonite Mission Network's director of missional church development, has spoken of his anger at leaving the table when there was no place for people of color. As a proud black man, I agree with John. I have had numerous frustrations with my denomination.

I did not grow up Mennonite. I chose this faith as an adult because I felt I could be included at the table, equally and honestly. But outside my own congregation I have not felt that welcoming Spirit. It has been over 30 years since brother Malcolm and Dr. King were cut down by assassins' bullets, and still folks of color are not included as equals. My questions to the predominantly white churchgoers of our denomination are: How sincerely do you want to reconcile with us? Are you willing to sit and hear the hard and painful truth, the truth that will truly set you free?

I'm not convinced that you do, and I'm not alone in thinking this way. Reconciliation is a lifelong calling. You cannot solve this problem with a march, some Negro spirituals and a big group hug. It's gonna take some work. Novelist and poet Richard Wright said: "We all, deep in our hearts, know exactly what we must do. Though most of us would rather die than do it."

I pray, before I leave this world, that that quote will no longer apply to a denomination I love so much.—*Christopher Brown, San Francisco*

Changing abortion laws

Mennonite Church USA's statement on abortion was perhaps the most controversial item on the delegate assembly agenda at Atlanta 2003. The statement was approved as proposed. Delegates rejected a motion to remove a section that discourages lobbying the government to enact legislation that would curtail certain types of abortion. But lobbying the government to ban abortion was advocated by the readers whose letters appeared in the July 1 Readers Say. Nonetheless I believe the delegates acted wisely and followed the example of Jesus in not legislating personal morality in this case.

Mennonites can be prolife and yet support this resolution. There is a difference between speaking passionately for the sanctity of human life yet allowing a woman to exercise her choice, and lobbying the government to end capital punishment or the bloodshed of war. One is an individual choice, the other two are government actions subject to the scrutiny of a democratic people. The delegates acted wisely and were consistent with the church's peace position in approving this statement on abortion.—*Steve Carpenter, Harrisonburg, Va.*

We first considered the resolution on abortion after reading the article "First Course" in *The Mennonite* (June 3). That article said that the proposed resolution "does not call for legislation banning legalized abortion." I along with other delegates at Atlanta 2003 spoke to the resolutions committee about this concern. From that concern an amendment was presented to the delegate body; the amendment called for deletion of the paragraph that discouraged the pursuit of antiabortion legislation. We were disappointed that the amendment did not pass, although it did receive 42 percent of the vote.

I talked to many people during and since the assembly about the paragraph that was not removed. Some are convinced that this paragraph has the language of "pro-choice," and others say it is consistent with our two-kingdom theology. I believe that this needs further work and hope that by the next assembly there can be a revised resolution acceptable to all.

After the delegate vote accepting the resolution, the delegates were encouraged to tell their congregations that they are not prohibited from being active in speaking the pro-life message. We recognize that it is difficult for many Mennonites to be involved in the legislative process, but we believe that if we as Mennonite Christians follow Jesus faithfully we will find appropriate ways to witness to government our concern for the sacrifice of the many unborn through abortion.—*Ivan B. Leaman, Strasburg, Pa.*

Correction:
The letter by Mark Guengerich in the June 17 Readers Say should have cited Emoto Masaru instead of Ciccolo.

Disagreements at the table
Atlanta 2003 was an excellent experience; it was both spiritually challenging and uplifting. The theme, "God's Table: Ya'll Come," said that all are welcome. Yet some of us left the convention with doubts about whether we, or at least our ideas, were really welcome. What about those of us who do not believe that our country is the great demon of the world; who believe that our national leaders—especially those who are professing Christians—deserve our prayers; who know we are blessed and want to help others but feel the world's poverty is not our fault; who not only believe in the sanctity of life but also the need to protect it legally; who believe that inviting everyone to the table does not mean we must forget about sin? We challenge everyone to focus on what makes us the same and to disagree without condemning.—*John and Jacy Clugston Hess, Manheim, Pa.*

Healing waters at Lourdes
I read Rich Preheim's article on the waters at the Lourdes shrine (Takes on Faith, June 3) in a different light from Mark Guengerich. In a June 17 Readers Say letter, Guengerich responded that the article illustrated the use of pseudoscience to give legitimacy to a religious belief.

I looked at the book of photographs by Japanese photographer Emoto Masaru, who photographed the crystals of frozen water from different places. I was struck by how different each crystal was and thought perhaps each water source had a specific signature. Or like snowflakes, perhaps no two were alike. The most dismaying photographs were of one city's polluted water that did not form any crystals at all. I reflected on how dependent we are on water for life, how human bodies carry from 50 percent to 70 percent of their weight in water. I thought about how important it is that the water that goes into our bodies be clean and life-giving and available. I thought of Jesus' references to living water. The article made me want to learn more about water.—*Sandra Richardson, Seattle*

Forgiveness washes away resentment
Thank you for printing the joyful photo about the "Heal Our Land" conference (News Digest, June 17). That article, along with a more extensive report in our local newspaper, was unexpectedly moving to me; my eyes flowed along with the pouring water in the picture.

When I was a child learning about the Swiss Reformed Church's treatment of my Anabaptist ancestors, I was scared, angry and revolted by the cruelty. These feelings were reinforced by the illustrations in *Martyrs' Mirror*. But it is amazing how, 500 years later, the photo of confession and forgiveness washes away my resentment and shame by showing the movement of God's healing river.
—*Hans Wenger, Lancaster, Pa.*

Invite poet
Thanks very much for the Walt McDonald poem in the June 17 issue ("Cascading Down McDonald Creek"). I've been enjoying his poetry for the last number of years and would love to see him invited to a gathering of Mennonite poets and writers, or any appropriate Mennonite gathering, for that matter.—*Phil Moyer, Green Lane, Pa.*

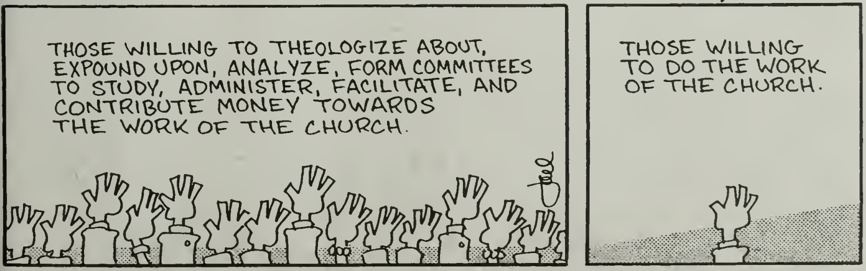
Hiding from an R-rated world
Regarding Readers Say and Mediaculture, June 17: We live in an R-rated world. Our children won't be able to put it into perspective and deal with it if they don't know it exists.

I always watched R-rated movies on video with the kids—within limits—because I wanted them to know what goes on, and I wanted to be at their side when they were exposed to these things. I pointed out that the characters weren't satisfied, transformed or redeemed by their actions. Invariably, the character portrayed just kept struggling.

Hiding just makes us sitting ducks; empowerment doesn't happen when we have the covers over our heads. We don't have to glorify these things, but we do need to be informed.—*Corinne Hanna Diller, Houston*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion.
—Editors

Pontius' Puddle **by Joel Kauffman**


THOSE WILLING TO THEOLOGIZE ABOUT, EXPOUND UPON, ANALYZE, FORM COMMITTEES TO STUDY, ADMINISTER, FACILITATE, AND CONTRIBUTE MONEY TOWARDS THE WORK OF THE CHURCH.
Joel
THOSE WILLING TO DO THE WORK OF THE CHURCH.

Welcome to Atlanta 2003

Jeannette Metzler and other adult worshipers obey Ken Medema's command to "hug at least 37 people."

Everett J. Thomas

Atlant

Table talk 2003

Atlanta 2003 focuses on welcoming people at God's table and calls on the church to back up the words with actions.

by Gordon Houser

From the delegate sessions to the worship services to the dining hall, table talk pervaded Atlanta 2003, Mennonite Church USA's first biennial convention, held July 3-8 in Atlanta. Convention-goers not only talked at tables, they heard much talk about coming to the table.

Speakers, worship leaders and those leading the delegate sessions made frequent reference to the convention's theme, "God's Table: Y'All Come." In the July 8 closing worship, one of the children on stage reflecting on the week said, "They've just about beaten this table talk thing to death."

Nevertheless, the theme provided opportunity to proclaim the church's desire for all to come to God's table, especially those who have not felt welcomed in the past. Hugo Saucedo of San Antonio, a worship leader for the adult convention, said that his father left the Mennonite Church years ago and did not come back because he did not feel welcomed.

John Powell also felt excluded. A staff person for Mennonite Mission Network, he spoke at the July 6 worship service about his experience as an African American in the 1960s who felt the table

Continued on page 8

GOD'S TABLE
Y'ALL COME!
—Luke 13:29

I hope in two years there'll be twice as many [people of color] among us.
—Dorothy Harding

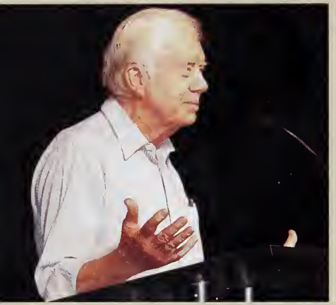
Left: A youth drama team acting as a "blue man group" helped illustrate the convention theme, "God's Table: Y'All Come," at two combined youth and adult worship sessions. **Below:** Ushers lift bags of money to be distributed to the 966 congregations of Mennonite Church USA.

Laurie L. Oswald

Laurie L. Oswald

If not a Baptist, a Mennonite

Everett J. Thomas



Applauds unity: Carter

At Atlanta 2003's opening worship July 3, likely for the first time in his long, distinguished career, Jimmy Carter followed a blue man group.

After an introduction from a good friend, the Mennonite architect Leroy Troyer, who has served with Carter in Habitat for Humanity, the former President, casually dressed, walked onto the stage to a standing ovation, took off his blue sport coat and tossed it over a guitar stand.

One of the prerogatives of a former President, Carter said, is to turn down invitations to speak, and he turns down many. But he could not turn down Troyer's persistent emails or ignore the affinity he feels with Mennonites. He even told the Sunday school class he teaches regularly at his Baptist congregation in Plains, Ga., "If I ever stop being a Baptist, I want to be a Mennonite."

Carter went on to applaud the demonstration of unity exhibited in the merger of the two largest Mennonite bodies in the United States. He said that the work of the Carter Center in developing countries brings him into contact with Mennonites around the world, and he is proud of what he sees.

He affirmed Mennonites' opposition to "the unnecessary and unjust war in Iraq." He agreed with the resolutions coming to delegates at Atlanta this week denouncing the mistreatment of immigrants—in his words, "because of being of Arab descent or having dark skin"—and embracing the call for universal health care.

Yet the greatest problem in the world today, Carter said, "is the growing chasm between rich and poor." As a nation, and as a people of faith, he said, we must promote peace and justice, all the more "we who worship the Prince of Peace."

Carter read from 1 Corinthians 1 and 2 and asked, "What does it mean to be successful?" Success, he said, is "to exemplify the life and teachings of Jesus Christ."

He told stories to illustrate such success. On an evangelistic mission he met a pastor from Brooklyn, N.Y., who convinced many Spanish-speaking people in a poor Massachusetts neighborhood to accept Christ. When Carter asked him how he did it, he said, "You have to love God and love the person in front of you."

"This is the essence of success," Carter said, "yet it is so difficult."

Carter told of giving a speech with Norman Vincent Peale at a ceremony honoring a small Georgia congregation. At the event, a woman with Down syndrome struggled to light a candle but eventually succeeded. "I'll wager no one remembers my [or Peale's] words," Carter said, but no one can forget the beatific look on that woman's face. That is true success.

"We live in a world of great challenge," Carter said, adding that we also live in a society that measures success in ways unimportant in the eyes of God.

We glibly call ourselves Christians, he said. The word "Christian" means "little Christ," he said. "Can we say those words without embarrassing ourselves?"

In 2 Corinthians, the apostle Paul named as important "the things that do not change." These "unseen" things include peace, justice, humility, service, forgiveness, compassion and sacrificial love. These, he said in a quiet voice as he closed, are the things that measure success.

And he slung his coat over his shoulder and walked off the stage to another standing ovation.—*Gordon Houser*

Continued from page 7

closed to him and others. He asked, "Who is missing from this table?" He said many back then became disillusioned because "deeds did not match words."

Rainbow: Although John left the church in anger, he later came back. Now he wonders, "What will this rainbow look like in two years?"

Addie Banks, co-pastor of King of Glory Tabernacle, a Mennonite congregation in the Bronx, N.Y., made a similar point in her July 4 address. She said our church needs "a little more color" and hoped that in two years we would "look a little different."

At the opening worship on July 3, worship leader Jonathan Larson of Atlanta told the story of Vincent and Rosemary Harding, who were active in the Civil Rights Movement in the early 1960s in Atlanta. Mennonites who listened to the Hardings made a table of mahogany and maple, Jonathan said, and it became a place where "people came from hot spots in the South" and gathered around it.

One of the underlying themes of Atlanta 2003 was both a celebration of those who participated in the Civil Rights Movement and a confession of the church's failure to do more to help bring justice.

Powell and J. Lawrence Burkholder, former Mennonite pastor and president of Goshen (Ind.) College, offered testimonials during the July 6 worship about their involvements in the Civil Rights

Praise the Lord: Soloist Dorothy Harding of Atlanta sings during morning worship on July 6.

Everett J. Thomas

GOD'S TABLE
Y'ALL COME!
—Luke 13:29

Proclaim the church's desire: Adult participants stretch their hands to bless the offering as worship leader Monica Spory (on the large screen) leads them.

Movement. Later that afternoon, more than 250 Mennonites marched through downtown Atlanta, from the CNN building to the Sweet Auburn district and Ebenezer Baptist Church, where Martin Luther King Jr. once served as co-pastor.

Organizer Les Horning, First Mennonite Church, Richmond, Va., said this "reconciliation walk" allowed Mennonites to reflect on "where we have been, where we have failed and where we are going" with the work of racial reconciliation.

In a short service at the Martin Luther King Jr. Center across the street from Ebenezer Baptist Church, local Mennonite Dorothy Harding, who led worshipers that morning in several hymns, told of growing up poor in Alabama. She said she decided not to hate white people because of one white man who treated her with respect. "I hope in two years there'll be twice as many [people of color] among us" in Mennonite Church USA, she said.

Calls for repentance went beyond racial reconciliation. While former President Jimmy Carter applauded Mennonite Church USA for its "demonstration of unity" (see story, page 8), stewardship educator Mark Vincent, the July 5 adult worship speaker, offered a prayer in which he said: "We are plagued by schism. Churches with histories of two centuries are seeking to leave us. New bodies that are not Mennonite are seeking to join us."

With all the calls for welcoming a diversity of people to the Lord's table came the recognition that it will not be easy. Joe Manickam, associate director for the Center for Anabaptist Leadership in Pasadena, Calif., and the July 6 speaker, said, "This table of God is something that's going to mess with our minds." God chooses who is at the table, he added, "and we need to come to terms with this."

In a private conversation, Alan and Eleanor Kreider, who both teach at Associated Mennonite Biblical Seminary, Elkhart, Ind., said that when they heard the theme for the convention, they thought of the Eucharist, or Communion. That aspect of the theme finally came to the fore on July 7, when the adults celebrated Communion.

The cry of the poor: Earlier, Dorothy Nickel Friesen, conference minister for Western District Conference, reflected on the story of Elijah and the dying widow and her son in 1 Kings 17. "How can we eat at the table without hearing the cry of the poor?" she asked. She challenged Mennonites, who "have become stingy with the [Communion] bread and the juice," to be generous. We come to the table of God to be fed and to feed others, to give

Continued from page 9

witness to our faith and to challenge the state. "Faith calls us to the table," she said. "By eating and drinking together we say no to evil and yes to miracles."

Before Communion, worshipers sang a chorus with Ken Medema, who creates words and music on the spot: "One tiny piece of bread / and it shall broken be. / Come to the widow's table / and share this feast with me."

While speakers called for diversity at the table, it was evident in the array of music. In addition to hymns and other worship songs were congregational songs in Spanish, Swahili and Muskogee. Hip hop artist Li'l Curtis, Dorothy Harding's son, performed an original rap song at the July 5 adult worship and received a standing ovation.

Hug at least 37 people: Performers Ted & Lee used skits to illustrate the Scripture text at each adult worship. At one worship Dorothy Harding told people to "join hands with someone from a different race," a challenge for the plethora of white people. At another worship, Ken Medema led participants in a rousing song and told them to "hug at least 37 people."

While much table talk happened at the convention, some action also occurred. After the reconciliation walk, about 1,500 Mennonites gathered at Olympic Park for a hymn sing. About 3,800 participants helped with various service projects. The youth also participated in a "pounding," an offering of pounds of food for the poor in Atlanta.

One unplanned event illustrated Mennonites' generosity. On July 6, junior high participants went to a water park and left their belongings in what they were told was a secure place. Later they discovered many of their possessions—including money, cameras and shoes—were stolen. At the next day's worship, the adults contributed more than $2,000 to replace what was lost, with the extra going to a homeless ministry in Atlanta.

Atlanta 2003 included a number of offerings. At the final worship on July 8, Mennonite Church USA executive director Jim Schrag announced that the offering "will be distributed among the 966 congregations of Mennonite Church USA as a sign that there is more than enough at God's table."

After the convention ended at noon that day, the youth group from New Creation Fellowship Church, Newton, Kan., invited a homeless man to eat lunch with them.

Atlanta 2003 called for Mennonites to welcome many different people at our tables. Now we'll see how we will act on that call.

Gordon Houser is associate editor of The Mennonite.

No ticket, no table

What if we reserved places at the table for those with no tickets, who had not received invitations? What if, instead of not looking into their eyes, we did our best to connect? What if we went out of our way to engage them and share Christ's love and bring them to the table as our guests?

On the last full day of the convention, I felt poked by the Spirit. As I was greeting the sixth or seventh person displaying signs of hunger, thirst, loneliness or anger, I reminded myself I was hurrying to be on time for the Monday morning worship session, which would include Communion under the convention theme "God's Table: Y'all Come." I wanted to invite these brothers of mine—even the least of these—to the table with me, but I remembered that it was not allowed. They did not have tickets. They did not have name tags.

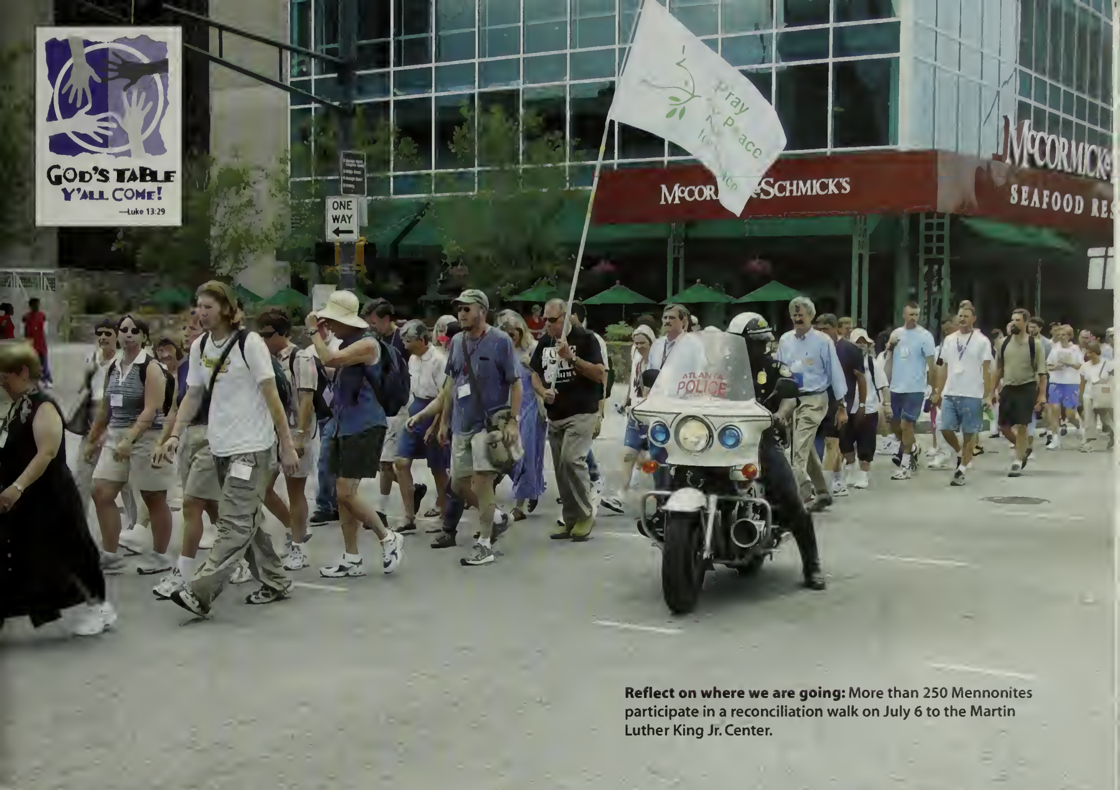
I wondered what kind of community had gathered here. Had we gathered, however unintentionally, as a gated community? Had we defined the right to attend with too much precision? Had we ordered our gathering with too much consideration of schedule, accommodation, comfort and safety?

What if, instead of trying not to look into the eyes of the people around us, we reserved places at the table for them? I don't mean a few symbolic seats. What if 200 or 300 tickets—for worship sessions, meals, seminars, fellowship events—were available for purchase to registered convention goers to share with "those out there." The point would be to go out and invite someone in as a guest.

On one of my walks to the convention I encountered a homeless man who described his need in detail: "If I can get $3.75 I can buy so many loaves of bread, a gallon of milk and so much butter and a little meat." I gave him all the money I had, except for the $20 bills in my wallet. I'm ashamed to admit that my offering did not make up the $3.75 he needed. He thanked me, and we parted with shared wishes of goodwill. Then he called out, "If we don't meet again in this world, then in the next." I waved. I wanted to invite this man to come with me, but then I remembered that he did not have a ticket. I did not invite him or let him in on the fact that a feast was going on inside—the feast of all feasts. I wondered if he had read the words on the hundreds of convention bags passing by, "God's Table: Y'all Come."—*Chuck Neufeld, co-pastor of Mennonite Community Church, Markham, Ill.*

Witness to our faith: Elaine Bryant (left), Chicago, receives Communion from Ruth Naylor, Bluffton, Ohio.

Everett J. Thomas


Pray for Peace
ONE WAY
McCORMICK & SCHMICK'S
McCORMICK
SEAFOOD RE
ATLANTA POLICE

Reflect on where we are going: More than 250 Mennonites participate in a reconciliation walk on July 6 to the Martin Luther King Jr. Center.

Speakers call for table manners

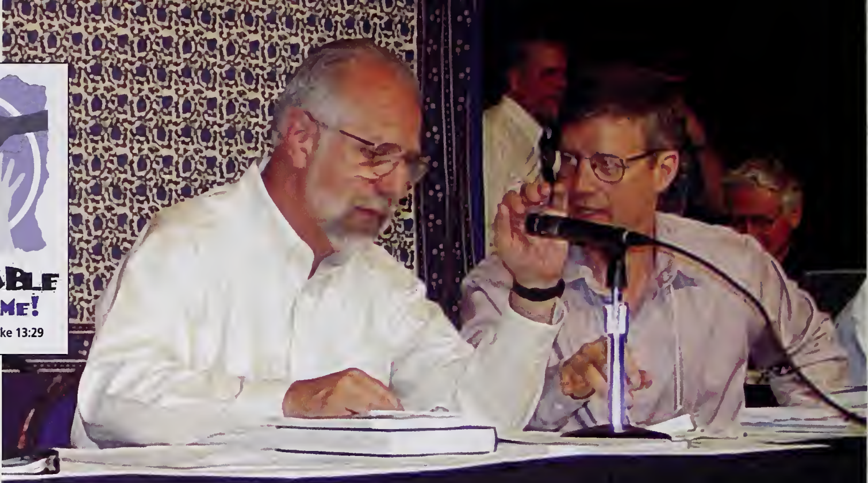
This table is the place for mediation. … Be advocates for your adversaries.
—Addie Banks

Only from our knees can we find our Savior's power.
—Mark Vincent

This table of God is something that's going to mess with our minds.
—Joe Manickam

We have been snacking at the table rather than eating our fill.
—Dorothy Nickel Friesen

GOD'S TABLE
Y'ALL COME!
—Luke 13:29



Mennonite Church USA moderator Ervin Stutzman (right) and moderator-elect Duane Oswald confer during the opening delegate session of the first Mennonite Church USA convention, held July 3-8 in Atlanta.

Everett J. Thomas

Quietly making history

Mennonite Church USA delegates meet for the first time, minus the anxiety and contentiousness of previous conventions.

by Rich Preheim

For the historical record, the first action ever taken by Mennonite Church USA was on July 3 at the 17-month-old denomination's inaugural convention in Atlanta, when the delegate assembly approved the list of participating delegates. By the time the 900 or so delegates concluded their work and departed five days later, they had conducted more landmark business, including adopting the first three denominational statements and electing leaders for Mennonite Church USA's second biennium.

But Atlanta 2003 didn't celebrate its historic achievements with many fireworks. Instead, it was devoid of the levels of anxiety and contentiousness that had generated plenty of sparks at past conventions during the process of merging the Mennonite Church (MC) and General Conference Mennonite Church (GC) into Mennonite Church USA. Other than one report from the denominational Executive Board, the longtime twin troubles of church membership and homosexuality were largely absent (see story, page 12).

In fact, delegates spent more time listening to informational presentations about Mennonite Church USA agencies and churchwide priorities than discussing denominational direction. Atlanta 2003 scheduled 3½ fewer hours of business than the 2001 convention and more than five hours less than the 1999 assembly.

Not that there was a total absence of friction, thanks to the abortion statement brought to the Atlanta delegates. The statement was eventually adopted by an 81 percent vote. But even before the proposed statement officially came to the floor, the resolutions committee proposed deleting a paragraph that had generated opposition and a number of amendment suggestions. While the statement opposes abortion because "it runs counter to biblical principles," a seven-line paragraph refused to call for banning abortions, explaining that such legislation "would not stop abortions from happening."

The paragraph went on to say that criminalizing abortion would place added burdens on the poor, "as those with means will find ways to obtain safe abortions," and that "legislation is using the government to force others to comply with our Christian standards."

"Abortion is and always will be an individual choice," Leah Ann Alcazar, a Constituency Leaders Council representative on the statement's reference committee, told the delegates. She encouraged the church to help create loving environments and value all life, "not just after conception but after birth as well," including those children born into difficult circumstances.

Supporters of anti-abortion legislation, however, decried that portion of the statement. "If just having the law means people will break it, ... I don't think that's a good reason not to have a law," said David Ettestad, delegate from Westside Mennonite Church of Buffalo, N.Y. John Troyer from Locust Grove Mennonite Church of Burr Oak, Mich., said the paragraph was "rationalizing abortion."

But the amendment to delete the paragraph garnered only 41 percent of the delegate vote. "I was particularly pleased with that particular paragraph," said Vicki Epp, delegate from Bethel College Mennonite Church in North Newton, Kan.

Cookie Wiebe of First Mennonite Church in Newton, Kan., told of the death of her month-old daughter, who was born with serious birth defects. Although she is not in favor of abortion, Wiebe said, the experience "has made me nonjudgmental toward others who have been in my shoes."

The other two resolutions—on health care and on immigration—passed with much less dissent. The health-care resolution, approved by a 98 percent delegate vote, calls for a new statement on health care to update ones adopted by the General Conference Mennonite Church in 1992 and the Mennonite Church in 1993. The new statement is to be presented for delegate action at the 2005 assembly.

The resolution further calls for the implementation of the Access Initiative, a project to encourage congregational responses to health-care issues. It will be a project of Mennonite Central Committee, Mennonite Chaplains Association, Mennonite Health Services, Mennonite Medical Association, Mennonite Mutual Aid and Mennonite Nurses Association. It will be facilitated by the Anabaptist Center for Health Care Ethics.

Marty Wenger, delegate from Point o' Pines Mennonite Church of International Falls, Minn., praised the initiative for continuing the spirit of the church's mental health work, born out of World War II alternative service. "What we as a group of Mennonites did to impact mental health care ... has profound significance," he said.

Martha Yoder Maust, a physician and delegate from Shalom Mennonite Church in Indianapolis, encouraged the church to "not simply leave [health care] in the hands of the government and for-profit organizations."

According to the resolution, Access Initiative will incorporate four principles: access to health care for all people, emphasis on health promotion and illness prevention, emphasis on healing and caring rather than only curing, and recognition of human mortality.

The third resolution approved by the delegates was on immigration, which passed with an 87 percent vote. "We reject our country's mistreatment of immigrants, repent of our silence and commit ourselves to act with and on behalf of our immigrant brothers and sisters, regardless of their legal status," the statement said.

"The love of God does not make any distinction based on a person's immigration status," said Marco Güete, moderator of Iglesia Menonita Hispana, the Mennonite Church USA Hispanic organization, which had pushed hard for the statement.

But the statement encountered some resistance from those who thought it too critical of the United States. The statement includes references to the "increasingly militarized" U.S. border with Mexico and Bush administration's policies following the Sept. 11, 2001, terrorist attacks. "We are too hard on the United States as a Mennonite Church," said Indiana-Michigan Conference delegate Gladys Maina.

In other business, the delegates elected Roy Williams as Mennonite Church USA moderator-elect. He is pastor of College Hill Mennonite Church in Tampa, Fla., and a member of the Executive Board. Duane Oswald of Fresno, Calif., moves from moderator-elect to moderator, succeeding Ervin Stutzman, who was the first to hold that position for Mennonite Church USA. The delegates also elected members to the Executive Board and the Leadership Discernment Committee and the boards of Mennonite Education Agency, Mennonite Mission Network, Mennonite Mutual Aid, Mennonite Publishing Network and *The Mennonite.*

The delegates also approved an amendment to the denominational bylaws, giving the power to amend the bylaws solely to the delegate assembly. The original bylaws had also granted that power to the Executive Board.

Atlanta 2003 was the first time that former MC congregations and former GC area conferences could send delegates to the denominational assembly. Previously the MC delegate assembly was composed of area conference representatives, while GC assemblies were composed of congregational representatives. The Mennonite Church USA assembly includes both congregational and conference delegates, with about 85 percent of Atlanta delegates coming from congregations.

Rich Preheim is an associate editor of The Mennonite.

91
Habits
Missional Church

Laurie L. Oswald

Jack Hardy, delegate from Eden Mennonite Church of Inola, Okla., and William Scott, an Indiana-Michigan Conference delegate, work at their table during Atlanta 2003.

Homosexuality issue absent at Atlanta

'We need a little sabbatical for a time,' says denominational moderator.

by Everett J. Thomas and Rich Preheim

Having been a focus of much attention and controversy at recent denominational conventions, the issue of homosexuality was noticeably absent at Atlanta 2003. That prompted the first question to Mennonite Church USA moderator Ervin Stutzman during an open forum he hosted during the July 3-8 convention.

"Why are there no workshops on homosexuality?" asked Sam Martin, delegate from Arvada (Colo.) Mennonite Church.

Stutzman noted that such workshops had been offered during many previous conventions, including in 1999 and 2001, and that they served little purpose other than to polarize participants. "Those seminars and workshops brought together people with the strongest feelings at both ends [of the issue] who spent the time trying to convince each other," he said. "We said we need a little sabbatical for a time."

We need to have programming that is consistent with our teaching positions. —Ervin Stutzman

Lin Garber, an alternate delegate from Mennonite Congregation of Boston in Somerville, Mass., asked how those in the homosexual community could be in dialogue with Mennonite Church USA delegates and leaders, "whether to convert us or to see what we are about?"

Several forum participants asked about the practice of excluding certain advocacy groups from holding meetings or setting up displays in the convention center. Stutzman said the Executive Board denied space to the Supportive Congregations Network (SCN) and the Brethren/Mennonite Council for Lesbian and Gay Concerns (BMC) because those groups are trying to change the church's teaching position on homosexuality. Those groups have been denied space at churchwide conventions for at least a decade. BMC rented space in Atlanta at a hotel near the convention site.

"It seems that the SCN and BMC have … taken a position of trying to change the church's stand," Stutzman said. "We need to have programming [at denominational conventions] that is consistent with our teaching positions."

Martin noted that the church has changed its position on other issues, such as slavery and women in leadership, and wondered how the church could ever change on homosexuality when there is no opportunity for dialogue. "Can't we get ahead of the curve for once?" he asked.

But Stutzman said the issue of homosexuality is different from slavery or women in leadership. "We have very different understandings … about whether we want to be ahead of the curve on the issue of homosexuality," he said.

Stutzman also said that while some Mennonite parents of gay and lesbian children "speak most passionately about changing the church's position," other Mennonite parents of homosexuals are just as passionate that the church should not change.

Everett J. Thomas

Mennonite Church USA moderator Ervin Stutzman responds to questions at an open forum he hosted at Atlanta 2003. The forum was one of the few places where the issue of homosexuality surfaced during the convention.

The only evidence of the past controversies on the Atlanta delegates' agenda was a report on the implementation of the membership guidelines adopted in 2001 at the last assembly. The report, from the Executive Board, included how area conferences dealt with congregations at variance with denominational positions on homosexuality.

"Our prospects for becoming a missional church and to realize other objectives of witness together may be limited by our attention given to issues like membership," the report stated. "Having said this, we cannot neglect our call to build relationships of goodwill and understanding. We dare not tire of the call to give continual interpretation and expression of our church's teachings."

The implementation of the guidelines was generally positively received by delegates. "We were very pleased with the process, even though it has been very difficult and time consuming," said Kevin Goertzen from Goessel (Kan.) Mennonite Church.

Harold Bauman from College Mennonite Church of Goshen, Ind., noted that the guidelines helped usher in the new church as both the former Mennonite Church and General Conference Mennonite Church had to make adaptations. "For all of us, authority will be tested in face-to-face conversations where we will take each other seriously," he said.

Mennonite Church USA executive director Jim Schrag told the delegates, "In our new church, we're tied together in such a way that what one conference does affects all the others." TM

Everett J. Thomas is editor of The Mennonite. *Rich Preheim is an associate editor of* The Mennonite.

GOD'S TABLE
Y'ALL COME!
—Luke 13:29

Nothing could be finer than Carolina?

Binational future clouded as Charlotte, not Canada, is 2005 convention site.

by Rich Preheim

For its next biennial convention, Mennonite Church USA will be in Charlotte, N.C., in 2005, continuing the streak of southern locations for the biennial gathering. But that decision, made by the Executive Board on July 3 and announced later that day to Atlanta 2003 delegates, has thrown into question the future of subsequent denominational conventions.

When Mennonite Church USA and Mennonite Church Canada were formed in 1999 out of the Mennonite Church, General Conference Mennonite Church and Conference of Mennonites in Canada, delegates approved a recommendation on binational relations, including holding joint conventions every four years. It was later agreed that one of every three conventions would be in Canada, including the first one.

So this year's denominational gathering should have been a binational event held in Canada. But since it was going to be the first convention of Mennonite Church USA, Mennonite Church Canada agreed to wait until 2005.

Mennonite Church Canada will have to continue to wait—maybe forever.

In March, the Joint Executive Committee (JEC) —composed of the executive committees of Mennonite Church USA and Mennonite Church Canada—agreed, with one dissenting vote, to not hold a binational convention in Canada in 2005. Among the reasons were the lack of Canadian venues large enough to accommodate the 10,000 or more people expected to attend and the costs of meeting in those places, since summer is a greater tourist season in Canada than in the southern United States.

But the Mennonite Church Canada General Board disagreed with the decision. (All JEC actions need to be ratified by the General Board and the Mennonite Church USA Executive Board.) The board suggested a joint convention in the United States in 2005 if Mennonite Church USA would commit to meeting in Canada in 2009. The Executive Board did not, leading to the Charlotte decision for the next convention (Indianapolis, Columbus, Ohio, and Nashville, Tenn., were also candidates) and leaving the fate of binational gatherings up in the air.

One important variable is the role of the popular youth convention, which Mennonite Church USA holds in conjunction with the adult convention and delegate assembly. That means facilities have to be found for the 6,000 teenagers and adult sponsors who attend. Furthermore, the Youth Ministry Council of Mennonite Church USA and Mennonite Church Canada has called for joint youth conventions every four years. Separating the youth convention would eliminate the need for larger convention facilities and perhaps make meeting with Canada more feasible.

Laurie L. Oswald

Lois Barrett, delegate from Mennonite Church of the Servant in Wichita, Kan., speaks during a business session at the Mennonite Church USA convention in Atlanta July 3-8.

So Mennonite Church USA may have to make a choice: Meet with Mennonite Church Canada or continue to meet with the youth.

Mennonite Church USA-Mennonite Church Canada relations, including conventions, is expected to be the primary agenda item at the next JEC meeting, to be held in October. Duane Oswald, the new Mennonite Church USA moderator, said that issue had been eclipsed by the financial crisis at Mennonite Publishing Network, which is a binational agency. But with that problem apparently reaching resolution, he says the JEC is overdue to examine relations between the two churches.

As part of that examination, Oswald asked Atlanta delegates, "Do the values we hold together still require joint assemblies?"

Virginia Conference representative Owen Burkholder suggested, "Why don't we try [binational convention] once and evaluate that?" Another Virginia delegate, Ron Yoder, urged Mennonite Church USA to "enlarge the circle to include more than Canada" and meet with other Mennonite World Conference member bodies.

Mennonite Church Canada assistant moderator Joy Kroeger told the Atlanta delegates, "We value the partnership we have with you, and we want to make it increasingly valuable." She said the convention issue would be addressed by Canada delegates at their annual assembly in St. Catherines, Ont., July 9-13. TM

Convention locations

1995—Wichita, Kan.

1997—Orlando, Fla. (Mennonite Church), Winnipeg (General Conference Mennonite Church special session)

1999—St. Louis

2001—Nashville, Tenn.

2003—Atlanta

2005—Charlotte, N.C.

Rich Preheim is an associate editor of The Mennonite.

GOD'S TABLE
Y'ALL COME!
—Luke 13:29

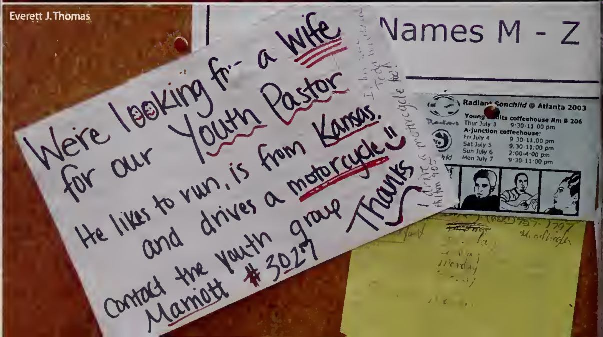
A week of activities

Clockwise from right: More than 1,500 Mennonites sing in Olympic Park in downtown Atlanta on July 6. Jonathan Brown, Elkhart, Ind., gives blood during the convention. Mennonite youth get wet in the fountain in Olympic Park. The message board shows a variety of messages. By week's end, many were tired. Marie Rupp, 94, worships with her daughter Carla. Wendy and Daniel Ziegler, Canadensis, Pa., sing from *Hymnal: A Worship Book*.

Laurie L. Oswald

Everett J. Thomas

Laurie L. Oswald


Everett J. Thomas
We're looking for a wife for our Youth Pastor
He likes to run, is from Kansas and drives a motorcycle!
Contact the youth group Marriott #3029
Thanks
Names M - Z
Radiant Sonchild @ Atlanta 2003
Young Adults coffeehouse Rm B 206
Thur July 3 9:30-11:00 pm
A-junction coffeehouse:
Fri July 4 9:30-11:00 pm
Sat July 5 9:30-11:00 pm
Sun July 6 2:00-4:00 pm
Mon July 7 9:30-11:00 pm

Laurie L. Oswald

GOD'S TABLE
Y'ALL COME!
—Luke 13.29

Everett J. Thomas

Laurie L. Oswald

Come and dine

Atlanta 2003 calls more than 5,000 youth to the table, then to service.

by Kent Fellenbaum

At the July 4 youth worship at Atlanta 2003, Irene Mendoza posed this question to more than 5,000 youth: "There is room at God's table. Are you coming?" Through story, drama and song, youth heard this invitation throughout the week, following the convention theme, "God's Table: Y'all Come," based on Luke 13:29.

At the opening worship July 3, Jimmy Carter, former U.S. President and Nobel Peace Prize laureate, challenged youth participants to measure success not by worldly standards of health, wealth and security but to lead lives that "exemplify the life and teachings of Jesus Christ."

The next morning, Chuck Neufeld, co-pastor of Community Mennonite Church, Markham, Ill., reminded everyone that "Jesus is already walking with you even before you recognize him." He referred to Luke 24 and shared a story about riding in the car with his 4-year-old granddaughter Naomi, who told him, "You're God's little sweetie." Her remark hit home as Chuck was going through a difficult time. "Jesus is ready to redeem everything about us," he said.

Irene, who immigrated to the United States from Mexico at age 5, spoke that evening. Like Zacchaeus in Luke 19:1-10, she said, she grew up feeling isolated because she was different. Upon receiving Christ, she found the acceptance she longed for.

GOD'S TABLE
Y'ALL COME!
—Luke 13:29

We need the winds of justice, the winds of fairness, and we need justice for all, not just for the people who seem safe to you.
—Tony Campolo

Close encounters: Youth worship at Atlanta 2003.

Make a difference: Irene, a pastor and Mennonite Central Committee worker in Los Angeles, encouraged the youth to examine the plight of undocumented people. She urged each person to "use the privileges you've been given to make a difference for and lead others to Christ."

At the next morning's worship, John Paul Lederach, founder of Eastern Mennonite University's Conflict Transformation Program, shared powerful stories from more than 20 years in international conflict resolution. He pointed out the futility of trying to defeat terrorism with military force.

"Our security is not found in a gun," John Paul said, "but in a God who loves us." He encouraged each participant to dream big and consider endless possibilities. "You teenagers get 'should' on a lot. God's is not a kingdom of shoulds [but] a kingdom of cans and coulds," he said.

Popular youth speaker Tony Campolo spoke the evening of July 5 in his usual quick-witted, provocative style. While many of the world's religions offer karma, he said, only Jesus offers grace, and people of all walks of life should be welcome at God's table. He named several groups who have been ignored by the church, including people of color, Jews and Palestinians, gays and lesbians, victims of AIDS and the poor.

Tony challenged the youth to change the direction of the wind in the church. He asked each person to consider a year of service in the inner city. "We need the winds of justice, the winds of fairness, and we need justice for all, not just for the people who seem safe to you," he said.

The youth responded with a standing ovation. "I liked the point he made that we should accept everybody no matter who they are," said Ryan Witmer, 15, Poolesville, Md. Ryan attends Dawsonville Mennonite Church.

Ken Medema, a musician renowned for his ability to sum up a speaker's address with a song composed on the spot, and a veteran of Mennonite youth conventions, led a rousing chorus following Tony Campolo's sermon: "We'll walk no longer in the darkness, / we'll walk no longer in the night. / We'll walk together in the morning, / we'll walk together in the light."

On Sunday morning, July 6, Luke Hartman, who teaches at Hesston (Kan.) College, referred to the parable of the wedding banquet in Matthew 22. God invites us to the banquet table, he said, but "you have to choose him back." He dismissed the idea that we have to change before we come to Christ. "Come to the table and [God] will help you get your act together," he said.

Stanley Green, executive director of Mennonite Mission Network, spoke Sunday evening on how God can use us in spite of our shortcomings, using the story of Jesus feeding the 5,000 (Matthew 6:30-

Inspiring speakers: Worship leader Leonard Dow anoints speaker Michele Hershberger at the youth convention.

Laurie L. Oswald

Technology matters

Jerry Peters, Goshen, Ind., who has served as stage manager for every convention since Normal '89, has seen changes over the years. Back then there were no giant projection screens and the events were held on college campuses. To communicate with 6,000 people, "you have to stay current with the technology," Jerry said. Establishing rapport with operators from outside companies who have a sense of the convention's purpose is also key to making the event go off with as few glitches as possible.—*Kent Fellenbaum*

Continued from page 19

44). "When we bring who we are and what we have, he will make the impossible possible," he said.

Stanley recalled growing up in South Africa during apartheid and told of how former South African president Nelson Mandela, who spent 27 years in prison, showed no vengeance against those who imprisoned him.

The grand party is right now: On July 7, Michele Hershberger, who teaches Bible at Hesston (Kan.) College, challenged the notion that if you "do the courageous thing, you will always come out a winner." She said Psalm 23 is often misunderstood. "God does not cease to exist just because we can't feel his presence." God's promise is not that we will never go through valleys but that he is with us when we do, she said. "The grand party isn't after you die ... it's happening right now," she said.

Mike Yaconelli, a lay pastor at Grace Community Church in Yreka, Calif., wrapped up the final worship session that evening by calling on the church to include youth and make worship more tangible for them. "The church ought to be welcoming each of us and saying, 'Come on in,'" he said. "We don't like church most of the time because it's boring." He said church is not a country club designed exclusively for members with perfect records, pointing out several characters in the Bible, such as Noah and Peter, who made mistakes.

Morning and evening sessions included a healthy serving of upbeat praise worship led by musicians from Ohio and Indiana, interspersed with multimedia Bible verses and dramas by a theater troupe from Hesston College. Serving as worship leaders for the week were Leonard Dow, Philadelphia; Charlotte Kouttjie, Los Angeles; and Charlene Schrag, Estacada, Ore.

Laurie L. Oswald

Dynamic worship: Anita Barahona Oliver, Goshen, Ind., of the worship band sings at the youth convention.

More than 3,800 youth also participated in servant projects, held each afternoon. Activities ranged from playing with children at an apartment complex to clearing undergrowth from a wooded hillside.

A Freedom Prayer Walk led youth through the Sweet Auburn district, which is a historical center of African American political power and home to the Martin Luther King Center, next to Ebenezer Baptist Church, where King was co-pastor.

Asked about the highlight of the convention, responses from youth varied. Dan Rosenberger, 16, Quakertown, Pa., liked the informal setting of the A-Junction recreation area. "It's a lot of people just hanging out," he said.

"I really like the singing," said Amy Heiser, 15, Goshen, Ind.

"I like talking with and meeting new people," said Emily Shantz, Goshen.

Youth seemed certain to carry back memories of dynamic worship, inspiring speakers, making new friends and having close encounters at God's table during Atlanta 2003.

Kent Fellenbaum is finishing a two-year assignment with Mennonite Voluntary Service in Topeka, Kan., where he also served as a sponsor for the Southern Hills Mennonite Church youth group in Atlanta.

The Kingdom is BIG
Enough For You
Don't Sit On Your Stuff
Bridge to Forgiveness
Vocation! Vocation! Vocation!

NOW AVAILABLE ON DVD VIDEO

Youth Bible study videos!
Great discussion topics featuring Ted & Lee, Mike Yaconelli, Ken Medema, and others

- *Big Enough For You*
- *Don't Sit On Your Stuff*
- *Bridge to Forgiveness*
- *Vocation! Vocation! Vocation! (includes bonus interview with Mike Yaconelli)*

$19.95 each / All four $61.95 (plus shipping)

BIG SAVINGS! **Journey Toward Forgiveness**
and three related videos: *Victims Find a Voice, Changing Hearts and Minds,* and *I'll Give You The Gettin'.* All four videos on one DVD for only $24.95 (plus shipping)

Honored by the U.S. International Film and Video Festival, The Communicator Awards, the Chris Awards, The Videographer Awards, and the Telly Awards.

Mennonite Media
800-999-3534
info@mennomedia.org

Order online at www.mennomedia.org/resources

Young adults bring transitions, questions

300 attend convention activities geared for 18- to 30-year-olds in the church.

by Andy Johnston

Defining who is a young adult is just as difficult as defining who is a Mennonite. The 300 registrants for the young adult convention at Atlanta 2003 represented a broad spectrum of ethnicities, ideologies and lifestyles. While targeting people between the ages of 18 and 30, there was plenty of room for diversity. Some were born in Indiana; others in Africa. Some had come to Atlanta from their dorm rooms, while others left behind spouses, children and jobs.

The young adult convention was an attempt to bring a broadly diverse crowd together at the same table. "Being in a time of transition and change is something that we all have in common," says Landon Yoder, a member of the convention planning committee.

"This is a group that often falls through the cracks," said Bethany Shue, a volunteer with the convention. "Our second young adult worship service focused on finding their gifts and discovering their place at the table. We want to make sure they know they are wanted and needed in the church."

In addition to three worship services, the convention sponsored seminars on topics such as leadership, military advertising, money and "sex, drugs and rock 'n' roll." There was time for a Servant Project and entertainment.

The convention has been around for less than 10 years, but it is picking up speed. One contributing factor this year was the emphasis on selecting young adults to serve in the delegate assembly.

"This year, it's beginning to take off on its own," said Lana Miller, assistant director for the Office of Convention Planning. "Some people are coming just for the young adult activities."

Young adults met with Mennonite Church USA leaders at three lunchtime gatherings to discuss intentional living, personal mission statements and the delegate sessions. "Young adults do not necessarily know a lot of the background behind church issues," said David Maurer, who moderated the lunchtime meetings. "This is to give further information and training."

Still, there was a recognition that not all young adults feel welcome in the church. "There can be an out-of-sight, out-of-mind mentality for those young adults who just aren't an active presence in church activities," said Keith Hiebner, a 24-year-old delegate from Bethesda Mennonite Church in Henderson, Neb. "They're dealing with a lot of ontological questions that are considered dangerous in the church. If they felt like they could ask honest faith questions, they'd be more interested and active."

Miller said the planning committee has devoted itself to listen for those young adults on the margins. "A lot of it has simply been, 'How do we communicate with young adults?' " she said.

The Mennonite Church USA Office of Convention Planning held three focus group meetings during the past year, even before the planning committee started working. "What came out of those conversations was the need for better communication, and for money," Miller said.

As a result of those learnings, the Office of Convention Planning offered grants and scholarships to help young adults attend Atlanta 2003.

Communication, however, has generated results that reach far beyond Atlanta, such as the development of young adult contact people in congregations and the Young Adult Fellowship, a binational Mennonite group that meets regularly.

Hiebner respects the listening-based approach. "I'm glad the tensions of that demographic are being listened for," he said. "It's important for me to be here with these questions."

Laurie L. Oswald

Jim Schrag, executive director of Mennonite Church USA, visits with young adult convention participants at Atlanta 2003.

This is a group that often falls through the cracks. We want to make sure they know they are wanted and needed in the church.—Bethany Shue

Convention participants said they could see themselves playing an important role in the development of the fledgling Mennonite Church USA. "People at this age are energetic and idealistic, and we get a lot of practice dealing with transitions," said Jeff Delp, 25, from Atlanta. "It seems easier for us to unload the old baggage and get to work on the new thing God is doing."

Andy Johnston is assistant pastor at Berea Mennonite Church in Atlanta.

GOD'S TABLE
Y'ALL COME!
—Luke 13:29

Food, *fun* and

Stories from Atlanta 2003 activities for the younger convention-goers

by Susan Miller Balzer

GRACE AT MEALTIME

The junior-high youth convention was the only one of Atlanta 2003's five conventions (adult, young adult, youth, junior high and children's) not to meet at the Georgia World Congress Center. About 175 junior high youth and 30 adult leaders met at the nearby Atlanta Marriott Marquis hotel, beginning their daily sessions with worship, followed by small-group discussions. Other activities included a service project and visits to the city's Martin Luther King Center and a local amusement park. The group had a second worship service at the end of each day.

One speaker was Merv Stoltzfus, youth minister for Atlantic Coast Conference, who told about when his daughter, then 16 years old, accidentally ran a stop sign and killed an Amish man. His widow invited the Stoltzfus family to eat at her table. As a parent, Stoltzfus said, he felt responsible for the accident and unworthy of the invitation.

He said the widow's invitation was like God's. "In spite of our weaknesses and ways we have disappointed God, we are invited," Stoltzfus said. "God gives us rest, peace and a reason to exist."

AN INSPIRATION

The children's convention, for students in grades one through six, drew 183 people—and one guest who was the inspiration for a TV movie. The story of Justin Yoder of Goshen, Ind., where he is part of College Mennonite Church, was depicted in *Miracle in Lane 2.* He visited after the children watched the movie. Yoder, who was attending the youth convention, answered questions and signed memory books.

Judy Friesen offers a lift to one of her charges during the Mennonite Church USA convention in Atlanta. She was coordinator of the care for infants and toddlers. Atlanta 2003 was the fourth convention that Friesen had volunteered for such responsibilities.

Laurie L. Oswald

THOSE WHO HAVE EARS ...

Some 30 preschool-aged children met each morning and afternoon of Atlanta 2003 for singing, Bible stories, snacks, crafts and play. But not always willingly. At one point, one little fellow said, "I don't want to listen with my ears." Responded his teacher, "OK, then just listen." So he did.

Two girls during one craft time prepared supper for their tablemates, with one rolling spaghetti out of modeling clay while the other formed clay meatballs. No word if clay garlic bread was served.

SING AND KING

Singing was part of the children's convention, including raising their voices at the historic Ebenezer Baptist Church, where Martin Luther King Jr. had preached. During a visit to Atlanta's historic Sweet Auburn area and the Martin Luther King Center, the children were able to fill the church with *This Little Light of Mine* and other songs for about 15 minutes, sometimes joined by other tourists.

Other children's activities included Bible stories and workshops on topics such as disabilities, crafts and folk dances.

RESTING IN THE LORD

While adults may have slept in their delegate sessions or worship services, convention-going toddlers and infants were the only ones who were provided beds for their naps. But their program was more than basic babysitting. It also included songs and Bible stories and practice in peacefully playing with other children.

VITAL VOLUNTEERS

They may have been volunteers, but those in charge of the younger ones' convention activities had plenty of professional credentials, not to mention hearts for children and the church.

"Children are very special to me," said Carol Grieser, a retired teacher from Goshen, Ind., who at Atlanta directed her third children's con-

GOD'S TABLE
Y'ALL COME!
—Luke 13:29

naptime

vention. "Teaching school for 30 years, I learned many things from children, including openness to change, acceptance of others and unconditional love. I want to give back to children thanks for making my life so full of love and happiness."

Atlanta was Judy Friesen's fourth for coordinating care for the infants and toddlers. "This is how we start our children in the church," said Friesen, who directs a day care center in Hesston, Kan.

In her occupation, Susan Graber has similar responsibilites at Newton (Kan.) Medical Center. At Atlanta she was in charge of the preschoolers' activities. "In my work, I work mainly with adult staff members," she said. "This is my chance to do hands-on work with children."

Susan Nisley, a former Allegheny Conference youth minister who helped plan the 1999 youth convention, was coordinator of the Atlanta junior-high convention. She said her willingness to serve was motivated by history. "I think it is knowing how much youth convention impacted me when I has in high school and wanting other kids to have those experiences," she said.

THE PAUSE THAT EDUCATES

The junior high convention's visit to the World of Coca-Cola, the museum of the multinational, Atlanta-based soft-drink company, wasn't just about popular pop and free samples. It was also meant to be an outing including education in peace and justice advocacy.

Christian Peacemaker Teams spent part of the convention time at the World of Coca-Cola, protesting human-rights violations committed by Coke bottling plant managers in Colombia. Before the junior-high youth left for their tour, CPT member Mark Frey encouraged them to "ask some questions at Coca-Cola."

Mark Regier, stewardship investing services manager at Mennonite Mutual Aid, also spoke to the convention, addressing issues of consumerism.

"Our hope was that the kids would begin to think about the purchases they make," said Nisley.

FAMILY VALUES

The children's convention was not always just for children. Several workshops, such as one on sign language and another on the life and ministry of Clarence Jordan, were held for both children and their parents.

Laurie L. Oswald

Junior-high youth convention participants play a game during Atlanta 2003. The junior high convention drew 175 participants plus 30 adult sponsors.

MISSIONAL ECONOMICS

Seven-year-old Lucas Miller's parents had given him some money to spend at Atlanta 2003, and the convention's exhibit area beckoned. First he saw cotton candy for sale, then several items at the Ten Thousand Villages display. But still Miller's money stayed in his pocket.

Then he visited the Mennonite Mission Network exhibit. He found a photo of worshipers in his congregation, Berea Mennonite Church in Atlanta. He visited the "ger," a round Mongolian dwelling made of animal skins. He stepped to the booth selling coffee, tea and lemonade. There Miller discovered a container for donations. Without any urging or hesitating, he dropped some of his spending money into the container. TM

Susan Miller Balzer is a freelance writer from Hesston, Kan.

U.S. EXECUTIVE DIRECTOR

Mennonite Central Committee (MCC) is accepting applications for the position of MCC U.S. Executive Director. The director provides vision and oversight for all MCC programs in the United States and is responsible to the MCC U.S. board.

Familiarity with MCC constituency, strong relational administrative skills, and cultural competency required. Experience with budgeting, administration, pastoring, preferred.

Significant travel time within the United States. Position open July 2004

Providing oversight and vision.

Application review begins July 2003. For a full job description contact: Charmayne Brubaker, 717-859-1151, cdb@mcc.org or your nearest MCC office for the full job description.

Peace Gathering looks at social transformation

Participants call church to 'break the culture of violence.'

by Sarah E. Phend

GOD'S TABLE
Y'ALL COME!
—Luke 13:29

Mennonites should change their vocabulary from the limiting label Civil Rights Movement to a broader phrase, Southern Freedom Movement, according to participants in a peace conference held July 2, one day before Atlanta 2003.

About 80 people attended Peace Gathering 2003 at the Georgia Baptist Conference Center in Toccoa, where they embraced the phrase adopted from the teachings of Martin Luther King Jr.

The Southern Freedom Movement better represents the idea that "we are working together so that our community is a better place," said Susan Mark Landis, peace advocate for Mennonite Church USA.

The theme for the gathering was "When the Saints Go Marchin': the Civil Rights Movement as a Model of Social Transformation." Several long-time activists, Vincent Harding, Rosemary Freeney Harding and Ruby Sales, addressed issues of peace and justice in the Mennonite church within the context of the Southern Freedom Movement.

A statement of reflections and challenges from the gathering encourages Mennonites to "hear God's call to break the culture of violence." It laments the division between congregations that evolved from the Southern Freedom Movement and other controversial issues in the church.

Learning from the movement: Vincent Harding addresses Peace Gathering 2003.

Even more *rejected* reality TV shows

5. "Mr. Humility"
4. "Are You on Fire for God?"
3. "CPT Boot Camp"
2. "Who Wants to Marry a Mennonite Poet?"
1. "Missional Island"

But seriously, are those "reality" shows just mindless entertainment? **Silly but harmless?** Bluffton communications teacher Susan Biesecker-Mast says no. Explore the **illusions of reality TV** in the July-August 2003 *Timbrel.*

Timbrel
The magazine for Mennonite women

Sample articles available at www.MennoniteWomenUSA.org/Timbrel.asp.
To subscribe, send $9 U.S. (six issues) to P. O. Box 347, Newton, KS 67114.

Barn Raising
August 31 Deadline!

- You helped lay a foundation for the restructured Mennonite Publishing Network. Now it is time to finish the barn—to pay off a key loan of $1.6 million due August 31.
- Look for details at your church.
- A strong church depends on strong publishing to teach future generations and witness to the world.
- Send your tax-deductible donations through your church offering or to one of the addresses at left.

Mennonite Church Canada
"For MPH Barn Raising"
600 Shaftesbury Blvd
Winnipeg MB R3P 0M4

Mennonite Church USA
"For MPH Barn Raising"
P.O. Box 347, 722 Main St
Newton KS 67114

Mennonite Publishing Network

Leo Hartshorn, minister for peace and justice for Mennnonite Mission Network, said that Sales showed how the Exodus story is "a lesson on how to resist a culture of violence"—a lesson that can still be implemented today.

Susan said, "We were encouraged to learn to see the story as God forming a new community, free of violence," for the Israelites.

Sarah E. Phend is a student at Goshen (Ind.) College. This article is reprinted from mPress, *the daily paper at Atlanta 2003.*

> **We were encouraged to learn to see the story as God forming a new community, free of violence**

Drumming for peace

Everett J. Thomas

Pa-rum-pum-pum-pum: Leo Hartshorn, minister of peace and justice for Mennonite Mission Network, teaches drumming to youth at Atlanta 2003. Leo has a drumming for peace ministry that goes into public schools.

Think you're locked into the high cost of your Medicare supplement plan?

You may not be. If you're in good health, you may qualify for coverage from MMA. Recently a 74-year-old woman in Nebraska saved $40 a month by changing to MMA coverage.

Of course, we can't promise this much difference in price for everyone, but isn't it worth a phone call? Call your MMA counselor or (800) 348-7468 for a quote.

MMA®
Stewardship Solutions

Building relationships. Advancing your mission.

Supporting denominationally related nonprofit organizations with advancement consultation services, including:

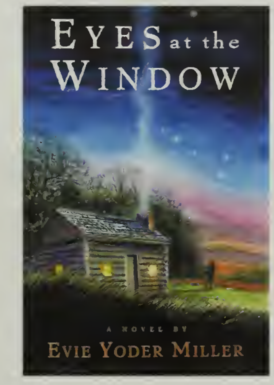
Strategic visioning
Fundraising
Campaigns
Constituency relations
Communications

Jerry Kennell, Rich Gerig, and Dan Hess welcome Pat Swartzendruber as Associate.

3816 La Mesa Drive
Fort Collins, CO 80524-9529
866-777-1606 toll free
info@advanassociates.com
www.advanassociates.com

ADVANCEMENTAssociates

Coming — October 1



Historical novel set on the frontier (1810-1861).
The murder of an Amish baby goes unsolved for more than 50 years and unsettles the pioneers and their communities.
Wonderfully written.

Good Books™
800/762-7171
www.goodbks.com

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Marla Cole, or email TheMennonite@TheMennonite.org.

Greensboro Mennonite Fellowship is seeking applicants for a half-time ***pastoral position*** for a small, urban congregation in central North Carolina. Please contact John Bender, 336-697-7824 or Benderfive@aol.com.

Menno Haven Retirement Communities (CCRC), located in south-central Pennsylvania, is seeking an ***internist*** with geriatric interest to join Menno Haven Physician Service. Currently the practice includes one internist and one Pa-C and is interested in expanding the practice. More information regarding this opportunity, contact John N. Benner, MD, 717-261-4194 or jbbenner@pa.net.

Eastern Mennonite Missions seeks PT (40 percent) ***administrative assistant.*** Qualifications include Christian commitment, organizational skills, ability to develop financial reports in Microsoft Excel, data entry and typing skills. Begins mid-August. Contact Jeanette Hess at jeanetteh@emm.org or 717-898-2251. Application deadline: July 31.

Eastern Mennonite Missions seeks FT ***bilingual (Spanish and English) administrative assistant.*** Qualifications include overseas/transcultural living and missions experience, Christian commitment, organizational skills, initiator, computer literate. Begins mid-August. Contact Jeanette Hess at jeanetteh@emm.org or 717-898-2251. Application deadline: July 31.

Eastern Mennonite Missions seeks PT ***events coordinator*** for planning public and corporate events. Qualifications include strong attention to details, ability to multi-task, interpersonal skills and computer proficiency. Begins mid-Sept.. Contact Jeanette Hess at jeanetteh@emm.org or 717-898-2251. Application deadline: Aug. 31.

Slate Hill Mennonite Church, Camp Hill, Pa., seeks a part-time ***staff person*** to lead our youth and junior high ministry. Position will be developed to best match the needs of the congregation and the gifts of the person. Contact John W. Eby, 14 South Seasons Drive, Dillsburg, PA 17019; 717-432-7072; jandjeby14@aol.com.

Harrisonburg Mennonite Church in Harrisonburg, Va., seeks a full-time ***youth director*** to serve the church's high school population of 80 youth. This person shall exhibit Christian faith and maturity, reflecting Anabaptist values and beliefs. The youth director will serve on a pastoral team of four full-time and three part-time staff persons. Preference will be given to candidates with youth ministry training and experience. This full-time position will be open Sept. 1.

Applicants may send a resume and references to HMC, c/o Director of Youth Ministries Search Committee, 1552 South High Street, Harrisonburg, VA 22801. Contact Beryl Jantzi at 540-434-4489 or bjantzi@aol.com.

"The Same Spirit: History of the Iowa-Nebraska Conference," ***written by Holly Blosser Yoder*** will be available soon. Order before Sept. 1 for prepublication price $22.50, plus $2.50 shipping. Later $25, plus shipping. To: Barbara Troyer, 1001 Eighth Ave., Wellman, IA 52356.

International Guest House, Washington, D.C., a mission project of Allegheny Mennonite Conference, has two openings for ***voluntary service assignments,*** one immediately and one in August. Contact International Guest House, 1441 Kennedy St. NW, Washington, DC 20011. Phone 202-726-5808; email igh-dc@juno.com.

Camp Mennoscah, a prairie camp in Western District Conference in Central Kansas, seeks a fl-time ***maintenance coordinator*** beginning Aug. 1. Responsibilities include maintenance of buildings and grounds and general management of the physical plant. Contact Deron Nisly, Camp Director, at 620-297-3290.

DOOR-Denver seeks applicants for ***city director.*** DOOR, a partner of Mennonite Mission Network, develops and oversees educational volunteers and interns in four U.S. cities and aims to encourage and nurture participants to explore and deepen their commitment to urban ministry (for more information see www.CityMissions.org. Responsibilities for this full-time position include: oversight of weekend and weeklong programs and yearlong internship programs; supervision and recruitment of support staff; networking with local churches and helping agencies. Requirements include: commitment to Jesus Christ, appreciation of Mennonite/Anabaptist theology, experience in urban ministry, sensitivity and respect for people of many backgrounds and beliefs and commitment to antiracism. Abilities to relate well to youth and sponsors, facilitate groups, administer programs and manage a varied, sometimes demanding, work schedule are important.

Interested persons please send a cover letter and resume to http://www.staffrecruitment@MennoniteMission.net or contact Mennonite Mission Network human Resources at 574-294-7523 or P.O. Box 370, Elkhart, IN 46515.

Asbury Inc. seeks an ***executive director*** to lead its 300-resident Wytheville, Va., CCRC, one hour southwest of Roanoke. As part of a four-campus system, Wytheville seeks a leader who can create a vision for the campus, empower staff, deliver on financial goals, and work effectively in team environment. The executive director reports to the CEO of Asbury, Inc. Minimum candidate requirements are: licensed nursing home administrator, bachelor's degree, and three years leadership experience in the CCRC industry.

Send inquiries to Kirk Stiffney, Mennonite Health Services, 234 S. Main St., Suite A, Goshen, IN 46526; fax 574-534-3254 or email kirkstiffney@aol.com.

DISCOVER THE WORLD ON A
TOURMAGINATION TOUR

FALL 2003 TOURS

FALL FOLIAGE TOUR in NEW ENGLAND (October 7-13)
GERMANY and SWITZERLAND (October 9-23)
CHRISTMAS SERVICE TOUR to PENNSYLVANIA (November 29 - December 4)

2004 TOURS

SERVICE TOUR to SUNNY JAMAICA (January 23 - February 1)
VIETNAM (February 4-21) • AUSTRALIA and NEW ZEALAND (February 6-26)
MEXICO (March 5-13) • PARAGUAY, BOLIVIA and PERU (March 23 - April 8)
SEVEN CHURCHES of REVELATION (May 28 - June 8)
ALASKA CRUISE TOUR (June 9-21)
EUROPEAN ANABAPTIST HERITAGE (June 9-23)
ENGLAND and SCOTLAND for GRANDPARENTS and GRANDCHILDREN (June 23 - July 5)
EUROPEAN HERITAGE (July 6-22) • From PRAGUE to GDANSK (July 22 - August 1)
CANADIAN MARITIME PROVINCES (August 7-16)
SWISS GLACIER EXPRESS (August 9-24) • IRELAND (September 3-14)
SWISS-VOLHYNIAN MENNONITE HERITAGE (September 15-29)
LANDS of the BIBLE (September)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

CALL 1-800-565-0451 FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street, Waterloo, ON N2J 1V6 Canada
Reg. #1567624

1011 Cathill Road
Sellersville, PA 18960-1315 USA

Mennonite Education
Agency

Strengthening Mennonite Church USA through education

MEA links schools with the church and its missional vision — nurturing servant leaders for families, communities and churches throughout the United States and beyond.

Our partners:
More than 40 elementary and secondary schools, colleges, universities and seminaries serving students of all ages.

Conferences, congregations and individuals involved in and passionate about the unique qualities of Mennonite education.

Mennonite Education Agency

63846 County Road 35, Suite 1
Goshen, IN 46528-9621
T: 574-642-3164
Toll-free: 866-TO-MC-USA (866-866-2872)
E: info@MennoniteEducation.org
W: www.MennoniteEducation.org

250 YEARS...
A LASTING IMPRESSION

The Blooming Glen congregation tends to be on the leading edge of many trends in Franconia Conference practice. Its record throws light on that of other congregations throughtout the country. This 184 page book recalls many dramatic moments whose memory will touch readers whose hearts are entwined with Blooming Glen. 250 years of church history has been collected from diaries, artwork, books, periodicals, minutes, photographs, and other artifacts. Order your copy today.

Seeking
what cannot be seen
$20.00 plus $5 for shipping
Paul M. Lederach
The Blooming Glen Mennonite Congregation
250 Years: 1753-2003

Call or write to: Blooming Glen Mennonite Church
P.O. Box 238, Blooming Glen, PA 18911
215.257.3431 • bgmc@netcarrier.com

Goodville
Mutual
New Holland, Pa.

Find an agent near you for details about our competitive insurance packages!

www.goodville.com
or 800-448-4622

- Delaware
- Illinois
- Indiana
- Kansas
- Maryland
- Ohio
- Oklahoma
- Pennsylvania
- Virginia

affordable insurance
for vehicle, home, farm, small business, church

FAITH ▪ LEARNING ▪ LEADERSHIP

Bethel College

We educate leaders who change the way the world works.

www.bethelks.edu

300 East 27th Street
North Newton, Kansas
67117-0531
admissions@bethelks.edu
1-800-522-1887

x-plore

God's mission for your life

DOOR (Discovering Opportunities for Outreach and Reflection) is expanding to Atlanta. Consider a weekend or weeklong service and learning experience for your group through DOOR. Also in Chicago, Denver and Miami.

Mennonite Mission Network
The mission agency of Mennonite Church USA

www.MennoniteMission.net

ENGAGING DESIGN

"My artistic passion comes through in the details of my work. Good visual presentation is critical."

– Dick Lehman,
Owner, Dick Lehman Potter Inc.

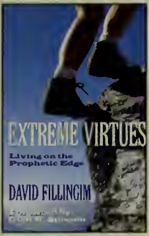
LIGHTSKY

Potter Dick Lehman collaborated with LightSky to translate the artistic quality of his work to the web. His site now tells users the stories he shares with his gallery guests, shows his artistic vision and recently won a design award from the International Association of Webmasters and Designers.

Application development ● Interactive design ● E-commerce ● Consulting ● Marketing ● Sound production

For more information contact us @ 888-477-7591, sales@lightsky.com or www.lightsky.com

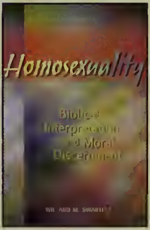
Round-Up of New Books from Herald Press


EXTREME VIRTUES
Living on the Prophetic Edge
DAVID FILLINGIM

Extreme Virtues: *Living on the Prophetic Edge*
An invaluable resource by David Fillingim for small groups and personal reflection on living virtuously on the prophetic edge.
Paper, 112 pages, $14.99; in Canada $23.49

THE DOGMATIC
Imagination
A. JAMES REIMER

The Dogmatic Imagination: *The Dynamics of Christian Belief*
In short, engaging essays, A. James Reimer approaches the dogmas of Christian faith with humor, insight, and imagination.
Paper, 108 pages, $9.99; in Canada $15.79


Homosexuality

Homosexuality: *Biblical Interpretation and Moral Discernment*
Willard M. Swartley takes a fresh look at the Scriptures and what they would teach the church on the current and controversial subject of homosexuality.
Paper, 248 pages, $14.99; in Canada $23.49

Reinventing Aging
The writers—all professionals in their respective fields—share stories and advice that bring growth, meaning, and understanding to the process of growing older.
Paper, 208 pages, $10.99; in Canada $17.29

Herald Press

1 800 245-7894 • www.heraldpress.com

"Coming away from youth convention I was reminded that our Mennonite youth are not the church of tomorrow, they are the church of today. They demonstrated this with their uninhibited enthusiasm for worship and commitment to service while attending Atlanta 2003."

Luke Hartman
education professor
and men's basketball coach

"Coming to God's table is all-important for the Mennonite Church. Why? Because the table is for everyone–everyone is welcome by the grandest Host in the universe–and unless you first experience God's hospitality at the table, you have nothing to offer anyone else."

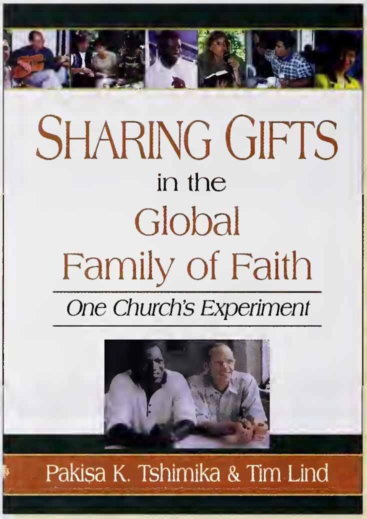
Michele Hershberger
Bible and youth
ministry professor

ATLANTA 2003
START HERE,
Hesston College
Est. 1909
www.hesston.edu
GO EVERYWHERE

OUR 2003 SELECTION

Global Anabaptist/Mennonite Shelf of Literature

A project of Mennonite World Conference



SHARING GIFTS in the Global Family of Faith

One Church's Experiment

Pakisa K. Tshimika & Tim Lind

Paperback, $5.00 (U.S.), $6.25 (Canadian)

Sharing Gifts in the Global Family of Faith

by Pakisa K. Tshimika & Tim Lind

About this book

Can churches overcome stereotypes of rich and poor, giving and receiving, and respond to common challenges and needs?

An African Mennonite and an American Mennonite reflect together on gifts in the life of the church. A fresh, provocative, and well-written book.

How you can be involved

This book may open your eyes and touch your heart.

Study it with others—in your small group or Sunday School class. Or share a copy with friends and acquaintances who inquire about your faith. Give it as a gift to new members. And make sure your library has at least one copy.

About the authors

Pakisa K. Tshimika is from Kajiji in the Democratic Republic of Congo, and currently lives in Fresno, California. He serves as Associate Executive Secretary for Global Networks and Projects for Mennonite World Conference. Tim Lind currently lives in Michigan but spent many years in church-related work in Africa. He now works as an MWC Global Gift Sharing staff person.

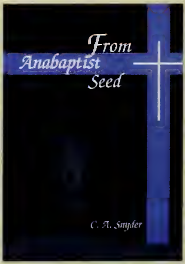
How to get this book

Check with your local bookstore. Or — In the U.S., call the publisher Good Books at 800/762-7171, or shop at the secure website, www.goodbks.com. — In Canada, shop at www.pandorapress.com, or phone 519/745-1560.

Purpose of the Shelf

The Global Anabaptist/Mennonite Shelf of Literature envisions a new book selection each year, encouraging the fellowships around the world to translate it into their own languages. The book or booklet of the year may have been published first in any one of the languages spoken within the Anabaptist-related fellowships found in 62 countries around the world. For more information, email Executive Secretary Larry Miller at LarryMiller@MWC-cmm.org.

Our 2002 Selection



From Anabaptist Seed

C. A. Snyder

From Anabaptist Seed
by C. Arnold Snyder

Mennonite World Conference

Strasbourg, France • Kitchener, Ontario, Canada • Clovis, California, USA • Bulawayo, Zimbabwe

(This ad was made possible by an anonymous donation to MWC.)

Sewing, Sowing ...

From relief sales to missions overseas, Anabaptists have always woven charitable giving into the fabric of their faith. MMA is pleased to be part of this tradition.

Through the **MMA Sharing Fund**, millions of your dollars have been distributed to churches and others in need. **Mennonite Foundation** helps your charitable giving intentions accomplish the greatest amount of good. MMA's **Life Planning Seminars** show you how to organize your time and talent for God's use.

Giving, and helping others give, are important pieces in MMA's stewardship quilt. To find out all the ways MMA can help you share your gifts … in the light of your faith … call **(800) 348-7468**.

MMA®

Stewardship Solutions

************************CAR-RT LOT**C-025
<11594> 63
5100 12/03 205377 Q:1 269
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

We're gonna be OK

Atlanta 2003 was a solid, if not spectacular, experience for a denomination that is just 17 months old. On this side of the first-ever gathering of Mennonite Church USA delegates, I offer one observation: Mennonite Church USA is going to be all right.

At the 2001 convention in Nashville, Tenn., which was the last for General Conference Mennonite Church (GC) and Mennonite Church (MC) delegates, the image that emerged from that convention was one of new birth. This time, a skit during a delegate session offered the image of the 17-month-old denomination as a toddler. But this toddler has learned how to walk and is quickly getting into things. Most notably: the issues of abortion, immigration and health care (see page 12).

The young life of this new denomination was evident in several ways. First, it became clear early on that many delegates were newcomers. That meant the priorities and issues they tackled were not of their choosing. The agenda—which focused primarily on priorities such as becoming a missional church, nurturing more pastors and making global and national connections—had been passed along from GC and MC delegate bodies. These priorities also meant that this new delegate body did not have the time or experience to set new trajectories for the fledgling denomination.

At least one leader who helped the process of transforming the predecessor denominations into Mennonite Church Canada and Mennonite Church USA was satisfied. John C. Murray, Hesston, Kan., who served as co-chair of the Integration Committee, told me he thought the new church was living up to his expectations.

This new denomination that was first dreamed about in 1983 and has been in the making for 20 years, is now up and walking.

"We expected the new voices, including young adults and those from other cultures, to drive the new church," he said.

Another evidence of new life driving this toddler denomination was the composition of the delegate body. Special attention was given to young adults—called YODAs for YOung adult Delegates to Assembly—who received a separate orientation and were offered mentors for their role in the delegate assembly. They entered into table discussions and open-mike times effortlessly; some even sent word through the listening committee that they noticed that not all adult delegates had read through the delegate workbook in preparation for the discussions and actions.

But the most significant newness for former Mennonite Church members, who comprised the majority of the delegate body, related to a change in polity. For the first time, former MC congregations sent delegates to a churchwide assembly. Consequently many of these congregations now have in them members who have participated in decision-making for the denomination.

As these delegates return home—some to congregations that belong to conferences that have not yet decided whether to join Mennonite Church USA—the solid and satisfying experiences at Atlanta will, I hope, cause these conferences to decide in favor of joining Mennonite Church USA as soon as possible.

A more subtle sign of new vitality relates to two groups behind the scenes: the Constituency Leaders Council and the Executive Board. Both are still quite young, but the solid way the new denomination is beginning is a credit to both groups. The contentious matter of who could be a member of the new denomination (see page 14) was transformed over the last two years by locally appropriate processes; each process had integrity for those particular parts of the church. Consequently delegates asked few questions about congregations that had been under discipline by the conference to which they belonged.

This new denomination that was first dreamed about corporately in 1983 and has been in the making for 20 years, is now up and walking. Each year the steps become more balanced. For all who worked and prayed for such a reality, the first gathering of Mennonite Church USA delegates was a solid and satisfying experience.

We're gonna be OK.—*ejt*

The Mennonite

www.themennonite.org

August 5, 2003

AMBS LIBRARY

AUG 6 '03

in praise of marriage

Page 8

12 When a soul waits

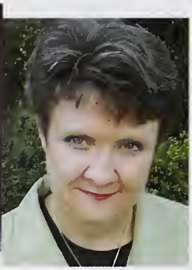
16 Summer of the ducklings

18 Think clearly about abortion

32 Marriage as martyrdom

People, get ready

People, get ready
There's a train a-coming
You don't need no baggage
You just get on board.—"People Get Ready" by Curtis Mayfield



Tammerie Spires is co-pastor at Many Peoples Mennonite Fellowship in Dallas.

Sometimes when God wants to reveal something to us, God will use multiple questions to draw us toward an answer. I put two of my questions together: How can I get better at being antiracist? How can I feel more secure in my being a child of God? The first question came out of having been held accountable for racist behavior; the second came out of a need to feel more connected to and grounded in God. I realized both questions had more to do with being than doing.

Three practices seemed key to being a child of God and being antiracist: listening, waiting and trusting. In being with people of color and in being with God, I need to listen longer, wait for clarity and trust more deeply. I realized these were not complex challenges; I just needed to do them. I've been amazed how often these simple principles have led me into faithful behaviors.

All you need is faith
To hear diesels humming
You don't need no ticket
You just thank the Lord.

A few months ago I entered a 2½-week study of spiritual disciplines and resources. Our study group spent about 75 hours together, learning about resources such as labyrinths, texts and practices; about ways to do classic disciplines such as prayer, fasting and meditation; and about how to match these resources to our particular selves as unique children of God. Perhaps the most intriguing and helpful insight for me was that my personality type affects my spiritual practices.

I'm not a big fan of psychological evaluations such as Myers-Briggs; sometimes they seem like modern-day astrology charts. But understanding our personalities can offer insight into our spiritual lives; we operate in our relationship with God in ways similar to how we operate in our human relationships. I'm fairly introverted, intuitive, feeling and a mix of judging and perceiving. I feel a connection to God with spiritual disciplines that fit in my quiet time, that attend to the moving of the Spirit, that connect with my emotions and that give outlets for spontaneous and structured responses. I realize that past failures with particular disciplines had more to do with poor fit than inability on my part to be a child of God.

Getting into spiritual disciplines is fundamental but not easy; after all, they are "disciplines." Finding and maintaining pathways for contact and communion with God is a challenge, and experiencing that communion can be terrifying and soul-shaking.

Perhaps you also feel the rumble of diesel engines in the distance. Maybe you feel the yearnings of God's call into a deeper relationship. Maybe you need strength for the mountain ahead. It seems the deeper we grow into God, the stranger and more alien the world feels. Why doesn't everyone know that both genders image God and are called of God? Why doesn't everyone work for peace, at home and abroad? Why isn't everyone committed to restorative, racial and economic justice?

Just as spiritual disciplines open a person up to God's transforming power, we as a church can commit in a disciplined way to saying yes to God. Surely, if we all say yes, we open the path for God to transform us. We may have used up our attention to that word "transform." But God never quits.

How far will God's transforming power take us? What will God make of us and be able to do through us if we say a whole, abandoned and insistent yes, a passionate and compassionate yes?

TheMennonite

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing/Advertising: **Marla J. Cole**
Secretary: **Kristene Miller**
Editorial assistant: **Nora Miller**
Design: **Merrill R. Miller**
Editor Emeritus: **J. Lorne Peachey**

Cover photo by Skjold Photography

Vol. 6, No. 15, August 5, 2003

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
phone: 800-790-2498 fax: 316-283-0454

P.O. Box 1245, Elkhart, IN 46515
phone: 574-523-3046 fax: 574-293-1892

Web site:
www.themennonite.org

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for July when it is published on the first and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $38.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave.,
Scottdale, PA 15683-1999.

Mennonite Church USA

CONTENTS

6

7

15

22

8 **In praise of marriage**
A case for working to prevent marital and family breakups
—*Harvey Yoder*

12 **When a soul waits**
My imperfect marriage did not make me a hopeless and unworthy Christian.—*Jan Johnson*

14 **'Because I care'**
T.J. Tennefoss is a Mennonite hero.—*Kellie O. McKinney*

16 **Summer of the ducklings**
Experiencing the joy of God's creation through caring for ducks
—*Nancy Brubaker*

19 **Relief kit project striks a global chord**
MCC initiative 'a way for people to express their concern for the people of Iraq'—*MCC News Service and Janet Olson*

20 **2003 global Mennonite membership**

22 **Mennonite Disaster Service English 101**
Micronesian typhoon response spawns informal English-language instruction.—*MDS News Service*

23 **Women's group shows mercy in Ukraine**
—*Maria Linder-Hess*

DEPARTMENTS

2 **Grace and truth**
People, get ready—*Tammerie Spires*

4 **Readers say**

6 **News digest**

18 **Speaking out**
Think clearly about abortion—*Darrin W. Belousek*

25 **For the record**

30 **Takes on faith**
Congregation recuperating after poisoning—*Rich Preheim*

32 **Editorial**
Marriage as martyrdom—*Gordon Houser*

Disappointed partner

Like many Canadians, I attended the St. Louis 99 denominational assembly with interest and excitement. While many feared what a division along the 49th parallel might do to us, the decision was made to form a "one-church, two-country" Mennonite Church. The document on "Canada-United States Partnerships" approved by the delegates indicated joint assemblies every four years with the first to be held in Canada.

I was dismayed, therefore, to read the Joint Executive Committee report presented to our delegate body meeting in St. Catharines, Ont., July 9-13. I understand the "variety of factors" that led the JEC to question "earlier assumptions and commitments" and thereby postponing, if not eliminating, future joint conventions of Mennonite Church USA and Mennonite Church Canada. But how we will remain one church without ever meeting together is a mystery to me. I worry about explaining to the youth of our churches why the adults have reneged on the commitment to meet together in 2005 (postponed from 2003); they will understand that "the adults don't care about us."

Is it too late for a joint convention in Toronto in 2005? I know Mennonite Church USA already has alternate plans for that year. The cost for many Canadians to attend a convention in the United States is double what most U.S. participants experience, yet we have willingly come. To learn that the cost is a prohibiting factor for U.S. delegates to come north of the 49th parallel is a huge disappointment. I guess not all partnerships are created equal.—*Craig Friesen, Rosthern, Sask.*

Action on abortion

Mennonite Church USA is making headlines all over pro-life newswires because of the vote on abortion at Atlanta 2003 delegate assembly. Because we have traditionally been silent on the subject, for us to have an official statement is newsworthy. Another reason: Although we have declared our church's pro-life views, we apparently intend to do absolutely nothing about them. Others find this perplexing, and so we become newsworthy again.

As a staff member at a crisis pregnancy center and the only Mennonite in our offices, I have followed this story closely. I was particularly disappointed to read that while our denomination affirms life in the womb, we also don't want to impose our views on others. Can our church really regard life as holy and then be silent while others decide whether it deserves to be born?

Our church seems to endorse contacting elected officials or trying to influence policy changes on other issues, but not on abortion. Why are we concerned with care for the elderly and opposed to assisted suicide yet turn a blind eye to "assisting" the death of God's youngest lives? I am unashamedly pro-life. I affirm that the taking of life, whether in the nursing home or the womb, is a violent act that is contrary to Scripture. I will continue to peacefully and respectfully "impose" my views on others, with or without the church's blessing.—*Sue Short, Archbold, Ohio*

I do not believe that the writers of the Mennonite Church USA statement on abortion were in touch with the grassroots movement of our youth, singles and young married families across the Mennonite Church. There is a solid majority who are committed to an all-pro-life statement and who have been praying for the day when legislation will ban abortion (with a few exceptions, including saving the life of the mother).

This issue within the church is very much akin to the slavery dilemma of our past. If anyone today would say they believed we should go soft on slavery, we would accuse them of heresy. In the 19th century, however, Christians were divided on this very issue. If the churches could have agreed together to ban slavery, could the country not have come together in an agreement without bloodshed? History will someday embarrass the Mennonite Church for this soft statement on abortion and for the pro-choice language. Who, then, will want to take ownership for what was written? The biblical position on the sanctity of human life should never be subjected to popular culture or politically motivated agendas.

Is there any way this issue can be put back on the table and voted upon, possibly within all of our

IN THIS ISSUE

The 21st chapter of Revelation describes the church as the bride of Christ. That's a ringing endorsement of marriage —and applies no small degree of pressure. Marriage should be of such love, loyalty and purity that it sets the earthly example for our relationship with our Savior. But if more evidence is needed to undergird the institution of marriage, licensed family counselor Harvey Yoder provides it (page 8). That article is followed by a heart-wrenching but ultimately uplifting first-person account of a troubled marriage. The concept of relationships is peppered throughout this issue in other ways. Nancy Brubaker tells of her family's connection with orphan ducks—with an amazing spiritual dimension (page 16). Then there is the report of the new census of the global Mennonite and Brethren in Christ population (page 20), which should prompt earnest reflection about how we relate to our brothers and sisters in the faith outside North America. And speaking of the world family of faith, editor Everett Thomas is in Africa for nearly a month for this year's Mennonite World Conference assembly and related events. Look for our coverage in the Sept. 2 issue.

churches across the nation? If not, I fear the unity and witness of Mennonite Church USA will be severely harmed within the coming months and beyond.—*John M. Leaman, Bird-in-Hand, Pa.*

Hospitality is tiring

"God's Table: Y'all Come" was a heartening call at the Atlanta 2003 convention. It included a confession of exclusiveness in years past and a promise to be fulfilled in the years to come. It is appropriate that we celebrate more grace and every new-found value discovered in diversity. Moderator Ervin Stutzman no doubt spoke for a majority in Mennonite Church USA when he claimed the need for a sabbath rest when explaining why there were no workshops on homosexuality ("Homosexuality Issue Absent at Atlanta," July 22). Hospitality is tiring. If the church withdraws the welcome mat for long, it risks being lulled into exclusiveness and unholy self-satisfaction. For some at the convention, the celebration left an ache in the heart. The Mennonite table is not yet as expansive as God's own table, and we ought not rest until it is.—*Martin W. Lehman, Sarasota, Fla.*

Why Carter?

I am disappointed that former President Jimmy Carter was chosen as a speaker at the Atlanta convention ("If Not a Baptist, a Mennonite," July 22). Carter's implication in the genocide against the East Timorese, perpetrated by the Indonesians from 1974 to 1979, disgusts me. Starting in December 1974, the Indonesians invaded East Timor and began the greatest genocide—relative to total population—since the Holocaust. With weapons supplied primarily by the United States and with open U.S. support, Indonesians massacred entire villages and surrounded mountain refuges to starve those who fled. In May 1977, Carter's government delivered planes to the Indonesians to bomb the people hiding in the mountains. One-third of the East Timorese population—700,000 people—died before independence came in 2000.

Certainly none of us is perfect. However, there are a great many excellent speakers who, while they are not angels, did not permit the sale of weapons to a genocidal regime. Does the church need speakers who offer a high profile or those who truly follow Jesus' call to peace?—*Josiah Aeschliman Groff, Lancaster, Pa.*

Do mission work here

I have a problem when our heaviest thrust for new Mennonites is among African people ("Passion Burns in South Africa," July 1). Could this situation be a result of where we put our missionaries and our money? Ask 10 people how many have ever invited a friend, relative or neighbor to the Mennonite Church. Perhaps we could do some serious, urgent and loving work here among the people for whom we are responsible. Christianity begins at home. It is unfair that Africans join our newly planted churches when few people here are ever welcomed to our Mennonite churches. My husband and I came by circumstance and situation.—*June Davis, Linden, Tenn.*

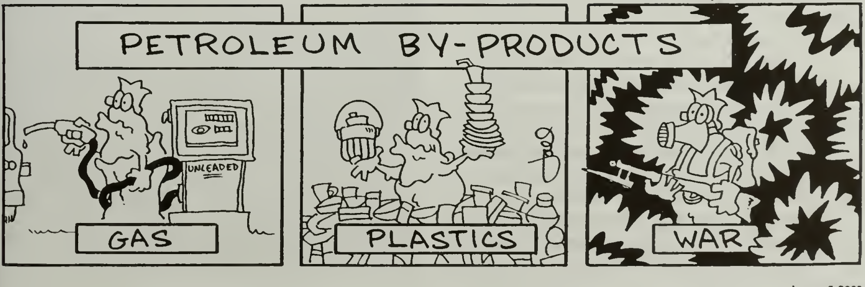
Red tent does not point to God

Thinking that "Women Gather to Share Under 'Red Tent' " (June 17) was an interesting title for a conference of women doing theology, I read the book *The Red Tent* by Anita Diamant. I found in its pages praise for the mother goddess cult, pagan rituals for child-bearing, contempt for the "masculine" unknown God of Jacob and curses called down upon the Israelites by Dinah because they had killed her newly circumcised lover.

My concern is that the red-tent metaphor was used for a conference about women doing Christian theology. I found in the red-tent symbolism little about the one and only true God we can know in the Old and New Testaments through Jesus. As a woman doing theology, I would encourage us to choose themes not only celebrate communities of women but also draw our focus to God.
—*Deb Kilheffer, Harrisonburg, Va.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion.
—*Editors*

Pontius' Puddle **by Joel Kauffman**



this date in Mennonite history

Aug. 5, 1932— Paraguayan authorities order residents of the Mennonite colony of Fernheim to evacuate due to an intensifying conflict with Bolivia over the Chaco, where the colony is located.

Bluffton, EMU set records for contributions

BLUFFTON, Ohio—The economy might have been sluggish, but that did not stop Bluffton College supporters from setting a record for contributions to the school during the 2002-03 fiscal year. Gifts to the Bluffton College Fund, which supports current operations, totaled $1.03 million, topping the record set last year. It was the second consecutive year that the fund surpassed $1 million.

Total giving—to the Bluffton College Fund, construction projects, endowment and other purposes—also set a new high, reaching $4.5 million. Nearly $2 million of that was a grant from Lilly Endowment for the school's new Pathways to Mission and Vocation project.

The fiscal year, which concluded June 30, featured another landmark. One hundred percent of Bluffton's full-time faculty made a contribution to the school, as did 92 percent of the full-time staff.

"Our development consultant from Chicago says he has never heard of such high participation by a college faculty and staff," says Stan Clemens, Bluffton's vice president for advancement.

It was also a record year for Eastern Mennonite University, as the Harrisonburg, Va., school received nearly $1.4 million in unrestricted giving to the University Fund—the most in school history. The fund finances annual operating expenses. Total gift income reached $6.1 million, the second-highest amount ever. EMU received $7.1 million during the 2001-02 fiscal year.

MCC U.S. studies effects of 'regionalization'

ISSAQUAH, Wash.—Since its decentralization three years ago, Mennonite Central Committee U.S. has seen a dramatic increase in the diversity of its staff and board members. But that has also left the organization needing to clarify roles and communication, according to a recent evaluation. The evaluation was presented to the MCC U.S. board at its June meeting in Issaquah.

MCC U.S. implemented "regionalization" in 1999, shifting more responsibility from its national office in Akron, Pa., to the four regional MCC U.S. offices across the country. One goal of the move was to increase diversity, which has been accomplished, the evaluation found.

Since 1997, the number of board members who are people of color has increased 154 percent, the total number of staff members who are people of color has increased 300 percent, and ethnic diversity among MCC U.S. service workers has increased by two-thirds. Board and staff members also believe that more churches of color are involved with MCC.

But staff members expressed confusion about their roles and communication channels. Questions were also raised about the role of the national MCC U.S. office and its relationship with regional offices.

In response, MCC U.S. administrators have asked the board to provide guidelines for the roles of the various offices. The board also recommended that the MCC U.S. mission statement be made more concise and clear and that orientation be strengthened for all board members.—*MCC News Service*

Conference restores, disciplines churches

HENDERSON, Neb.—Central Plains Conference delegates have taken different actions regarding two congregations and their stances on homosexuality. At the conference's June 20 assembly in Henderson, 86 percent of delegates approved restoring Faith Mennonite Church of Minneapolis to full membership, while 83 percent voted to make St. Paul (Minn.) Mennonite Fellowship a provisional member.

Faith had been on provisional status since 1999 because of its decision to accept noncelibate homosexuals as members. St. Paul, part of the Supportive Congregations Network, had been a full member of Central Plains. As a provisional member, the congregation does not have voting privileges.

Mennonite Mission Network photo by Rod Hollinger-Janzen

Pastoral procession

Joe Miller, lead pastor at Waterford Mennonite Church of Goshen, Ind., makes his way to the pulpit to deliver the sermon for a congregation of the Eternal Sacred Order of Cherubim and Seraphim in Cotonou, Benin. The church is one of more than 50 denominations that send students to the Mennonite Mission Network-supported Benin Bible Institute in Cotonou. Miller traveled to Benin in June to sign a partnership agreement with the school. Under the partnership, Waterford and Benin Bible Institute will provide prayer support and counsel for each other and exchange teams of visitors.

The actions were proposed by the conference's pastoral leadership committee, which worked with both congregations. Faith's leadership affirmed and agreed to teach the positions of Mennonite Church USA, including those on homosexuality, said Central Plains leaders. St. Paul leaders disagreed with the denominational position on homosexuality.

The actions were taken based on Central Plains' "Mission-Focused Approach to Congregations at Variance" policy. It focuses on the core values and beliefs that congregational leaders teach rather than on the beliefs of individual members.

Bethel announces two administrative hires

NORTH NEWTON, Kan.—Two new administrators started work in June at Bethel College in North Newton: Lavonne Mullet as vice president of marketing and enrollment and Allan Bartel as director of admissions and enrollment.

Mullet, of Hesston, Kan., had been working with Bethel as a marketing consultant. From 1985 to 1998, she had worked in management at Compaq Computer Corporation in Houston. An Iowa native, Mullet holds degrees from Hesston College and Montana State University.

Bartel most recently was general manager and director of sales and marketing at an assisted-living facility in Colorado Springs, Colo. For 19 years he was executive director of Rocky Mountain Mennonite Camp, Divide, Colo., and has held other management, sales and marketing positions. He is a Bethel graduate.

"Their complementary gifts and abilities will offer … the opportunity to re-energize Bethel's marketing strategies and student enrollment over the next few years," says Bethel president E. LaVerne Epp.

AMBS appoints new development director

ELKHART, Ind.—Ron Ringenberg of Wheaton, Ill., has been named director of development for Associated Mennonite Biblical Seminary (AMBS), Elkhart, starting Aug. 1. He fills the position left vacant by the death of John D. Duerksen, who died in January.

Ringenberg

Ringenberg most recently was in a clinical pastoral education program at Rush-Presbyterian Hospital in Chicago. Previously he was employed for 14 years by Hyperion Solutions of Lisle, Ill., where he served as vice president for services and worked in sales and project management. Ringenberg holds master's degrees in finance and computer information service from Ohio State University in Columbus. He is a member of Lombard (Ill.) Mennonite Church, has served on the board of the local Ten Thousand Villages store and has been an adjunct professor at Wheaton College.

Ringenberg says he is looking forward to providing "new energy and ideas for getting more people involved in the life of AMBS and providing for the seminary's nurture and growth.

EMM photo by Dale D. Gehman

Striking a blow for world mission

Naomi Provost takes a swing at a piñata during Eastern Mennonite Missions' annual Global Fair, held July 12 in Lancaster, Pa. Provost is the daughter of Andre and Karen Provost, EMM missionaries in Thailand. About 1,000 people attended the event, which featured exhibits, demonstrations, food and music from around the world.

Mennonite Media radio spots earn award

HARRISONBURG, Va.—Mennonite Media has been honored for a series on parenting that is being broadcast on about 350 U.S. radio stations. The Gracie Allen Award, from the Foundation of American Women in Radio and Television, was presented June 26 in New York.

The award was given for "Parenting: On the Edge," a series of 11 30-second English-language radio spots, and eight 30- and 60-second Spanish-language radio spots titled "Neuvos Horizontes con tu Familia (New Horizons with Your Family)." Melodie Davis, who has worked at Mennonite Media since 1975, is the producer.

Other 2003 Gracie Allen Award recipients included National Public Radio, *60 Minutes, The Today Show* and CNN.

"It was really gratifying to have this church project judged against numerous secular radio productions and have it be recognized for its excellence," Davis says.—*Mennonite Mission Network*

Corrections: The story "Publisher Reports $1.3 Million Turnaround" contained two errors. Mennonite Publishing House lost nearly $800,000 for the fiscal year ending 2002, not $8 million as reported. MPN unrestricted net assets did not total $51,758 for FYE 2003 but increased by that amount.

In praise of *marriage*

A case for working to prevent marital and family breakups

by Harvey Yoder

Everyone from preachers to politicians seems to favor family values these days. But how often do we hear sermons and stump speeches on marriage values?

The M word has all but gone out of fashion in some circles. It's become more politically correct to refer to today's bedmates, even husbands and wives, as simply couples, mates or partners. And as the number of cohabiters mushrooms, the percentage of legally married adults in the United States has dropped from 75 percent as recently as 1975 to less than 60 percent today. Just "living together" has become the increasingly accepted alternative to—or preliminary step toward—traditional marriage, resulting in more and more young people bypassing such rituals as dating, courtship, engagement, wedding and honeymoon.

As for honeymoons, today's media culture encourages teens and young adults to experience ever earlier imitations of this first-time celebration. The predominant message is, Don't bother investing time or energy in preparing for a lifelong relationship. Just do it. If things don't work out, there's no great harm done, right?

Wrong.

According to researchers at the University of Wisconsin, cohabiters who later marry (most intend to eventually) are nearly a 50 percent higher risk for divorce than noncohabiting couples. When they do legally marry, they report less relationship satisfaction than their married peers who have not cohabited. And if they do not marry, their split-ups can be just as devastating as those of married couples.

According to researchers at the University of Wisconsin, cohabiters who later marry (most intend to eventually) are at nearly a 50 percent higher risk for divorce than noncohabiting couples.

Continued on page 10

Continued from page 9

Family breakups: As a marriage and family counselor, I witness heartaches and traumas resulting from past marital and family breakups almost every day. Last year, the District Court of Harrisonburg and Rockingham County (in Virginia) recorded 421 legal divorces, compared with only 976 marriages. (My own research shows only four of the divorces, and 35 of the marriages, involved Virginia Conference Mennonites.)

However, the 421 recorded divorces, or even four, are not just statistics. They represent twice that number of torn-apart spouses—along with countless grieving friends, grandparents, siblings, cousins, uncles and aunts—all experiencing the loss of once-wedded loved ones.

Children can be the most affected of all. Assuming an average of even one child per breakup, it means the lives of more than 400 of the most vulnerable members of our community may never be the same.

Might some actually be better off? In cases where there is a persistent pattern of family abuse, addiction or adultery, that may be true. But if children could choose, I'd guess 99 percent would vote to have their parents get the help they need to get their act together and stay together. Not only does that result in their being happier and more secure, but as a whole children in intact families are more likely to develop healthy relationships, be at less risk for involvement in drugs, alcohol and premature sex, and have a better chance of succeeding in school.

Children in intact families are more likely to develop healthy relationships, be at less risk for involvement in drugs, alcohol and premature sex, and have a better chance of succeeding in school.

Sure, many children of failed or nonexistent marriages do remarkably well, are loved by single moms and dads who are great caregivers and who encourage quality time with each parent where possible. I have nothing but empathy and praise for these people, many of whom are not parenting alone by choice. Yet I also feel for all the children who have to move from one household to another every week, weekend or holiday of their growing-up years. Is that any way to live?

And even the best 50-50 parenting by separated moms and dads can never add up to the full 100-percent care children are entitled to. Why? Because there is always one parent out of the picture, one half of the complete team. Or the absent parent may be replaced by a lover or stepparent children often see as an intruder—and from whom, statistically, they are at greater risk for abuse than from the replaced parent. In Rockingham County, we experienced an increase of more than 30 percent in the numbers of children needing foster care last year.

In his recent book *Leaving and Clinging: The Human Significance of the Conjugal Union*, Paul Peachy writes: "The number of children born without adequate familial care in American society is reaching crisis proportions. Governments, whether local, state or federal, are compelled to intervene. If so, preventive intervention is more rational than remedial."

He then cites a statement signed by more than 100 academic, civic and religious leaders at a marriage conference in Denver in 2000 that says, in part: "We are … women and men, liberals and conservatives … come together because the divorce revolution has failed. Contrary to the high hopes of many Americans in the 1970s, high divorce rates have proved no panacea for family dysfunctions. Divorced parents can fight too, and sometimes even abandon their children altogether. Children of divorce must cope with new emotional, time and financial problems. … We seek nothing less than to rebuild the shattered dream of lasting love and to pass on a healthier, happier and more successful marriage culture to the next generation."

Social capital: Marriage expert Maggie Gallagher writes, "Marriage is not just another lifestyle but a productive, wealth-creating institution that builds human and social capital and therefore deserves public support." She finds that "married women are much happier than divorced, unmarried or even cohabiting women" and that just 18 percent of divorced people say they are "very happy," compared with 63 percent of married people.

Anyone can be an exception to a statistic, but according to a 1998 South Carolina Marital Health study, 62 percent of divorced adults in that state wished they had tried harder to keep their marriage together. The study also found that 76 percent of those divorced believe that in choosing divorce people typically trade one set of problems for another, compared with 67 percent of the general population holding that belief.

Researchers Patrick Fagen and Kirk Johnson find the following:

- Married people, especially men, have longer life expectancies than single men.
- Both divorce and unmarried childbearing significantly increase poverty rates of mothers and children. Between one-fifth and one-third of divorced women end up in poverty.
- Children of divorced or never-married mothers are six times more likely to be victims of child abuse.
- Married women have a lower risk of domestic violence and have lower rates of depression than single or cohabiting women.

New Testament values: I know we cannot reverse society's trend to all-too-easy hookups and breakups overnight. But as a church committed to New Testament values, we need to do all we can to provide needed support for all the children and adults affected and to help prevent as many relationship dropouts as possible.

Especially since we now know that divorce rates for second marriages are even higher than for first ones, remarriages often adding even more problems to already complicated lives. And many separated couple's original problems continue—or get worse—through custody battles, support and visitation disputes, and around holidays, birthdays, graduations and weddings of children and grandchildren (until death do them part).

Michael and Harriet McManus of Marriage Savers Inc., have seen positive changes where concerned communities across the nation have joined in adopting a unified community marriage policy. More than 40 congregations in our area have signed on, agreeing to expect at least a year of courtship before marrying a couple, to require some extensive premarital training and to provide experienced mentor couples for engaged couples and for marriages in distress.

Michael McManus has also been raising questions about current no-fault divorce laws in cases where children are involved. His own state of Maryland now has a longer waiting period (two years instead of one) before a no-fault divorce can be filed if one or the other parent does not want it. During that time, he claims, many couples decide they can work things out, resulting in Maryland now having the second-lowest divorce rate in the nation (2.9 per 1,000 in 1998, compared with 4.3 for the nation as a whole).

As a church committed to New Testament values, we need to do all we can to provide needed support for all the children and adults affected and to help prevent as many relationship dropouts as possible.

Let's support stable, healthy marriages. God will bless us, and our children will thank us.

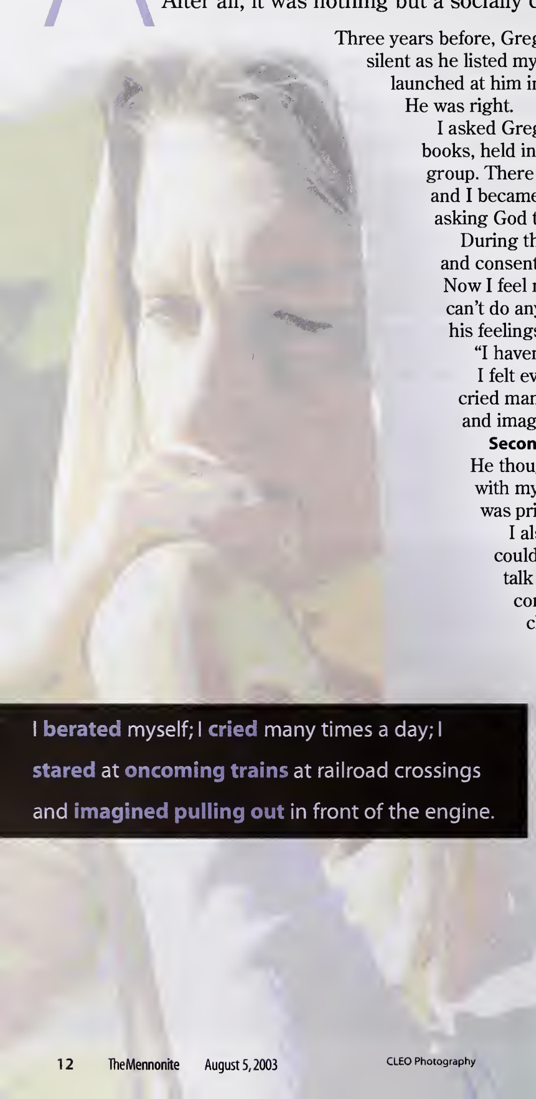
Harvey Yoder is a licensed family counselor at the Family Life Resource Center in Harrisonburg, Va.

CLEO Photography

When a soul

by Jan Johnson

As the clock struck midnight, all the couples at the New Year's Eve party kissed, except Greg and me. Finally, my friend said, "Come on, Greg, give your wife a kiss." So Greg gave me a token peck. I trembled at this first physical contact in years but I tried to act as if it were nothing. After all, it was nothing but a socially conventional behavior forced by circumstances.



CLEO Photography

Three years before, Greg, my husband, told me he hated me and planned to leave. I sat silent as he listed my offenses. At one point he produced a list of 10 criticisms I'd launched at him in one hour before work one morning. I could not defend myself. He was right.

I asked Greg to forgive me, and I worked hard to change. I read self-help books, held in my anger until my eyes crossed, and finally I landed in a support group. There I talked about the rage that had grown in me since childhood and I became accountable for my critical behavior. I spent hours crying out, asking God to help me change.

During the next two years I changed dramatically. Greg admitted as much and consented to see a counselor. It was there he said, "I no longer hate her. Now I feel nothing." After working with us for a while, the counselor said, "I can't do anything else for you two until Greg decides he wants to reawaken his feelings."

"I haven't decided that," Greg said.

I felt even more alone. It was just God and me now. I berated myself; I cried many times a day; I stared at oncoming trains at railroad crossings and imagined pulling out in front of the engine.

Second-class Christian: Greg said he did not have the energy to leave. He thought I would, but I wanted to stand before God on judgment day with my marriage intact. Part of that was a desire to obey God and part was pride. I felt like a second-class Christian for having a dead marriage.

I also wanted to save my kids from the pain of divorce. I figured we could fake it until the kids grew up. We no longer argued; we did not talk much at all. I also loved Greg. I did not realize until the day he confronted me, what a patient, generous person he was, and I was charmed by him.

My darkest reason for staying was that I feared abandonment. Having someone who did not notice me was better than having no one at all. I was not sure I could get up in the morning without someone to lean on, however tenuously. Every time he was late from work, I imagined he had taken off.

I felt jealous of other marriages in which the couples argued all the time but still professed their love for each other. We never argued, never loved. How would I survive a hopeless marriage?

I read stories about marriages that turned around in an evening, a month or a year. Every few months I asked Greg if his feelings had returned. He said, "I'd like to change my feelings but I can't."

I could not change his mind. I could do nothing but wait. In the meantime, the pain was terrible. What was I going to do now that no one loved me?

One by one, I found avenues of God's love that made God more real to me than ever before. The songs at the

> I **berated** myself; I **cried** many times a day; I **stared** at **oncoming trains** at railroad crossings and **imagined pulling out** in front of the engine.

waits

My imperfect marriage did not make me a hopeless and unworthy Christian.

new church we attended spoke of God's love for a discarded person like me. I wept through each service for months.

My support group demonstrated God's unconditional love each time I confessed my fierce anger to the group. I expected to see condemning faces, but instead I saw gentle smiles and nodding heads accepting me and my rage. Their faces became for me the loving face of God so that many times a day I muttered Romans 5:8: "While we still were sinners Christ died for us." I came to believe that God loved me as much on the days I hated myself and the world as on the days when I was cheery and sweet.

In solitude, I cried out to God. I walked in a nearby cemetery, screaming out those painful, unexplainable psalms in which David groans in the night and drowns his bed with tears. I lay next to tombstones and grieved for God to come inside me and convince every cell in my body that he loved me. I cried in my shower, leaning against the wall, asking God to rescue me from my regret, self-pity and self-hate. I scribbled my own angry, grieving psalms, wrote hateful things about Greg, then asked for blessing on this beautiful man I loved. Little by little, I came to believe God loved me in my ugliest moments and walked with me each minute.

In the safety of these moments, I faced the fact that Greg's heart might never change. Over and over I surrendered my dreams of reconciliation. With God's love as the only basis for self-worth, I decided I could face living the rest of my life in a relationship where I was not loved. I could be obedient to God and stay in that marriage with no guarantee anything would ever improve. Occasionally I got on my high horse ("I deserve something better."), but then I gave the marriage back to God again. The changes I had made in surrendering my anger and manipulative ways were helping me in every area of life. One day I wrote: "I have changed to please you, God, not Greg. Even if he never changes, I'll still be glad I did."

A grand experiment: As I sensed God's companionship, I took delight in giving to Greg without trying to change his mind or make him like me again. It was a grand experiment to try to love someone and leave their freedom intact.

In this waiting room of surrender we sat for several years. Some might say these were wasted years, but even marriages that offer little to brag about can be of great value. We helped and respected each other like brother and sister. We loved our children. We reached out to friends and neighbors. My imperfect marriage did not make me a hopeless and unworthy Christian.

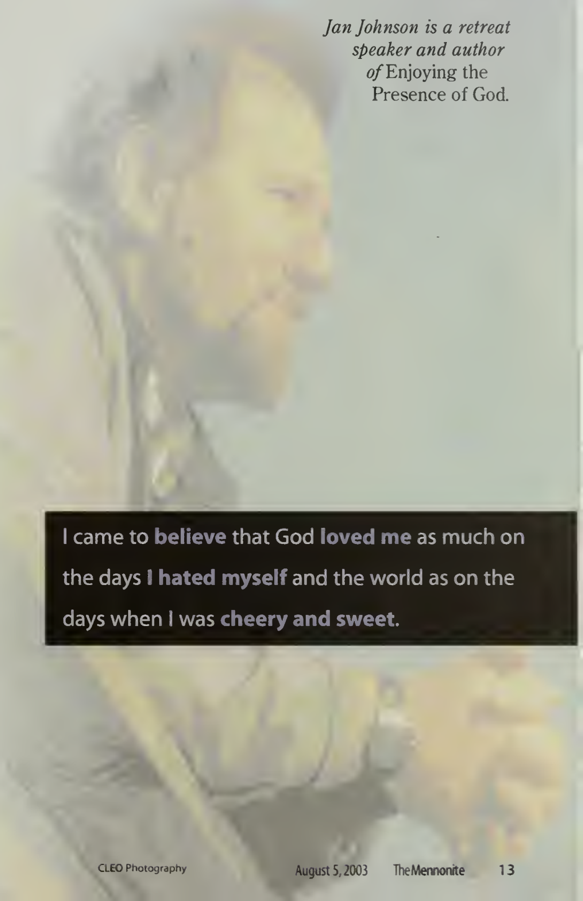
Those desert years gave Greg room to work through his feelings so he could learn to enjoy the new person I had become.We eased into reconciliation so slowly that I did not know it was happening. One day on the telephone Greg said, "I love you," just before he hung up. Stunned, I almost said, "Are you sure?"

My story cannot be reduced to a formula. I never viewed my willingness to wait as a way of earning Greg's love back. It could have gone the other way. We were both ripe for affairs, and that's what usually happens in these cases.

Only by God's grace did I understand that I had expected Greg to meet the inner needs only God could meet. Greg could not give me the unrelenting attention I needed; he could not assure me I was a valuable person; he could not wash away my mistakes. Only God can do those things. In the rawest edges of life, I find the courage to face each day as I believe in my heart that God loves me no matter what.

Jan Johnson is a retreat speaker and author of Enjoying the Presence of God.

I came to **believe** that God **loved me** as much on the days **I hated myself** and the world as on the days when I was **cheery and sweet.**



CLEO Photography

‘Because I care’

T.J. Tennefoss is a Mennonite hero.

by Kellie O. McKinney

In the dark, evening hours of March 8, 2002, a woman drove her green car onto the Bay Bridge over Chesapeake Bay that connects Maryland’s western and eastern shores. Whether she had a plan or was taken by a desperate impulse is unknown, but she stopped her car on the bridge halfway across, halting traffic, and ran for the side of the bridge. In a matter of seconds her life would have ended except for the providence of God and the quick response of the Mennonite trucker driving behind her.

T.J. Tennefoss, a member of Tressler Mennonite Church, Greenwood, Del., where he teaches an adult Sunday school class, was returning home after delivering a load to Annapolis, Md. With him was Heriberto Gutierrez. They had been out since 1:30 p.m. T.J. only wanted to get back to Joline, his wife, and their five children. Seeing an opening in the traffic, he was about to pull his rig into the fast lane when he changed his mind and decided to wait. That act of patience was one link in a chain of events that saved a life that night.

As he watched the woman leave her car and head for the rail, he said to his partner, “She’s going to be sick.” But as soon as he saw her leg on the rail he thought, She’s going to jump.

T.J. recalls seeing an unmarked police car and a marked trooper car on the highway just before the tollbooths, issuing tickets. All the tollbooths were open that night, and T.J.’s ticket is stamped 8:11 p.m.

For many people, driving over the Bay Bridge is a daily experience, and traffic can get up to 50 miles per hour. As T.J. merged into traffic after paying his toll, he had a tractor trailer behind him and a green car in front. When the car ahead of him slowed to a stop, he wondered if he could stop safely without the truck behind plowing into him.

As he watched the woman leave her car and head for the rail, he said to his partner, “She’s going to be sick.” But as soon as he saw her leg on the rail he thought, She’s going to jump.

Getting involved: T.J. Tennefoss holds a plaque he received from the Maryland Transit Authority for his courage and service.

"Do something," Heriberto yelled, but T.J. was already out of the truck and racing toward her. Later he admitted he was moving on impulse because there was no time to think. He had to skinny past the fast-moving cars in the other lane to get around his truck. He jokes, "God needed someone who doesn't think." Meanwhile his partner and a few other drivers called 911.

He would not have caught her in time had her leg not slipped off the rail on her first try. As she tried a second time she heard T.J. yell, "Hey," and she turned to see him come at her. She kept moving and was almost over, yet that was just enough time for T.J., a big man, to reach her. Just as she leapt he grabbed her around the waist with both arms and pulled her back down and away from the rail. Cars went by in the fast lane, and the woman struggled to get free from his grasp.

When the Bay Bridge officers were notified, all cars were delayed at the tollbooths. This cleared traffic for two police cars to make their way to the woman's car. T.J. still held on to the woman, who was still trying to get away. Thank God T.J., who also owns a pallet business and a chicken farm, is a strong man.

T.J. kept his hold while the officers cleared the back seat to make space for her. The woman, who did not give her name, asked T.J. why he had done it. He said simply, "Because I care."

At a banquet honoring Maryland state heroes on May 27, 2003, T.J., with one other civilian and 78 officers of the law, received a dinner and plaques in gratitude for their courage and service. Asked why so few civilians were honored, an officer explained that they don't usually get involved.

Out of respect for the woman's privacy, the police could not give T.J. the woman's name. He hopes someday she will give him a call to say how she is doing. Joline and the children often pray for her welfare. They like to think God is sending unexpected and unexplained blessings her way. The end of this story is yet to be told.

In the meantime, T.J. has a Maryland Transit Authority plaque to hang in his living room as an inspiration to his children. And the family likes to think of all the details God brought together to make sure a strong, caring, impulsive yet patient man was there to pull just behind a desperate woman on a dark winter evening with the police not too far away. Thanks be to God.

Kellie O. McKinney lives in Baltimore.

Courtesy photo

Deer at twilight

by John Grey

For deer to emerge,
there has to be light
at the rim of darkness,
a grassy field at the edge
of dense trees and thicket.
There must be enough safety
for deer to nibble through fear
to get at the lush green shoots.
I watch them,
blocked from their view
by my own shadow.
Their heads bow, mouths churn,
spotted-white fawn coats
ripple in the wind, the waning sun.
To come upon just such a herd
is to collect more evidence
of all that I believe in.
The book of the soul
is illustrated here.

John Grey lives in Providence, R.I.

Summer of the ducklings

Experiencing the joy of God's creation through caring for ducks

by Nancy Brubaker

We assumed we had seen the last of the ducklings. We talked often together as a family about the gift it had been to watch them grow and return to the wild.

Daniel was 16 the summer of the ducklings. I remember the day in April when he brought them home from school: five fluffy balls of life. Their mother must have met with an untimely end, for the newly-hatched ducklings were wandering about on their own. By the end of the day, a science teacher gave Daniel permission to take them home. He and a friend managed to catch them and put them in a box.

Fascinated with nature since birth, Daniel was no stranger to the wild animals on our farm. He went about late at night with a powerful flashlight, stalking foxes and owls. He sat by the millstream with the geese and muskrats. And his room was a veritable jungle of cactus, palm trees, ferns and vines. Now he had five ducklings to care for.

For a time the ducklings stayed in a box in the kitchen. A frying pan full of water served as a little pond. We bought duck food, and those little guys seemed to know all they needed to get along in the world—except for how to fend off cats, foxes and other predators outdoors.

Soon they had to leave the box. Daniel rigged up a bigger place outside, using chicken wire and cement blocks. The cage could be moved, providing fresh grass and a clean environment.

Daniel spent hours letting the ducklings explore. He said he did not want them to become tame. But as the ducklings grew, he and his siblings took them down to the millstream at the bottom of the meadow and let them swim. The ducklings swam around and then came back to their protectors and sat on their chests.

The little fluffy balls grew quickly. They looked more like ducks and became quicker, harder to catch when it was time to come home from the creek.

The day came when Daniel and his sister and brothers came up from the creek without the ducks. He said they came close but did not let themselves be caught.

Over the next weeks, Daniel took duck food to the creek regularly. For a while, the ducks appeared when he came. They came close but kept a wary distance. They wanted the food and seemed to have a connection with Daniel, but they were on their own. Their flight feathers matured, and the beautiful colors of three males and two females marked their passage to adulthood. We visited the creek often to catch a glimpse of them.

Eventually their number was reduced to four. They continued to swim together. Then a few weeks went by during which we did not see them at all. The transition to the wild was complete.

We assumed we had seen the last of the ducklings. We talked often together as a family about the gift it had been to watch them grow and return to the wild. It was, for all of us, one of the most moving experiences we had ever known.

Beauty and elegance: The ducklings in the pan and at the creek later (page 16).

Photos courtesy of the author

Daniel's baptism was scheduled for that August, and he wanted it to be held in his beloved millstream. Our small house church, along with some relatives, planned to celebrate that special time together. Earlier that morning, Dean, my husband, went down to the site we had chosen, making sure things were in order and there was a path to walk through the tall grasses. He remembers thinking at the time that it would be great to see the ducks, but there was no sign of them.

An hour later our friends arrived, and we all trooped down to the creek. We gasped as we saw the four ducks, lined up in a row on a dead tree that had fallen across the creek at the place of the baptism. They simply sat there, watching our little group and waiting as we sang, prayed and watched them. The moment of baptism arrived, and Daniel stepped into the creek. As he was lowered into the water, all four ducks dove off the log, landed gracefully in the water and swam around him, as if blessing his baptism and thanking him for his care. We were speechless with wonder; the beauty and grace of that moment took our breath away. There could not have been a more fitting blessing for this nature-loving son of ours; no more appropriate word from heaven. We saw God's loving hand.

We never saw the ducks again that we knew of. Every time we saw any ducks, we wondered aloud whether they were "our" ducks. And the next spring, when ducks reappeared on the millstream, we wondered whether "our" ducks had come back to nest in their old home. Three years have passed, and I still wonder whenever I see ducks on our creek.

I continue to feel joy from this experience. What a gift to experience the awesome beauty and elegance of these wondrous creatures, to care for them as best we could and then watch them take their rightful place in the created world. What joy it brought to nurture those tiny fluffballs and watch their growth and progress. What gratitude for the beauty of the world, God's sustaining presence and our connection with it all.

We humans have gravely interfered with the delicate balance of the natural world. I do not know if caring for these ducklings was better for the natural balance of things than if they had been left to die when young. But the chance to see and nurture them was one of the precious gifts life has offered me, and I am endlessly grateful for it. I pray the experience will continue to shape my heart and change my life. I pray it will nurture my desire to live in harmony with this amazing creation. I pray it will open my eyes to God's indwelling presence everywhere I turn. And I pray I will learn to respond to God's presence with the open-hearted abandon and passionate yes to life that those ducklings portrayed so well.

Nancy Brubaker lives in Lancaster, Pa.

We gasped as we saw the four ducks, lined up in a row on a dead tree that had fallen across the creek at the place of the baptism.

Think clearly about abortion

Darrin W. Belousek teaches philosophy at Goshen (Ind.) College and is a member of Kern Road Mennonite Church, South Bend, Ind.

Since my sojourn with Mennonites began five years ago, I have noticed a lack of public witness for the life of the unborn. I was thus glad to learn that Mennonite Church USA was to consider a resolution on abortion. But I am disappointed the resolution passed at the Atlanta assembly without excising the paragraph about legislative advocacy. The statement as passed has compromised the integrity of the church's witness and will inhibit authentic witness for life in years to come.

Lines 119-121 of the resolution read, "Further, legislation is using the government to force others to comply with our Christian standards, something our forebears clearly rejected." This sentence is historically inaccurate and intellectually inadequate.

First, if we followed this path of thinking—that we should not legislate morality because doing so is tantamount to coercing discipleship—we would have to acknowledge that it would be inappropriate for us as Christians to ask the government to outlaw murder, rape and torture. Neither could we advocate that the government act to serve the needs of the poor or intervene in private business to prevent exploitation of the poor.

Second, the Schleitheim Confession clearly recognized the legitimacy of the function of government to promote good and punish evil (Article VI). To say "our forebears" (which I assume refers to 16th-century Anabaptists) were against government enforcement of morality by law falsifies history. As surely as the Anabaptists rejected legally coerced confessions and baptisms, they also accepted government coercion in maintaining standards of public morality as expressed in traditions of common or natural law. One of those standards is the protection of human life; thus a legitimate function of government is the prohibition and punishment of the direct and deliberate taking of innocent, defenseless human life. To imply that the framers of Schleitheim would have opposed government restriction or prohibition of abortion because they opposed use of "the sword" to correct heresy and enforce church discipline is a poor appeal to historical precedent without much theological substance.

Third, the statement could have used the paradigm set forth in John Howard Yoder's *The Christian Witness to the State*. If we agree, as the statement acknowledges, that abortion is the direct and deliberate destruction of innocent, defenseless human life, and if we further acknowledge that such destruction of life is evil, then we have here what Yoder termed a "middle axiom" on the basis of which we can bear authentic witness to the state. This axiom—that the direct and deliberate taking of innocent, defenseless human life is evil—is one which we can affirm and expect government to follow because it falls within government's legitimate authority to promote good and punish evil. We can and should, on the basis of faith and reason, expect government to act in defense of innocent human life, especially the life of those who are the weakest and most vulnerable among us. Thus, when we ask government to act in defense of life in the womb, we do not ask government to enforce our specifically Christian standards on the general public but to live up to its own best principles in the interest of the common good.

We might still say that although the government has legitimate authority to intervene in private choices to protect innocent, defenseless human life, it would be imprudent for the government to coercively exercise power in every instance it can legitimately do so. In cases of pregnancy resulting from rape or incest—which already involve violation of bodily integrity, loss of liberty and assault on dignity for the victim—we may agree that multiplying the effects of violence by further restricting the choices and invading the privacy of the mother via the reach of law is simply an unwise use of power even while we acknowledge that abortion in such a case would still be the direct and deliberate destruction of innocent, defenseless human life.

Moreover, in those rare cases where a medically established conflict between the life of the mother and the life of the unborn child exists, we may assert that the law has no rightful claim on the mother's choice—for government has no legitimate authority to force a person to decide against either one's own life or the life of a family member—even while we again acknowledge that abortion is a bad choice (in the language of the statement, "the least bad choice among several undesirable options").

Therefore, although it is neither contrary to its legitimate function for government to restrict abortion nor contrary to discipleship for Christians to advocate the legal defense of human life in the womb, we might well conclude that the absolute prohibition of abortion is both unwise and illegitimate, but not because such a law forces Christian standards on the general public. TM

IN THE NEXT ISSUE

- **The way of the Beatitudes**—Donna Engel
- **Two kinds of people**—Ken Gibble

Relief kit project strikes a global chord

MCC initiative 'a way for people to express their concern for the people of Iraq'

From Austria to Arizona, Mennonite Central Committee's project to assemble Iraqi relief kits has resonated with people beyond the usual constituency who want to provide assistance to those suffering in the wake of prolonged turmoil. So far this year, MCC has shipped more than 41,000 kits bound for Iraq.

The 66 girls in a Baghdad orphanage last month received 33 kits, each containing shampoo, soap, towels, a hairbrush and other items packed into a five-gallon bucket. "We went upstairs to find the girls in their various dorm rooms with the things spread around them," reported Steve Weaver, a Church World Service worker assisting the distribution of MCC aid in Iraq. "It was heartening to see the girls' response, though perhaps a little sad to see something so mundane and practical received like it was Christmas."

The kits have been produced by a wide range of groups. Nearly 7,000 Iraqi kits were collected by Europeans. In Switzerland, members of Brugg Mennonite Church distributed flyers outside a supermarket requesting items. Shoppers took the flyers with them into the store and purchased enough items for about 40 kits—and a few surprises.

"People also brought us a lot of things we couldn't use, things that were not on the list," said organizer Marilene Broglie. "At the end of the day, just before the supermarket closed, we went to the checkouts and asked if we could give back the things we couldn't use. Usually you can't even think of giving back a product if you don't have the receipt. But they just gave the money back to us without any problem. It was really exceptional."

All 14 Swiss Mennonite congregations participated in the project, with their 2,300 members collecting more than 1,000 kits. The Swiss Mennonite Mission purchased hundreds of white plastic buckets.

In the Bielefeld area of northern Germany, "aussiedler"—people of German ethnicity who have emigrated from the former Soviet Union—filled nearly 2,000 kits. Mennonites in southern Germany were joined by Baptist and Methodist congregations. Their efforts produced 1,055 kits and 23,000 euros in donations.

"I felt a bit like Peter walking on the water," said Wilhelm Unger, pastor of Karlsruhe Thomashof Mennonite Church. "Some days there were big waves."

At England's Durham University, students had organized protests against the war with Iraq. "After the war, we were still interested in how to help the people of Iraq," said Laura Brenneman, a U.S. Mennonite studying at Durham. She helped organize the collection of more than 70 kits.

Supplies also came from Austria, Belgium and the Netherlands. The MCC office in Tramelan, Switzerland, coordinated the efforts.

The Arizona Ecumenical Council brought together Mennonites, Methodists, Muslims, United Church of Christ members, several Amnesty International chapters and others to gather supplies for MCC relief kits. Even the Greyhound bus line got involved, delivering items from Tucson to Phoenix at no cost.

"Clearly [the project] was a way for people to express their concern for the people of Iraq in the aftermath of the war," said Jan Olav Flaaten, executive director of the Arizona Ecumenical Council.

The project was initiated by Deedra Abboud of the Council on American-Islamic Relations in Arizona after she had heard of a similiar interfaith project to gather MCC relief kits in Virginia.—*MCC News Service and Janet Olson*

Janet Olson

Fracht-Spenden für IRAK
denk mit
denk mit
Handzettel zum mitnehmen

MCC photo by Wilhelm Unger

Left: Ed Tomey, a member of a United Church of Christ congregation in Phoenix, packs items for Mennonite Central Committee's Iraqi relief kit project. The Arizona Ecumenical Council coordinated a campaign to gather supplies for the kits. Above: Relief kit materials collected in Germany.

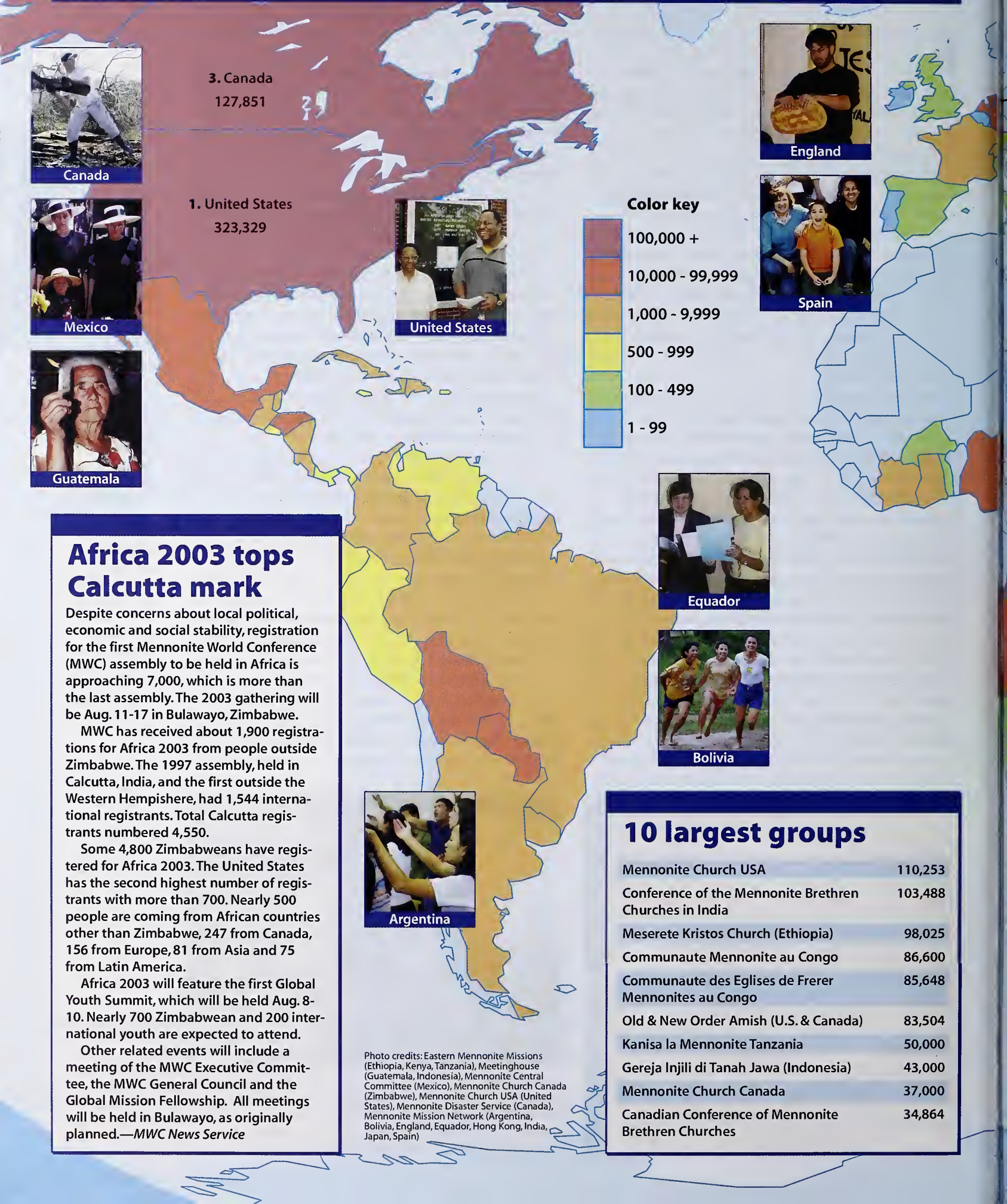
MCC to send school kits

As a new school year approaches, Mennonite Central Committee is expanding its Iraqi relief work to include school kits. MCC is requesting 40,000 kits, to be sent in late August and early September.

Years of international sanctions and now the recent U.S.-led war have left many Iraqis with little money for school supplies, and the looting and destruction of government offices after the war have made the situation worse.

"This year's schooling is highly dependent on the generosity of others," says Dave Pankratz, an MCC worker in Baghdad.—*MCC News Service*

2003 global Mennonite membership



Africa 2003 tops Calcutta mark

Despite concerns about local political, economic and social stability, registration for the first Mennonite World Conference (MWC) assembly to be held in Africa is approaching 7,000, which is more than the last assembly. The 2003 gathering will be Aug. 11-17 in Bulawayo, Zimbabwe.

MWC has received about 1,900 registrations for Africa 2003 from people outside Zimbabwe. The 1997 assembly, held in Calcutta, India, and the first outside the Western Hempishere, had 1,544 international registrants. Total Calcutta registrants numbered 4,550.

Some 4,800 Zimbabweans have registered for Africa 2003. The United States has the second highest number of registrants with more than 700. Nearly 500 people are coming from African countries other than Zimbabwe, 247 from Canada, 156 from Europe, 81 from Asia and 75 from Latin America.

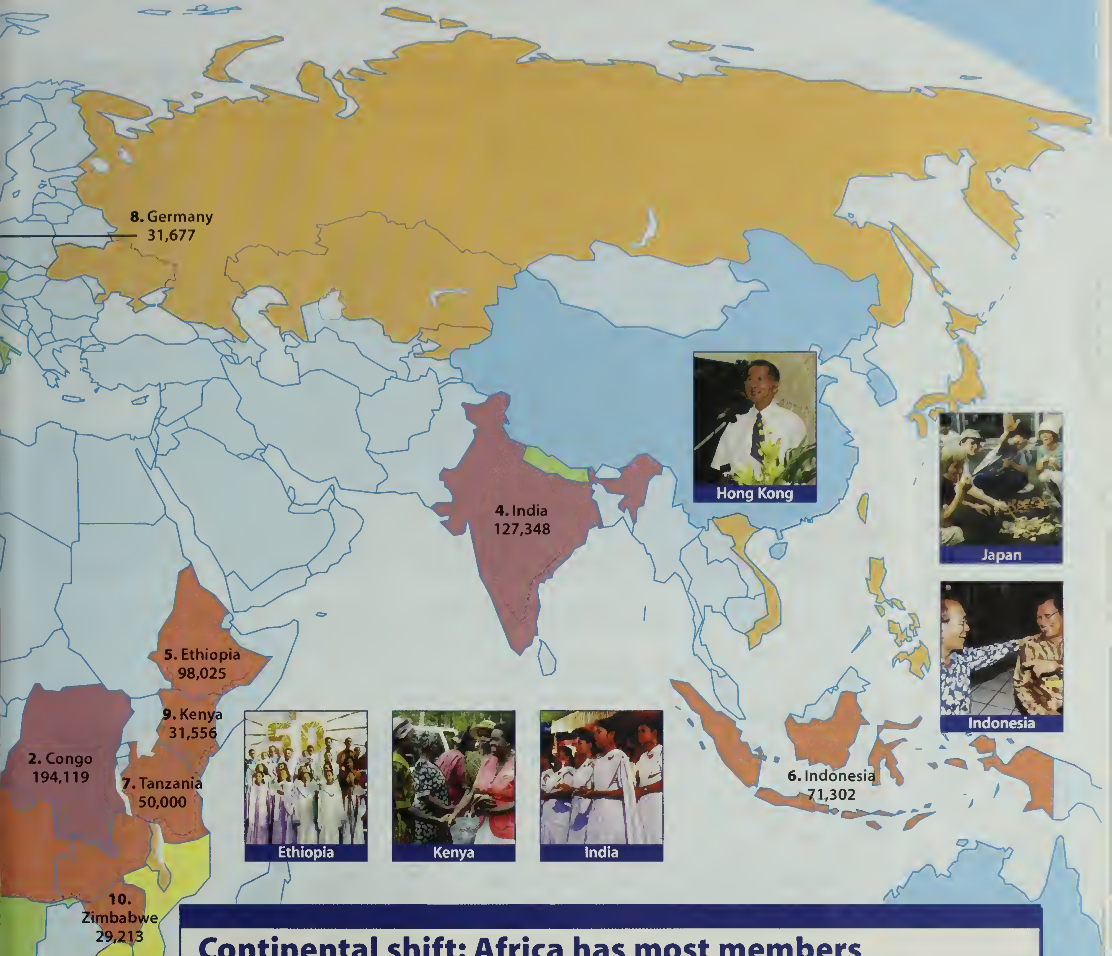
Africa 2003 will feature the first Global Youth Summit, which will be held Aug. 8-10. Nearly 700 Zimbabwean and 200 international youth are expected to attend.

Other related events will include a meeting of the MWC Executive Committee, the MWC General Council and the Global Mission Fellowship. All meetings will be held in Bulawayo, as originally planned.—*MWC News Service*

10 largest groups

Mennonite Church USA	110,253
Conference of the Mennonite Brethren Churches in India	103,488
Meserete Kristos Church (Ethiopia)	98,025
Communaute Mennonite au Congo	86,600
Communaute des Eglises de Frerer Mennonites au Congo	85,648
Old & New Order Amish (U.S. & Canada)	83,504
Kanisa la Mennonite Tanzania	50,000
Gereja Injili di Tanah Jawa (Indonesia)	43,000
Mennonite Church Canada	37,000
Canadian Conference of Mennonite Brethren Churches	34,864

Photo credits: Eastern Mennonite Missions (Ethiopia, Kenya, Tanzania), Meetinghouse (Guatemala, Indonesia), Mennonite Central Committee (Mexico), Mennonite Church Canada (Zimbabwe), Mennonite Church USA (United States), Mennonite Disaster Service (Canada), Mennonite Mission Network (Argentina, Bolivia, England, Equador, Hong Kong, India, Japan, Spain)



Continental shift: Africa has most members

For the first time, North America does not have the greatest number of the world's baptized members of Mennonite, Brethren in Christ and related groups. According to Mennonite World Conference's (MWC) recently released global census, Africa is home to 451,959 members, slightly more than the 451,180 in the United States and Canada.

The total size of the global family is 1.3 million members in 200 bodies in 65 countries. That is an increase of nearly 94,000 people since the last census, in 2000.

Africa increased by 45,980 members, an 11 percent gain during the last three years, while North America grew by 7,262, or less than 2 percent.

Latin America reported the greatest increase, jumping 19 percent to 133,150, while membership in Asia and the Pacific rose 13 percent to 208,155. Europe was the only region to experience a decline, dropping 4,649 members to 53,272. The loss is due in part to a revised estimate of Mennonite Brethren-related congregations in Germany.

Africa, which for the first time is hosting this year's MWC assembly, has 25 organized bodies in 16 countries. Memberships in those countries range from 194,119 in the Democratic Republic of Congo to 144 in Togo. Five of the 10 countries with the largest church memberships are African.

National churches and conferences submit membership numbers to MWC. Methods of counting and reporting vary widely, but MWC attempts to treat reports as consistently as possible and to get reliable figures. Changes in totals may indicate greater accuracy in reporting as well as church membership growth or decline.

Churches and conferences are included in the World Directory if they are rooted in the Anabaptist-Mennonite stream of church history or have direct fellowship with such churches. New listings in the 2003 census include Mozambique, Namibia, Nepal and South Korea.

Five churches that could not be contacted have been dropped from the list because there has been no evidence of a relationship with other Anabaptist-related churches for more than 10 years.

The census includes more than MWC members, which total 76 churches in 38 countries. An additional 12 churches are associate members.—*MWC News Service*

Tanzania

Zimbabwe

Mennonite Disaster Service English 101

Micronesian typhoon response spawns informal English-language instruction.

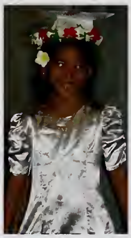
In the wake of last summer's Typhoon Chata'an, some Mennonite Disaster Service volunteers in Micronesia are building new homes. Others helped three children on the South Pacific island build their language skills.

The three, ages 8, 9 and 11 and fluent in Chuukese, wanted to enhance their English abilities. When one of their mothers began cooking at the MDS project, the children developed friendships with the English-speaking volunteers. Those friendships evolved into English lessons that began in April under the instruction of MDS volunteer Deb Joy. By early July the girls were calling MDS project directors Dena and Ron Braun "teacher" and "principal."

The informal school consisted of simple conversations about the girls' names, addresses, families and education. They also enjoyed discussing their hopes and dreams of what they want to be when they grow up. Some of their favorite sessions included role-playing scenarios such as shopping for groceries, going to the doctor and welcoming visitors in their home.

Recess was not forgotten and included Frisbee, basketball, gymnastics and spoons.

As the time approached for the Brauns' July return home to Newton, Kan., the girls dreamed up a graduation celebration. They planned their graduation speeches in English, chose songs to sing and decided what to wear. Soon the entire MDS crew became involved in this special event. One worker volunteered to be the video director, and another folded graduation hats from old newspapers. One worker even found "Pomp and Circumstance" in his collection of music albums.


MDS

One of the three Micronesian "MDS English 101" students at last month's graduation ceremony.

On graduation evening, the girls wore their best dresses and the traditional island "marmar"—a wreath of fresh flowers worn on the head. After the ceremony, the girls walked home wearing brand new backpacks and carrying computer-generated diplomas recognizing their successful completion of "MDS English 101."—*MDS News Service*

Angolan youth sowing peace and friendship

After more than 30 years of civil war in Angola, that country's Mennonites are pursuing friendship, peace and love among their young people. Youth representatives from the country's three Mennonite groups—Community Mennonite Church of Angola, Evangelical Mennonite Church of the Mennonite Brethren of Angola and the Evangelical Mennonite Church of Angola—have formed the Association of Mennonite Youth in Angola (AJOMA).

The April 2002 peace accord has been the impetus for several AJOMA activities. Manuel Lemons, the organization's general secretary, says several assemblies have been held "to bring together Mennonite youth, especially students and young people so recently disarmed by the war, to have a new view of peace and better perspectives for the future. "This will encourage young Mennonites toward the future of our church."

The most recent assembly, held last fall, featured a soccer tournament among six teams from the Angolan Mennonite groups. Equipment and uniforms were donated by Mennonite Central Committee.

Current initatives include working with two youth teaching English to more than 150 students to assist their professional development.—*Courier*

MCC photo by Nguyen Quang Hoanh

Going with the flow

At the Nhan Dao commune in Vietnam, a canal constructed with the help of Mennonite Central Committee gets an inspection from MCC workers and local officials (left to right): Vu Xuan Mai, chair of the Nhan Dao Commune People's Committee; Lowell Jantzi, MCC Vietnam co-representative; Le Xuan Giogi, head of the Nhan Dao agriculture cooperative; MCC East Asia director Betsy Headrick McCrae; and MCC Vietnam worker Dinh Thi Vihn.

AMBS alumnus to lead college

Mulugeta Zewdie, who received his degree from Associated Mennonite Biblical Seminary (AMBS) in May, has his first job after graduation: college president.

Zewdie is returning to his native Ethiopia this month to assume the helm of Meserete Kristos College, which was founded in 1994 to train leaders for the Meserete Kristos Church (MKC), which is the Ethiopian Mennonite church.

Zewdie arrived in Elkhart, Ind., two years ago to study at AMBS after serving as the MKC general secretary. He was succeeded in that position by Girma Teklu, a 2001 AMBS graduate.

MCC photo by Matt Lester

Lyuba Chernyetz presents homemade cherry biscuits to 9-year-old Oleg in Kutuzovka, Ukraine. Chernyetz is part of Kutuzovka Mennonite Church's "mercy group," which makes visits and provides assistance to people needing it.

Women's group shows mercy in Ukraine

Nine-year-old Oleg has literally received the fruits of a Ukrainian Mennonite congregation's efforts. Lyuba Chernyetz, a member of the "mercy group" from Kutuzovka Mennonite Church, recently gave Oleg homemade biscuits made with cherries.

"I never knew I could be fulfilled by helping other people," says Chernyetz, a member of the congregation since 2000.

With the assistance of Mennonite Central Committee worker Rebecca Spurrier, the 10-woman mercy group was formed last year as a "place where faith in Christ can be put into action," Chernyetz says. Group members volunteer time to visit local people who are elderly, sick or bedridden. They keep a running list of community members who could benefit from a cheerful visit or helping hand.

Oleg, the recipient of Chernyetz's biscuits, is the grandson of a woman she used to visit. He had lived with his grandmother until last winter, when she died, and Oleg was sent to a children's home. But his father recently returned to the area, and the two now live together.

During her visit with Oleg, Chernyetz invited him to a summer day camp run by the congregation. Then she went to her next visit: a middle-aged woman who is partially paralyzed and can rarely leave her third-floor apartment.

Like the other mercy group members, Chernyetz does not own a car. She most often walks or hitchhikes to make her visits. She lives on a small farm and hopes to someday study at a Bible college.

Each Tuesday the mercy group goes to a local home for the elderly to chat, sing and pray with the residents. Eighty-year-old Olga Lartina says she always looks forward to the visits. "We sing a song, 'In Prayer I Receive Joy.' That one about prayer is my favorite," Lartina says.

Kutuzovka is in southeastern Ukraine, part of what once was Molochna, the largest of the Mennonite colonies in the Russian Empire. The Kutuzovka Mennonite Church meetinghouse was built in 1892, but Soviet authorities later closed it and used it for grain storage. Church work in the Kutuzovka began again in 1998, and the building was restored in 1999.—*Maria Linder-Hess of MCC News Service*

Zimbabwe 2003

news every day

Even if you won't be attending Mennonite World Conference, you'll be able to find out what happened by visiting *The Mennonite's* Web site for daily photos and news updates.*

Beginning Aug. 11, log on to www.TheMennonite.org to keep informed of events at Zimbabwe 2003.

*if connections can be established

TheMennonite

800-790-2498 www.TheMennonite.org

Supporters soup up vehicle acquisition for Arizona school with Campbell's labels

Thanks to countless numbers of cooks across the United States and Canada, Hopi Mission School in Kykotsmovi Village, Ariz., now has a 2003 Dodge Caravan. The new vehicle, earned with 1.1 million Campbell's Soup labels, was acquired through Campbell's "Labels for Education" program.

The school has long been supported by Mennonite Voluntary Service (MVS) and the American Baptist Church. The Caravan is the third van the school has acquired with soup labels.

"Something I find interesting is that people think they should send in 1,000 labels at a time in a big box," says project coordinator Nicky Peters, whose husband, Ray, is principal. "That's great, but what is really wonderful is to get these envelopes with 10 labels inside and shaky handwriting on the outside. Here is somebody who is still trying to be of service to the world. And, you know, 100 of these elderly people sending in 10 labels starts to add up."

Peters trims and counts the labels, bundles them in bunches of 500, ties them with cotten thread, boxes them and weighs them so they can be sent to Campbell's. "My own record is probably about 6,000 in one day," she says. "That was good for a headache, a backache and arthritis in one thumb."

But Peters is not the only one working with the labels. All the teachers—many of whom are MVS workers—have taken their turn trimming, and short-term volunteers have also pitched in with processing.

The labels come in English, French and Spanish and for a variety of soup flavors. "By far the most common kinds we get are tomato, chicken noodle and cream of mushroom," Peters says. "We get a lot of clam chowder labels from the East Coast, nacho cheese soup from the West Coast and pea soup from Canada."

But more than labels went into getting the new van. Some grocers give bonus points on the receipts, which can then be sent to Campbell's. Bonus points can also be earned for community service. So Hopi Mission School had a fire-prevention week and participated in Read Across America.

"A thousand bonus points is 1,000 fewer labels to trim," Peters says.

She expects to continue trimming since the school doesn't plan to stop collecting. "We've already gotten enough for a sewing machine [for school projects]—we needed a little over 12,000 labels for that—and some water coolers for the cross-country team," Peters says.—*Melanie Zuercher*

We get a lot of clam chowder labels from the East Coast, nacho cheese soup from the West Coast and pea soup from Canada.—Nicky Peters

Colombian leader and COM pioneer dies at 83

Hector Valéncia crossed denominational as well as geographic boundaries during his long career of church service. He died July 9 in Bogotá, Colombia, at the age of 83.

Born in Bogotá, Valéncia, a college professor and administrator, was active in his country's Presbyterian church, including serving as secretary of education. In 1950, he married Mary Becker, a native of Newton, Kan., who was one of the first four missionaries sent to Colombia by the General Conference Mennonite Church (GC). She survives and lives in Bogotá.

Valéncia began his work within Mennonite circles in 1975, when he became Latin America secretary for the GC Commission on Overseas Mission, working out of the denominational office in Newton. He was the first non-North American to hold a COM staff position.

Valéncia and his family returned in 1981 to Colombia, where he served three years as executive secretary of the Mennonite Church of Colombia. Most recently he was president of the board of Colombian Mennonite Biblical Seminary in Bogotá.

He also taught Spanish at Bluffton (Ohio) College and was a founder of the Bible Society in Colombia.
—*Mennonite Mission Network*

Less mortgage =
more ministry

MMA's first mortgage loan rates:

5-year guaranteed rate	5.35%*
3-year guaranteed rate	4.80%*
1-year adjustable rate	3.90%*

MMA®

Mortgage rates are the lowest they have been in a generation. Which means you could spend less on your church building and more on your ministry.

Whether you are thinking about a new church building program or refinancing an existing mortgage, check with MMA first. You'll find competitive rates, no points or fees charged by MMA, and no hassles. Plus, your lenders are fellow church members. Another good example of how MMA provides stewardship solutions to the Anabaptist community.

For a free information kit, contact the church mortgage loan department at (800)348-7468.

Construction loans now available

*Rates effective July 1, 2003, and are subject to change on a monthly basis. This service is available to churches and institutions associated with the Mennonite Church USA and related Anabaptist denominations.

CALENDAR

Aging with Spirit Conference at Amigo Centre, Sturgis, Mich., Sept. 3-5. For more information or registration contact Amigo Centre at info@amigocentre.org or 269-651-2811. Also at Laurelville Mennonite Church Center, Mount Pleasant, Pa., Sept. 7-9. Co-sponsored with Mennonite Association of Retired Persons (MARP).

First Mennonite Church, Fort Wayne, Ind., 100 Years in Urban Ministry celebration. Services Oct. 11-12. For reservations or more information contact Jane Osborne at 260-456-6796, 606 W. Packard Ave., Fort Wayne, Ind. 46807 or Marvin Frey at 260-432-3655, 3722 Hazelhurst Dr., Ft. Wayne, Ind. 46804.

WORKERS

Kratzer, Amy, was licensed July 13 as pastor of youth and worship at Sunnyside Mennonite Church, Elkhart, Ind.

Yoder, Wes, ended July 15 as pastor of Forks Mennonite Church, Middlebury, Ind.

BIRTHS & ADOPTIONS

Correction: In the June 17 issue, Kaden Josiah Wagner's birth announcement was incorrectly listed as Josiah Kaden Wagner.

Alderfer, Kaci Nicole, July 12, to J. Todd and Donna Phillips Alderfer, Perkasie, Pa.

Birk, Matthew Scott, June 13, to Scott and Kim Kulp Birk, Elkhart, Ind.

Boshart, Hannah Danielle, June 23, to Daniel and Erin Flynn Boshart, Carthage, N.Y.

Calderon, Paul Laurence, April 17, to Darren and Maria Dzyadyk Calderon, Rochester, N.Y.

Cassel, Wyatt Derstine, June 10, to C. Bryan and Tracy Derstine Cassal, Souderton, Pa.

Chupp, Madilyn Marie, May 31, to Gary and Melissa Stucky Chupp, Newton, Kan.

Coblentz, Janesia Renee, June 24, to Kevin and Julia Ashby Coblentz, Hartville, Ohio.

Duncan, Drew Henry, June 16, to Rob and Emily Styron Duncan, Indianapolis.

Fairfield, Margaret Ellen, July 3, to Joshua and Christine Fairfield, Columbus, Ohio.

Fisher, Coyote Daniel, June 27, to Kent Fisher and Lois Hochstetler, Columbus, Ohio.

Frey, Trevor Ryan, June 17, to Justin and Tammy Brom Frey, Lancaster, Pa.

Friesen, Couper Charles, July 3, to Dustin and Jody Betka Friesen, Henderson, Neb.

Gering, Benjamin J., May 20, to Jonathan and Deborah Ediger Gering, Kirksville, Mo.

Gingerich, Isaiah Joseph, June 17, to Blaine and Jodie Rudolph Gingerich, Kouts, Ind.

Hartzler, Isabella Ruth, June 15, to Andrew and Ruth Alfaro Hartzler, Goshen, Ind.

Hunsberger, Kolson Samuel, July 3, to D. Keith and Jennifer Godshall Hunsberger, Green Lane, Pa.

Kolb, Austin Richard, May 8, to Marcus and Carol Snyder Kolb, Phoenixville, Pa.

Koscher, Grace Elizabeth, June 25, to Tim Koscher and Kim Taylor, South Bend, Ind.

Kraybill, Elijah Simon, May 15, to Peter and Maria Kalugina Kraybill, Moscow, Russia.

Krusemark, Jacob Daniel, May 27, to Jeremy and Carin Claassen Krusemark, Pleasant Prairie, Wis.

Landes, Miriam Malise and Nathan Bora, received for adoption July 8 by Chris and Dawn Hawryluk Landes, Phnom Penh, Cambodia.

Lefever, Alexander, April 10, to Luke and Jennifer Lefever, Elkhart, Ind.

Leichty, Cara Michaela, May 6, to Michael and Melanie Schotsman Leichty, Wellman, Iowa.

Litwiller, Madalyn Jane and Emily Ann (twins), June 13 to Jeff and Christina Wyse Litwiller, Mackinaw, Ill.

Long, Kassie Judith, June 11 to Doug and Kristin Lindow Long, Sterling, Ill.

Manchester, Noah James, March 10, to Matthew and Emily Manchester, Richmond, Va.

Martin, Amanda Kelsey, June 1, to Reg and Brenda Irvine Martin, Wallenstein, Ont.

Mestl, Elizabeth Marie, June 18, to James and Gina Erb Mestl, Henderson, Neb.

Miller, Riley David, March 13, to Rick and Charity Musser Miller, Princess Anne, Md.

Miller, Taylor Elaine, April 3, to Kevin and Lyndora Miller, Arthur, Ill.

Quiring, Lauren Elisabeth, June 19, to Lonnie and Lisa Oman Quiring, Henderson, Neb.

Rounds, Logan Ray, June 13, to Ron and Jill Miller Rounds, Grantsville, Md.

Santamaria, Natalie Rose, July 3, to Tom and Sherry Detweiler Santamaria, Phoenixville, Pa.

Schlabach, Anya Carol, June 21, to Randall and Kirsten Shoup Schlabach, Sugarcreek, Ohio.

Schloneger, Miette Marie, June 22, to Brent and Nathalina Huang Schloneger, Canton, Ohio.

Schmidt, Madelyn Noelle, June 6, to Patrick Schmidt and Brenda Lea Knapp, Lincoln, Neb.

Schrock, Erin Kendal, March 12, to Kenneth and Melissa Yoars Schrock, Tuscola, Ill.

Showalter, Morgan Rose and Madison Rae (twins), June 11, to Glen and Kim Yoder Showalter, Hollsopple, Pa.

Slabaugh, Jackson Bryce, June 12, to Ryan and Beth Kanagy Slabaugh, Hartville, Ohio.

Stahl, Julia Joann, Jan. 26, received for adoption May 6 by Jean Stahl, Flandreau, S.D.

Stutzman, Elena Miller, June 19, to Steve Stutzman and Anita Miller, Denver, Colo.

Stutzman, Lydia Grace, June 20, to Benjamin and Katrina Derstine Stutzman, Perkasie, Pa.

Sullivan, Brooke Marie, June 28, to Richard and Suzanne Friesen Sullivan, Goddard, Kan.

Swartley, Magen Anna, July 1, to Timothy and Cheryl Swartley, Harleysville, Pa.

Troyer, Corey Christopher, received for adoption April 12 by George and Calleen O'Brien Troyer, Phoenix, Ariz.

Uttley, Adriane Carolyn Marie, March 22, to Richard and Christa Davidson Uttley, Elmira, Ont.

Varner, Luke Matthew, April 27, to Rob and Christine Varner, Collegeville, Pa.

Weaver, Aidan Matthew, July 4, to Matthew and Michelle Nussbaum Weaver, Harrisonburg, Va.

Wheeler, Rachel Magdalene, May 20, to Dave and Jana Goering Wheeler, Osseo, Mich.

Yoder, Aidan Daniel, June 4, to Marlow and Jenny Greiner Yoder, Wellman, Iowa.

Yoder, Nickolas Jacob, March 12, to Tim and Fifi Yoder, Richmond, Va.

Youssef, Madison Paige, June 9, to Gideon and Karen Bond Youssef, Colmar, Pa.

MARRIAGES

Amstutz/Schlabach: Melody Amstutz, Kidron, Ohio, and Scott Schlabach, Dalton, Ohio, June 21 at Pleasant View Mennonite Church, North Lawrence, Ohio.

Amstutz/Strong: Rebeca Amstutz, Santa Cruz, Bolivia, and Christopher Strong, Waldron, Mich., June 21 at Zion Mennonite Church, Hubbard, Ore.

Bachman/Crawford: Derek Bachman, Wayland, Iowa, and Stephanie Crawford, Washington, Iowa, June 14 at United Presbyterian Church, Washington.

Bergstresser/Petty: Deron Bergstresser, Souderton, Pa., and Annette Brill Petty, Liberty, Mo., March 15 at Faith Mennonite Church, Goshen, Ind.

Boshart/Walker: Chris Boshart, Wayland, Iowa, and Michelle Walker, Wayland, June 21 at United Presbyterian Church, Washington, Iowa.

Derstein/Rogalski: Benjamin Derstein, Telford, Pa., and Kate Rogalski, Philadelphia., June 14 at Souderton (Pa.) Mennonite Church.

Duffy/Hershberger: Sarah Duffy, Newton, Kan., and Seth Hershberger, Hesston, Kan., June 14 in Newton.

Fennimore/Good: Rob Fennimore, Perkasie, Pa., and Rebecca Good, Lancaster, Pa., June 28 at Lancaster (Pa.) Church of the Brethren.

Fessler/King: Angela M. Fessler, Tipp City, Ohio, and James R. King, Bellefontaine, Ohio, July 5 at Piqua (Ohio) Baptist Church.

Hess/Swarey: Laura J. Hess, Mifflinburg, Pa., and Michael L. Swarey, Mifflinburg, May 24 at Buffalo Mennonite Church, Lewisburg, Pa.

Jantz/Kauffman: Mary Coblentz Jantz, Inola, Okla., and Dave Kauffman, Garden City, Mo., May 15 in Eureka Springs, Ark.

Lam/Long: Summer Lam, Keezletown, Va., and David Long, Harrisonburg, Va., June 7 at Bridgewater (Va.) College Chapel.

Landis/Ripley: Kevin Landis, Bally, Pa., and Darice Ripley, Perkiomenville, Pa., April 26 at Vincent Mennonite Church, Spring City, Pa.

Leaman/Rush: Julette Leaman, Harrisonburg, Va., and Dave Rush, Harrisonburg, June 28 at Park View Mennonite Church, Harrisonburg.

Preheim/Wheeler: Thomas Preheim, Little Rock, Ark., and Darcy Wheeler, Albany, N.Y., June 7 at Prince of Peace Lutheran Church, Albany.

DEATHS

Albrecht, Ruth Erb, 88, Harrisonburg, Va., died June 26. Spouse: Emmanuel Albrecht (deceased). Parents: Michael and Nancy Bast Erb. Children: Sharon, Karen Splinter-Albrecht, James, Mary Abel; six grandchildren. Funeral: June 30 at Park View Mennonite Church, Harrisonburg.

Alderfer, Estella Grace, 90, Souderton, Pa., died June 15. Spouse: Zephaniah K. Alderfer (deceased). Parents: William and Lillian Landis Moyer. Children: Darwin M., Glenn, James, Jean Detweiler, Elaine Derstine; 15 grandchildren; 23 great-grandchildren. Funeral: June 20 at Souderton Mennonite Home Chapel.

Beck, Herman L., 92, Archbold, Ohio, died June 26. Spouse: Frieda Beck. Parents: Simon and Lina Graber Beck. Children: Merle, Carolyn King; seven grandchildren; 16 great-grandchildren. Funeral: June 30 at Fairlawn Chapel, Archbold.

Bergey, Esther Moyer, 86, Souderton, Pa., died June 28. Spouse: Curtis L. Bergey. Parents: Jacob M. and Ida Detweiler Moyer. Children: Marilyn Halteman, Betty Ann Kerr, John Derstine, Henry Derstine; 17 grandchildren; 12 great-grandchildren. Funeral: July 2 at Franconia (Pa.) Mennonite Church.

Berkey, Clara Miller, 95, Goshen, Ind., died June 20. Spouse: Cletus Berkey (deceased). Parents: Josiah and Magdelena Yoder Miller. Children: Austin, David, Rosaleta Miller; 10 grandchildren; five great-grandchildren. Funeral: June 23 at Shore Mennonite Church, Shipshewana, Ind.

Bishop, Willard A., 77, Souderton, Pa., died June 21. Spouse: Irene Phillips Bishop. Parents: Russell and Jennie Andrews Bishop. Children: Mike B., Pam Hunsicker; five grandchildren; three great-grandchildren. Funeral: June 25 at Grace Mennonite Church, Lansdale, Pa.

Bontrager, Farol, 73, Ashley, Mich., died June 8 of cancer. Spouse: Margaret Bontrager. Parents: Truman and Clarice Bontrager. Children: Brian, Duane, Annette; six grandchildren; four great-grandchildren. Funeral: June 11 at Bethel Mennonite Church, Ashley.

Burkholder, Maxine Armstrong, 82, Harper, Kan., died June 13. Spouse: A. Lloyd Burkholder (deceased). Parents: William P. and Cora J. Hughes Armstrong. Children: Richard, Robert, Harold. Funeral: June 16 at Crystal Springs Mennonite Church, Harper.

Byers, Edna, 91, Salem, Ore., died May 28. Spouse: Willis Byers (deceased). Parents: Daniel D. and Drusilla Miller Yoder. Children: Glen, Rodney, Willis Jr., Lora Eason, Linda Gerig; 21 grandchildren; 31 great-grandchildren; one great-great-grandchild. Memorial service: June 3 at Western Mennonite Church, Salem.

Campbell, Herman Samuel, 93, Harrisonburg, Va., died June 23. Spouse: Grace Shank Campbell. Parents: Herman T.B. and Mary Frances Parrett Campbell. Children: Beverly Weaver; foster-daughter Betty Seay; two grandchildren; two great-grandchildren; three foster-grandchildren; four foster-great-grandchildren. Funeral: June 26 at Strite Auditorium, Crestwood at V.M.R.C., Harrisonburg.

Claassen, Heidi Joy, 18, Goshen, Ind., died June 20 of leukemia. Parents: Mel and Lorna Snyder Claassen. Brother: Jeff. Funeral: June 24 at Waterford Mennonite Church, Goshen.

Coakley, James M., 89, Harrisonburg, Va., died June 1. Spouse: Margaret Burkholder Coakley (deceased). Parents: James and Annie Heatwole Coakley. Children: Betty Jo Eby, James Edward; one grandchild. Funeral: June 4 at Crestwood Strite Auditorium at Virginia Mennonite Retirement Center, Harrisonburg.

Detter, Berniece I. Short, 83, Archbold, Ohio, died June 23. Spouse: Mahlon Detter (deceased). Parents: Joseph L. and Katy Yoder Short. Children: Ken, Jennifer Reed Engel (deceased); five grandchildren; two great-grandchildren. Funeral: June 27 at West Clinton Mennonite Church, Wauseon, Ohio.

Engel, Elva Kauffman, 96, Gap, Pa., died June 13. Spouse: Aaron Engel (deceased). Parents: Jonathan and Annie Hertzler Kauffman. Children: Ellen Ranck, Rosanna Ranck, Lois Nolt; 10 grandchildren; 10 great-grandchildren. Funeral: June 18 at Kinzer (Pa.) Mennonite Church.

Esau, Edna Pauls, 84, McPherson, Kan., died May 30. Spouse: Ben Esau (deceased). Parents: D.C. and Helen Toews Pauls. Children: Gladys Pauls, Dee Linaweaver, Mike; four grandchildren; two great-grandchildren. Funeral: June 1 at Stackham Family Funeral Home, McPherson.

Fransen, Mabelle Richards, 85, Sterling, Ill., died June 21. Spouse: Erwin E. Fransen (deceased). Parents: Ernest W. and Lena Bivers Richards. Children: Kendall, Wendall, Edwin, Shirley Dewese, June MacKenzie, Karen Wennekamp, Bonnie Davis, Eileen; 23 grandchildren; 19 great-grandchildren. Funeral: June 25 at Science Ridge Mennonite Church, Sterling.

Geiser, Mabel Rohrer, 82, Wadsworth, Ohio, died June 6. Spouse: Ben Geiser. Parents: Samuel and Ella Rohrer. Children: Debbie Karber, Robert, Barbara Keller, Hugh, Steve; 11 grandchildren; three great-grandchildren. Funeral: June 9 at Bethel Mennonite Church, Rittman, Ohio.

Gerber, Lavina C., 100, Morton, Ill., died June 4. Spouse: Menno Gerber (deceased). Parents: Isaac and Mary King Heiser. Child: Ethel Mae King (deceased); four grandchildren; 18 great-grandchildren. Funeral: June 9 at Knapp-Johnson Funeral Home, Morton.

Gering, Ralph A., 96, Ritzville, Wash., died June 3. Spouse: Hilda Waltner Gering (deceased). Parents: Adolph P. and Elizabeth Schrag Gering. Children: Gordon, Curtis, Warren; seven grandchildren; six great-grandchildren. Funeral: June 10 at Menno Mennonite Church, Ritzville.

Giffin, Mary Ball, 83, Archbold, Ohio, died June 25. Spouse: Robert Giffin (deceased). Parents: John J. and Annie Ball. Children: Anne Fry, Mary Ellen Bogue, Marcia, Jim, Ruth Matthews; 10 grandchildren. Funeral: July 5 at Zion Mennonite Church, Archbold.

Gordon, Kenneth Gene, 72, Phoenix, Ariz., died June 29. Spouse: Martha Harshbarger Gordon. Parents: David L. and Minnie L. Rausch Gordon. Child: Nicole Brown; two grandchildren. Funeral: July 2 at Sunnyslope Mennonite Church, Phoenix.

Graber, Joyce Elizabeth, 18, Goshen, Ind., died May 30 of a brain tumor. Parents: Millard and Sheila Koch Graber. Siblings: Paul Michael, David Lynn, Stephen John. Funeral: June 4 at College Mennonite Church, Goshen.

Guyer, Leeon, 57, Omaha, Neb., died June 17. Parents: Orville and Mary Ann Guyer. Funeral: June 21 at Westlawn-Hillcrest Funeral Home, Omaha.

Halteman, Sara Perle, 84, West Rockhill, Pa., died June 12. Spouse: Wilmer H. Halteman. Parents: John B. and Elizabeth K. Guntz. Children: Reta Halteman Finger, Mary Ann Conrad, Elizabeth Joan Dintaman, Jennifer Lynn Schrock, James; 10 grandchildren; two great-grandchildren. Funeral: June 15 at Salford Mennonite Church, Harleysville, Pa.

Haury, Lucretia Parker, 92, Halstead, Kan., died May 31. Spouse: Orville Haury (deceased). Parents: Earnest and Margaret Parker. Children: Kent, Janelle Karras; four grandchildren; six great-grandchildren. Funeral: June 4 at Halstead First Mennonite Church.

Headings, Richard Lee, 62, Harrisonburg, Va., died June 26 of cancer. Spouse: Dorothy Yoder Headings. Parents: Ivan and Mary Louise Miller Headings. Children: Lauri Headings Whyte, Kevin; four grandchildren. Funeral: June 30 at Harrisonburg Mennonite Church.

Hoke, William D., 64, Wooster, Ohio, died May 12. Spouse: Emma Stonesifer Hoke. Parents: William and Elizabeth Delcamp Hoke. Funeral: May 16 at Crown Hill Mennonite Church, Rittman, Ohio.

Homes, Ralph, 94, Goshen, Ind., died June 13. Spouse: Florence Shaum Homes. Parents: Amos J. and Anna M. Bixler Homes. Children: Glen, Cheryl; three grandchildren. Funeral: June 16 at Yoder-Culp Funeral Home, Goshen.

Hunsberger, Erma M., 72, Royersford, Pa., died June 7. Spouse: Jacob Good Hunsberger (deceased). Parents: Willis K. and Cora W. Warfel Stauffer. Children: Willis G., Keneth J., Dorothy A. Ndjali, Lucille R. Martin; 17 grandchildren; one foster-grandchild. Funeral: June 14 at Vincent Mennonite Church, Spring City, Pa.

Hunsberger, Ray S., 68, Phoenixville, Pa., died April 12. Spouse: Alverda Landis Hunsberger. Parents: William and Waneta Hunsberger. Children: William R., Cynthia F. Bearden, Lisa R. Spilman, Judy L. Seewagen; seven grandchildren. Funeral: April 16 at Vincent Mennonite Church, Spring City, Pa.

Jenkins, G. Thomas, 72, DeGraff, Ohio, died May 28. Spouse: Rose Lellett (deceased). Parents: Russell Henry and Jean Alice McArty Jenkins. Children: Russell Henry, Stuart Keith, T.J., William Michael, Timothy Lee, Cecilie Kabua, Joyce Ann Bridges, Linda Kay Harford, Cynthia Jean Gildow, Vicki Lynn, Annette (deceased); 30 grandchildren; 25 great-grandchildren. Funeral: June 5 at Rexer-Riggin-Madden Funeral Home, Degraff.

King, Irene Roth, 83, Archbold, Ohio, died June 5. Spouse: Freeman King (deceased). Parents: Fred and Emma Schmucker Roth. Child: Jan Fribley; two grandchildren; three step-grandchildren; three great-grandchildren; seven step-great-grandchildren. Funeral: June 8 at Lockport Mennonite Church, Stryker, Ohio.

Moseman, Irma L. Risser, 98, Goshen, Ind., died June 24. Spouse: Mendall Moseman (deceased). Parents: Edson and Clara Risser. Child: Janet Showalter; six grandchildren; 12 great-grandchildren. Funeral: June 27 at Topeka (Ind.) Mennonite Church.

Klopfenstein, Alton, 88, Archbold, Ohio, died June 14. Spouse: Elsia Grieser Klopfenstein (deceased). Parents: Myron and Lydia Steckley Klopfenstein. Children: Sharon Lantz, Shirley Nafziger, Merle; 15 grandchildren; 40 great-grandchildren. Funeral: June 17 at Central Mennonite Church, Archbold.

Landis, Clarence, 91, Wadsworth, Ohio, died June 23. Spouse: Marjorie Rohrer Landis (deceased). Parents: John and Mary Bricker Landis. Children: Vernon, Ralph, Donald, Raymond, James; 10 grandchildren; 18 great-grandchildren; one great-great-grandchild. Funeral: June 27 at Bethel Mennonite Church, Rittman, Ohio.

Landis, John M., 88, Brownsville, Ore., died June 8. Spouse: Violet Minner Landis (deceased). Parents: Melvin and Emma Byler Landis. Children: Faith Wenger, Ruth Wenger; five grandchildren; 16 great-grandchildren. Funeral: June 11 at Family Bible Church, Brownsville.

Miller, Mary Troyer, 79, Hartville, Ohio, died June 15. Spouse: Jacob E. Miller. Parents: Jephta and Mary Ann Troyer. Children: Betty Howard, Mary Gillman, J. Allen, Walter, Thelma Jackson; 16 grandchildren; 24 great-grandchildren. Funeral: June 19 at Hartville Mennonite Church.

Moyer, Amanda Godshall, 89, Perkasie, Pa., died June 11. Spouse: Harley Moyer (deceased). Parents: Hiram and Maggie Godshall. Children: Loretta, Darlene Rush, Marylou Shelly, Philip H.; 10 grandchildren; eight great-grandchildren. Funeral: June 15 at Blooming Glen (Pa.) Mennonite Church.

Moyer, Irene A., 87, Souderton, Pa., died June 21. Parents: George and Lizzie Alderfer Moyer. Child: Peggy Kiser; five grandchildren; 16 great-grandchildren. Funeral: June 26 at Souderton Mennonite Homes Chapel.

Myers, Norman, 78, Blooming Glen, Pa., died June 12. Spouse: Ruth Gross Myers (deceased). Parents: Ezra and Elsie Schmell Myers. Children: Norman, Lowell, Steven; four grandchildren; two great-grandchildren. Funeral: June 17 at Blooming Glen Mennonite Church.

Nafziger, Melvin, 90, Washington, Ill., died July 9. Spouse: Roberta Birkett Nafziger (deceased). Parents: Samuel and Molly Schertz Nafziger. Children: Shirley Sadler, Joanne Perkins, Bonnie Barker; five grandchildren; seven great-grandchildren. Funeral: July 12 at Mason/White Funeral Home, Washington.

Neuman, Marie Kliever, 95, Hesston, Kan., died June 11. Spouse: John Neuman (deceased). Parents: Frank and Katie Becker Kliever. Child: Valdeen Neuman Veer. Funeral: June 16 at First Mennonite Church, Aberdeen, Idaho.

Nice, Marie, 88, Souderton, Pa., died July 10. Spouse: Harlan C. Nice (deceased). Parents: Harvey and Susan Landes Alderfer. Children: Evelyn Godshall, Lorraine Landis, Jeanette Hackman, Stanley; eight grandchildren; 12 great-grandchildren. Funeral: July 15 at Souderton Mennonite Church.

Nyce, J. David, 89, Towamencin, Pa., died June 20. Spouse: Betty Clemens Nyce (deceased). Parents: Joseph and Nora Funk Nyce. Children: Alyce Piefer, Joseph, Rhoda Massanari, James, Margaret Waltner, Charles; 13 grandchildren; 13 great-grandchildren. Funeral: June 25 at Plains Mennonite Church, Hatfield, Pa.

Roth, Dorothy Blough, 78, Archbold, Ohio, died June 20. Spouse: Lester Roth. Parents: Harry and Frieda Blough. Children: Ruth Short, Jean Hawk, Rich, Ken; 10 grandchildren. Funeral: June 24 at Zion Mennonite Church, Arcbold.

Rutt, Tyler, 20, Blooming Glen, Pa., died July 12. Parents: Robert and Regina Brunk Rutt. Siblings: Brittany, Cameron. Funeral: July 16 at Blooming Glen Mennonite Church.

Saner, Ralph E., 91, Thompsontown, Pa., died March 9. Spouse: Olive Ferster Saner. Parents: John A. and Phoebe Wert Saner. Children: Elroy, Donald, Fay Ethel (deceased), Charles, Frank, Lois King; 13 grandchildren; 18 great-grandchildren; two great-great-grandchildren. Funeral: March 12 at Lost Creek Mennonite Church, Oakland Mills, Pa.

Schultz, Gladys, 86, Nampa, Idaho, died May 9. Funeral: May 13 at First Mennonite Church, Nampa.

Smith, Leonard, 98, Bryan, Ohio, died July 9. Spouse: Margaret Schlosser Smith (deceased). Parents: Edmond and Bertha Lake Smith. Child: Loren Lee; four grandchildren; two great-grandchildren. Funeral: July 12 at Grisier Funeral Home, Stryker, Ohio.

Snader, Lloyd W., 77, Akron, Pa., died June 3. Spouse: Irene S. Snader. Parents: Aaron and Katie W. Snader. Children: Joyce E. Sauder, Carolyn F. Hess, James C; seven grandchildren; two great-grandchildren. Funeral: June 9 at Lititz (Pa.) Mennonite Church.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

·Editor@TheMennonite.org

·fax 574-535-6050

·1700 S. Main St., Goshen, IN 46526-4794

DISCOVER THE WORLD ON A
TOURMAGINATION TOUR

FALL 2003 TOURS

FALL FOLIAGE TOUR in NEW ENGLAND (October 7-13)
GERMANY and SWITZERLAND (October 9-23)
CHRISTMAS SERVICE TOUR to PENNSYLVANIA (November 29 - December 4)

2004 TOURS

SERVICE TOUR to SUNNY JAMAICA (January 23 - February 1)
VIETNAM (February 4-21) • AUSTRALIA and NEW ZEALAND (February 6-26)
MEXICO (March 5-13) • PARAGUAY, BOLIVIA and PERU (March 23 - April 8)
SEVEN CHURCHES of REVELATION (May 28 - June 8)
ALASKA CRUISE TOUR (June 9-21)
EUROPEAN ANABAPTIST HERITAGE (June 9-23)
ENGLAND and SCOTLAND for GRANDPARENTS and GRANDCHILDREN (June 23 - July 5)

EUROPEAN HERITAGE (July 6-22) • From PRAGUE to GDANSK (July 22 - August 1)
CANADIAN MARITIME PROVINCES (August 7-16)
SWISS GLACIER EXPRESS (August 9-24) • IRELAND (September 3-14)
SWISS-VOLHYNIAN MENNONITE HERITAGE (September 15-29)
LANDS of the BIBLE (September)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

CALL 1-800-565-0451 FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street, Waterloo, ON N2J 1V6 Canada
Reg. #1567624

1011 Cathill Road
Sellersville, PA 18960-1315 USA

Stahly, Delmar L., 92, North Newton, Kan., died June 30. Spouse: Luella Stahly (deceased). Parents: Ulysses S. and Bertha Blough Stahly. Children: Yvonne Alwes, Gregory, Jerry; two grandchildren. Funeral: July 12 at Bethel College Mennonite Church, North Newton.

Stants, Dorothy Jane, 86, Scottdale, Pa., died June 18. Spouse: Wendell L. Stants (deceased). Parents: Ralph and Maude Miller Leasure. Children: Wendell L., Jane Sprinkle, Rachel Baird, Kathleen Brown; nine grandchildren; four great-grandchildren. Funeral; June 21 at Scottdale Mennonite Church.

Stoltzfus, Phyllis Hartzler, 85, Goshen, Ind., died July 1. Spouse: Dwight L. Stoltzfus. Parents: C. Arthur and Clara Yoder Hartzler. Children: Rosie Hartzler, Shirley Stoltzfus-Auhert, Helen Stoltzfus-Bowman, Fred, Timothy, Lowell; 17 grandchildren; one great-grandchild. Memorial service: July 12 at Waterford Mennonite Church, Goshen.

Strunk, Lillian, 85, Souderton, Pa., died May 6. Spouse: Claude Strunk (deceased). Parents: Horace and Anna Kolb Longacre. Children: William, Muriel Mast; four grandchildren. Funeral: May 9 at Souderton Mennonite Home Chapel.

Swartzendruber, Edwin Dale, 78, Hesston, Kan., died June 27. Spouse: Lucille Elizabeth Roth Swartzendruber. Parents: Lloyd and Ethel Mae Yohn Swartzendruber. Children: Connie Sue Ganger, Donna Jean, Debra Ann Roth; seven grandchildren; two great-grandchildren. Funeral: July 1 at Sugar Creek Mennonite Church, Wayland, Iowa.

Wasser, Betty Regier, 77, North Newton, Kan., died June 18. Spouse: Marvin H. Wasser. Parents: Aaron Jacob and Suzanne Bargen Regier. Children: Nancy, David, Jim; six grandchildren; one great-grandchild. Funeral: June 23 at Bethel College Mennonite Church, North Newton.

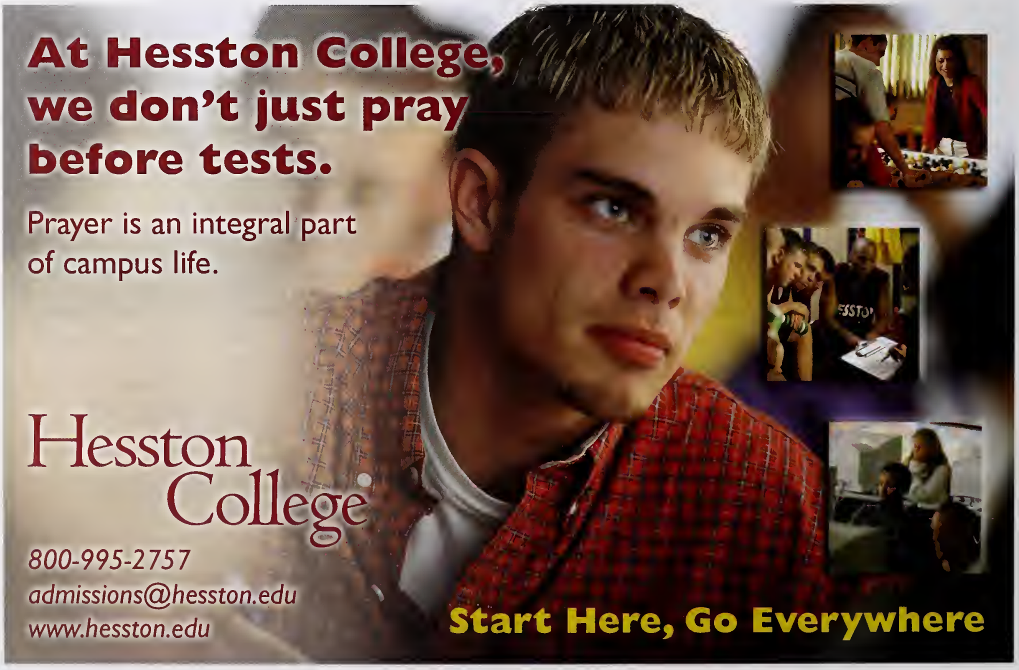
Weaver, Frieda Eshelman, 77, Sellersville, Pa., died June 29. Spouse: Raymond Weaver (deceased). Parents: Henry and Florence Detweiler Eshelman. Children: Linda, Ronald; two grandchildren. Funeral: July 2 at Blooming Glen (Pa.) Mennonite Church.

Weaver, Roland, 82, Dayton, Va., died June 3. Spouse: Rosalie Blosser Weaver. Parents: Jacob and Sally Heatwole Weaver. Children: Dawn W. Kiser, Robert D., Bette W. Lam; seven grandchildren; one great-grandchild. Funeral: June 6 at Mt. Clinton Mennonite Church, Harrisonburg, Va.

Wyse, Mahler J., 84, Archbold, Ohio, died July 3. Spouse: Virgie Schmucker Wyse. Parents: Joseph and Mabel Short Wyse. Children: Tom, Ed, Dana Stalter, Jeannie Stuckey, Anne Bok; 19 grandchildren; 35 great-grandchildren. Funeral: July 6 at Lockport Mennonite Church, Stryker, Ohio.

Yoder, Tobe, 96, Mt. Angel, Ore., died June 13. Spouse: (1st) Edna Troyer Yoder (deceased), (2nd) Bernice Widmer Kauffman. Parents: Noah and Barbara Bontrager Yoder. Children: John, Robert, Ernest; step-children Ardis Nofziger, Sharon Clay, Dennis Kauffman; 30 grandchildren; 35 great-grandchildren; one great-great-grandchild. Funeral: June 19 at Zion Mennonite Church, Hubbard, Ore.

Additional copies of the current issue or back issues may be purchased for $2 per copy. Call 800-790-2498 or email TheMennonite@TheMennonite.org to order or for more information.


At Hesston College, we don't just pray before tests.
Prayer is an integral part of campus life.
Hesston College
800-995-2757
admissions@hesston.edu
www.hesston.edu
Start Here, Go Everywhere
ESSTO

Lancaster Mennonite Conference is seeking a person to serve as a full-time ***director of leadership development.*** This individual will provide leadership for the ongoing leadership training programs of the conference and oversee the development and implementation of a new training initiative for LMC pastors—a major in pastoral ministries within an associate of arts degree program in partnership with Eastern Mennonite University. Experience in education and pastoral ministry is preferred. Position available immediately.

Contact Keith Weaver at 717-293-5246 or email keith@lanmenconf.org.

Mennonite Manor, a 250-resident CCRC in South Hutchinson, Kan., seeks a visionary ***chief executive officer*** with strong financial acumen and operational experience. Located on 120 acres 40 miles northwest of Wichita, this 2002 AAHSA winner of the "Innovation of the Year Award" employs 200 individuals to serve its 116 health-care residents, 14 assisted-living and 119 independent units. Minimum candidate requirements are bachelor's degree, five years experience in health-care-related field, board experience and an appreciation of the Mennonite heritage/faith. Preferred candidates will have a master's degree.

Send inquiries to Kirk Stiffney, Mennonite Health Services, 234 S. Main St., Suite I, Goshen, IN 46526, fax 574-534-3254 or email KirkStiffney@aol.com.

The Cedars, a Church of the Brethren retirement center in McPherson, Kan., seeks a ***CEO***. The Cedars, with 300 residents, is a CCRC facility providing independent-living homes, assisted-living units, total health care and a special-care Alzheimer's and dementia center. The person selected will have home administration credentials and skills in strategic planning, fund development, marketing, public relations and innovative program development.

Contact Ralph McFadden, Fellowship of Brethren Homes, 1451 Dundee Ave., Elgin, IL 60120, phone 847-742-5100, email Rmcfadden_abc@brethren.org.

Nampa Mennonite Church, an established church in Idaho with a 100-year history and about 100 in regular attendance, is prayerfully seeking a full-time ***pastor***. The church is located in a fast-growing area with various outdoor recreational activities nearby. Applicants should have a calling to service in areas of preaching, teaching, evangelism, encouragement and discipleship.

Please contact Everett Earnest, 14678 Woosley Drive, Nampa, ID 83651, phone 208-466-7450; email pastorsearch@nampamennonitechurch.com or esq@access4less.net.

Greensboro Mennonite Fellowship is seeking applicants for a half-time ***pastoral position*** for a small, urban congregation in central North Carolina. Please contact John Bender, 336-697-7824 or Benderfive@aol.com.

Eastern Mennonite Missions seeks ***PT events coordinator*** for planning public and corporate events. Qualifications include strong attention to details, ability to multitask, interpersonal skills and computer proficiency. Begins mid-September. Contact Jeanette Hess at jeanetteh@emm.org or 717-898-2251. Application deadline: Aug. 31.

Harrisonburg Mennonite Church in Harrisonburg, Va., seeks a full-time ***youth director*** to serve the church's high school population of 80 youth. This person shall exhibit Christian faith and maturity, reflecting Anabaptist values and beliefs. The youth director will serve on a pastoral team of four full-time and three part-time staff persons. Preference will be given to candidates with youth ministry training and experience. This full-time position will be open Sept. 1.

Applicants may send a resumé and references to HMC, c/o Director of Youth Ministries Search Committee, 1552 S. High St., Harrisonburg, VA 22801. Contact Beryl Jantzi at 540-434-4489 or bjantzi@aol.com.

Asbury Inc. seeks an ***executive director*** to lead its 300-resident Wytheville, Va., CCRC, one hour southwest of Roanoke. As part of a four-campus system, Wytheville seeks a leader who can create a vision for the campus, empower staff, deliver on financial goals and work effectively in a team environment. The executive director reports to the CEO of Asbury, Inc. Minimum candidate requirements are licensed nursing home administrator, bachelor's degree and three years leadership experience in the CCRC industry.

Send inquiries to Kirk Stiffney, Mennonite Health Services, 234 S. Main St., Suite A, Goshen, IN 46526; fax 574-534-3254 or email kirkstiffney@aol.com.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Marla Cole, or email TheMennonite@TheMennonite.org.

250 YEARS...
A LASTING IMPRESSION

The Blooming Glen congregation tends to be on the leading edge of many trends in Franconia Conference practice. Its record throws light on that of other congregations throughtout the country. This 184 page book recalls many dramatic moments whose memory will touch readers whose hearts are entwined with Blooming Glen. 250 years of church history has been collected from diaries, artwork, books, periodicals, minutes, photographs, and other artifacts. Order your copy today.

Seeking
what cannot be seen
$20.00 plus $5 for shipping
Paul M. Lederach
The Blooming Glen Mennonite Congregation
250 Years: 1753-2003

Call or write to: Blooming Glen Mennonite Church
P.O. Box 238, Blooming Glen, PA 18911
215.257.3431 • bgmc@netcarrier.com

U.S. EXECUTIVE DIRECTOR

Mennonite Central Committee (MCC) is accepting applications for the position of MCC U.S. Executive Director. The director provides vision and oversight for all MCC programs in the United States and is responsible to the MCC U.S. board.

Familiarity with MCC constituency, strong relational administrative skills, and cultural competency required. Experience with budgeting, administration, pastoring, preferred.

Significant travel time within the United States. Position open July 2004

Providing oversight and vision.

Application review begins July 2003. For a full job description contact: Charmayne Brubaker, 717-859-1151, cdb@mcc.org or your nearest MCC office for the full job description.

Congregation recuperating after poisoning

Rich Preheim

The arsenic poisoning of congregants at a Maine Lutheran church this spring garnered plenty of attention from the national secular media. *The Lutheran* provided the rest of the story, one punctuated by reaffirmation of Christian community and the God who brought them together.

On Sunday morning, April 27, members of Gustaf Adolph Lutheran Church in New Sweden drank coffee that many said didn't taste right. The arsenic-tainted brew landed 15 people in the hospital. One person died the next morning, and five days later, church member Danny Bondeson, the alleged poisoner, committed suicide.

The next Sunday's service drew 175 worshipers, well more than the usual 40, including Maine's governor, John Baldacci. "We reclaim this place … to show that faith overrides fear," said Margaret Payne, bishop of the New England Synod of the Evangelical Lutheran Church in America.

Since Gustaf Adolph has been without a pastor for two years, Payne spent the time immediately following the tragedy offering pastoral care to members. "Your trust in God is a sign to the community," she told the congregation. "It is the resiliency of those who trust in God."

But that didn't mean all questions were answered. "It's hard to think it would happen when you know everyone," said Fred Norveck. "Why it would happen and why [Bondeson] would do it—it just doesn't make sense."

It certainly didn't to Ron Morrill, whose father died from the coffee. "Danny shoveled off the roof after my dad's [heart-bypass] surgery," he said.

TIDBITS

People who attended religious services at least once in the preceding year were three times more likely to have attended art and cultural events during that time than people who did not attend religious services.—*Sojourners*

Only 1.2 percent of United Church of Canada congregations have ministries geared for singles.—*The Observer*

The average length of a pastorate is about three years.—*Faith Today*

Barry C. Black of the U.S. Navy has been named the next chaplain of the United States Senate; he will be the first military chaplain, the first African-American and the first Seventh-day Adventist to hold the post.—*Adventist Review*

Although 80 percent of Spaniards identify themselves as Catholic, only 18 percent go to Mass at least once a month.—*National Catholic Reporter*

COs to the Finnish

Mention Finland and conjure images of reindeer and snow and even Santa Claus. But not everything is so idyllic, according to *Reporter for Conscience' Sake.* Each year more than 60 Finnish conscientious objectors (COs) are sentenced to five to six months in jail for refusing to be drafted, which has prompted Amnesty International to classify Finland as the only European Union country with prisoners of conscience.

Finland does offer alternative service, but only 7 percent of conscripts choose it because it requires 395 days of service, more than twice as long as a military obligation. Alternative service workers frequently have to find their own work and experience shoddy housing, insurance and other necessities.

Furthermore, there are no provisions for conscientious objection during wartime. In World War II, one Finnish CO was executed for refusing to carry a weapon.

Jehovah's Witnesses is the only group granted CO status, meaning church members are exempt from military and alternative service requirements.

Stop, all ye who are weary

The dangers along the highway are many, but Bob DeYoung and John Kuna are trying to find appropriate sanctuaries for weary travelers. DeYoung and Kuna, from the Family Psychology Center in Matamoras, Pa., have been compiling a list of "Safe Stops"—family-friendly convenience stores and stops along the interstate highway system.

"It's kind of a mission God's given us," DeYoung told *AFA Journal.* "I don't know how many times I've gone to these rest stops or gas sations with the kids with me, and [the stores] have pornography just sitting on the shelves and magazine racks. It's embarrassing, and it's wrong."

The absence of pornography is the chief criteria to be a "Safe Stop," according the Family Pyschology Center's Web site, which so far only lists three such stops, all in Pennsylvania.

Happy birthday to you

Light the candles—lots of 'em—because 2003 marks the 300th year since John Wesley was born. He and his brother, Charles, founded Methodism in the 18th century in England. Today more than half a dozen religious movements trace their origins to the Wesleys' work, according to *Holiness Today,* the magazine of the Church of the Nazarene and one of the brothers' spiritual offspring. Others include the African Methodist Church, African Methodist Episcopal Church, Free Methodist Church, Primitive Methodist Church, Salvation Army and Wesleyan Church. Three other denominations—Brethren in Christ, Church of God (Anderson) and Evangelical Friends—cite Wesleyan influences in their beliefs.

The people in the pews

Numbers isn't just a book in the Old Testament. *In Trust* reported these figures about U.S. religiosity: 61 percent of worshipers are female; 60 percent are age 45 and older; 38 percent have at least a college degree; 48 percent have incomes exceeding $50,000; and 19 percent give 10 percent of their income. TM

RESOURCES

The Meal Jesus Gave Us: Understanding Holy Communion by Tom Wright (Westminster John Knox, 2003, $7.95) explains in vivid style the background to the Last Supper, the ways Christians have interpreted this event over the centuries and what it all means for us today.

Flannery O'Connor: Spiritual Writings, edited by Robert Ellsberg (Orbis Books, 2003, $15) highlights O'Connor's distinctive voice as a spiritual writer, covering such topics as Christian realism, the church, the relation between faith and art, sin and grace, and the role of suffering in the life of a Christian.

Creating a Spiritual Retirement: A Guide to the Unseen Possibilities in Our Lives by Molly Strode (SkyLight Paths, 2003, $19.95) helps individuals understand the opportunities afforded by retirement, including retirement as a time for spiritual growth.

What You Will See Inside a Mosque by Aisha Karen Khan with full-color photos by Aaron Pepis (SkyLight Paths, 2003, $16.95) describes how Muslims pray, the importance of sharing with those in need, important times for worship and the role of education in Islamic culture.

Secular Steeples: Popular Culture and the Religious Imagination by Conrad Ostwalt (Trinity Press International, 2003, $22) contends that secularization has not and will not destroy religion. He guides us along a two-way street where religious and secular views interact with and enrich each other.

Ten Good Questions About Faith-Based Partnerships and Welfare Reform by Arthur E. Farnsley II is a booklet available from The Polis Center at IUPUI, 1200 Waterway Blvd., Suite 100, Indianapolis, IN 46202, 317-274-2455, email polis@iupui.edu, www.thepoliscenter.iupui.edu.

Religion as a Window on Culture ($79.95) is a six-part video series also available from the Polis Center (address above).

The Amish: Why They Enchant Us by Donald B. Kraybill (Herald Press, 2003, $7.99) describes the diversity and common practices of the Amish of North America.

How to Teach Peace to Children by Anne Beyer Byler (Herald Press, 2003, $8.99) speaks to issues important to parents: building family relationships, teaching care for others in the neighborhood and around the world, guiding children in the way of nonviolence. This new edition gives practical suggestions to help families pattern their lives after Jesus' words and actions.

Violence Against Women: From Silence to Empowerment, edited by Don Brandt (World Vision Publications, 2003, $7.99) is a collection of papers outlining strategies to combat detrimental cultural norms and societal values against women in their communities. Order from World Vision Publications, 800 W. Chestnut Ave., Monrovia, CA 91016-3198, email wvpubs@wvi.org.

A Voice on the Hill (Mennonite Central Committee, 2003, $25) is a new video that chronicles how Mennonites have spoken to government over the years and describes how the MCC U.S. Washington Office was established in response to service workers' experiences in communities affected by U.S. policies. To order call 888-563-4676.

The Vision of Thomas Merton, edited by Patrick F. O'Connell (Ave Maria Press, 2003, $14.95) collects a dozen essays by Merton scholars that offer new insights into the complex and fascinating life of this spiritual leader.

The Upside-Down Kingdom: 25th Anniversary Edition by Donald B. Kraybill (Herald Press, 2003, $16.99) is an intriguing study of the kingdom of God in the Gospels. It shows how a sociological perspective can uncover new meaning in old biblical texts.

Extreme Virtues: Living on the Prophetic Edge by David Fillingim (Herald Press, 2003, $14.99) draws on the biblical prophets to insist that we develop godly characters consisting of extreme virtues: sacrifice, responsibility, steadfast love, justice, hope, courage and peace.

Gateway Films, P.O. Box 540, Worcester, PA 19490, www.visionvideo.com, offers a new video: **When God Is Hiding** (2003, $19.99, 26 minutes). Author Philip Yancey explores why tragic events happen and discloses that many of his books came about because he questioned his doubts as much as he questioned his faith.

How Each Child Learns: Using Multiple Intelligence in Faith Formation by Bernadette Stankard (Twenty-Third Publications, 2003, $10.95) shows how the theory of multiple intelligence can be used to creatively teach religion to children.

Teaching Self-Discipline to Children: 15 Essential Skills by Barbara C. Vasiloff (Twenty-Third Publications, 2003, $19.95) provides practical step-by-step suggestions for experienced teachers and parents.

Guiding Young Teens Through Life's Losses: Prayers, Rituals and Activities by Phyllis Vos Wezeman, Jude Dennis Fournier and Kenneth R. Wezeman (Twenty-Third Publications, 2003, $14.95) helps young teens pray together with peers in an effective pastoral approach to dealing with grief.

Touchdown Jesus: The Mixing of Sacred and Secular in American History by R. Laurence Moore (Westminster John Knox, 2003, $19.95) considers the ways nationalism, the separation of church and state, democratic pluralism and shifts in boundaries between secular and sacred practice have shaped American religion for the past 200 years.

After the Locusts: Letters from a Landscape of Faith by Denise M. Ackermann (Eerdmans, 2003, $21) collects six "letters" the author wrote to family and friends both living and dead to serve as intensely personal memoirs as well as reviews of the theological and political issues that have marked Ackermann's life and work as a theologian during South Africa's apartheid years and afterward.

Words to God's Music: A New Book of Psalms by Laurance Wieder (Eerdmans, 2003, $25) consists of 150 original poems based on the book of Psalms. Wieder is only the third poet to produce a complete version of the Songs of David.

Lord Jesus Christ: Devotion to Jesus in Earliest Christianity by Larry W. Hurtado (Eerdmans, 2003, $55) provides our best view to date of the ways the first Christians saw and reverenced Jesus as divine. Hurtado draws on every available ancient source, from Scripture and the writings of figures such as Ignatius of Antioch and Justin to apocryphal texts such as the Gospel of Thomas and the Gospel of Truth.

The Way of Wisdom in Pastoral Counseling by Daniel S. Schipani (Institute of Mennonite Studies, 2003, $12 plus $3 postage) relocates pastoral care and counseling within the mainstream of the Christian theological tradition, "reclaiming wisdom (wisdom in the light of God, that is) as the master metaphor for pastoral counseling."

Christology: A Global Introduction by Veli-Matti Kärkkäinen (Baker Academic, 2003, $21.99) draws together the many strands of Christology in the Bible, in Christian history and in the contemporary world. This survey is both global and ecumenical.

Whose Birthday Is It, Anyway? (Alternatives for Simple Living, 2003, $3) includes seven new biblical reflections from Louis Lotz on Christ's birth. Designed for individuals, families and small groups, this booklet also includes worshipful ceremonies, activities, a daily Advent calendar and suggestions for remembering the needy. To order write 5312 Morningside Ave., Sioux City, IA 51106, 800-821-6153, Alternatives@SimpleLiving.org. The popular "Ten Tips for a Simpler, More Meaningful Christmas" is available online at www.simpleliving.org.

************************CAR-RT LOT**C-025
<9777> 62
5100 12/03 205377 Q:1 316
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Gordon Houser

Marriage as martyrdom

We live in a culture that routinely treats marriage as either an unnecessary formality or a romantic ideal. The Bible, on the other hand, treats it as neither.

When some Pharisees asked Jesus about divorce (Matthew 19:1-12; Mark 10:1-12), he referred them to Genesis 2:24, which says the two become "one flesh." Here Jesus challenges the contemporary understanding of marriage and strenghtens its meaning.

Early Hebrew law treated marriage as an economic transaction in which the woman was property and had no rights to inherit property or to divorce her husband. Jesus treats the two partners as equals and says, No divorce (except, in Matthew, for "unchastity").

In first-century Palestine, a man could divorce his wife if she cooked his egg wrong. Jesus called for treating marriage seriously. It is not merely an arrangement for the benefit of the man but a change in one's being. Two become "one flesh."

At the same time, Jesus recognizes that God works with us where we are. When asked about Moses' provision for divorce, Jesus says, "It was because you were so hard-hearted" (Matthew 19:8).

While God calls us to faithful relationships—whether married or not—God also offers grace. Our mistakes do not deter God from continuing to work in our lives.

The Bible recognizes that marriage is both a reality that goes back to the beginning and a covenant that requires commitment and hard work.

The Bible recognizes that marriage is both a reality that goes back to the beginning and a covenant that requires commitment and hard work. It is not a guarantee of romantic bliss.

A longstanding Eastern Orthodox tradition also recognizes that a marriage relationship is hard work. This tradition sees marriage, in fact, as a vocation to martyrdom.

Sarah Coakley, professor of divinity at Harvard Divinity School, writes about this tradition (as quoted in *Context*, July 1): "To romantic Western eyes this may at first appear grim and masochistic; but on reflection it dignifies as ascetical the daily losses, displacements and ceding to the 'other' that constitute the ordinariness of the married state."

Marriage is a kind of spiritual discipline that teaches us to surrender ourselves to God, which is at the heart of Jesus' teaching. Coakley goes on: "Herein lies life and joy and peace, according to the gospel: 'finding' my life—not as teeth-grinding, 'achieved' unselfishness, but as sheer loss, the surrender of all my well-made plans. This is prayer at its purest; this is the true meaning of 'ecstasy.'"

The close affinity of marriage and one's spiritual life shows up in statistics as well. *Spirituality & Health* (July-August) reports on a national 15-year study of the relationship between spirituality and marital longevity. The 1999 study of 97 couples found that those who saw marriage as sacred "tended to engage in more constructive, collaborative means of problem-solving than did the less spiritual group." Another study of 147 couples whose first marriages lasted 20 years or more found that "10 traits consistently rose to the top of a list of 59 potential strengths:

1. lifetime commitment to marriage;
2. loyalty to spouse;
3. strong moral values;
4. respect for spouse as best friend;
5. commitment to sexual fidelity;
6. desire to be a good parent;
7. faith in God and spiritual commitment;
8. desire to please and support spouse;
9. good companion to spouse;
10. willingness to forgive and be forgiven."

The root meaning of "martyrdom" is "witness." A good marriage is not only the result of daily surrender and hard work but a witness to the reality and goodness of God. Jesus said, "By this everyone will know that you are my disciples, if you have love for one another" (John 13:35). This is true of our relationships in the church but also of our marriages. We exemplify God's love in our love for our spouse.

Good marriages are born in a community of love and require the support of many friends. May we all work together to help marriage be a witness to the God we worship.—*gh*

Everett Thomas is attending Africa 2003, the Mennonite World Conference Assembly.

The Mennonite

www.themennonite.org

August 19, 2003

AMBS
LIBRARY
ELKHART, IN

AUG 19 '03

following Jesus

Page 8

12 Two kinds of people
16 Maniac or martyr
18 Created for God's glorification
32 This is a test

Set the compass on future

Clarence E. Rempel is a pastor at First Mennonite Church, Newton, Kan.

The conference room for the church board and church commissions had fallen into disrepair. The cracked plaster, green paint and black-and-white checkerboard linoleum floor spoke of a long-ago era. When people did not know what to do with boxes of Christian education materials or Christmas decorations, they were usually deposited in the conference room. As a new pastor nine years ago, I was surprised committees met in such a dismal environment to dream beautiful thoughts for the mission of the church.

However, with the inspiration of a few individuals and the perspiration of two Sunday school classes, the room received new paint, bright light fixtures, and mauve and teal carpet. What dreams for the future might be inspired by a room decorated for the 21st century?

People placed antique furniture, artifacts, pictures, hymnbooks and Bible pictures from decades ago in that room. Unintentionally it revealed the soul of the congregation. As in many Mennonite churches, our compass was set on the past.

When we try to drive the church by looking in the rearview mirror, we miss God's mission vision for the future. God called Abraham to a redemptive future: "Leave your history, your country, your people and go to the land I will show you. I will make you into a great nation and will bless you. All peoples on earth will be blessed through you." Salvation for Abraham was being called to a new future.

Throughout the Bible God brings about redemptive change by imagining and leading his people into a new future. The biblical pattern was to define the current social and spiritual reality, then call the people to a new relationship with God and a new future of righteousness, peace and joy. Isaiah describes Israel as sinking in meaningless worship, immorality, oppression and warfare, but calls them to God's preferred future of justice, righteousness and peace. Jesus does this succinctly in the Sermon on the Mount. "You have heard that it was said." That's the past. "But I tell you." That's God's compelling dream for the future. These biblical macrovisions are the compass that guides the church into a particular, contextualized microvision for a particular church in a particular place.

At First Mennonite Church we are resetting the compass on future even as we remember with thankfulness God's blessings to us the past 125 years. Here are some of our new compass settings:

- We dream of a joy-filled, faith-sharing, disciple-making, peace-pursuing, community-impacting congregation (Romans 12:9-21).
- We dream of a church with culturally relevant ministry where unconvinced seekers and skeptical wanderers become devoted followers of Jesus (1 Corinthians 9:19-23).
- We dream of a church where passionate disciples tithe their time and money so the church is blessed with abundant resources for local ministry and world mission (2 Corinthians 9:6-11).
- We dream of a church that calls, trains and deploys new pastoral and mission leaders who equip all God's people to use their God-given spiritual gifts in ministry (Ephesians 4:11-13).
- We dream of a church that welcomes the weak, the suffering and the addicted into our church family as a place of safety, security and healing (Luke 4:18-19; Matthew 25:31-46).
- We imagine a church vitally engaged in church-planting, faith-proclaiming, shalom-generating world mission in the name of Jesus (John 17:18).

A church focused on the past is not invitational. A newer participant asked me, "How many stories from 500 years ago do I have to learn before I can belong?" New people are included by being invited into a new future. The prophets painted a picture of a new future. They did not keep going back to how good it was at the Exodus. Jesus proclaimed: "A new future is at hand. You can be a part of it."

TheMennonite

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing/Advertising: **Marla J. Cole**
Secretary: **Kristene Miller**
Editorial assistant: **Nora Miller**
Design: **Merrill R. Miller**
Editor Emeritus: **J. Lorne Peachey**

Cover and pages 8-11 photo by Skjold Photographs

Vol. 6, No. 16, August 19, 2003

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
phone: 800-790-2498 fax: 316-283-0454

P.O. Box 1245, Elkhart, IN 46515
phone: 574-523-3046 fax: 574-293-1892

Web site:
www.themennonite.org

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for July when it is published on the first and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $38.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave.,
Scottdale, PA 15683-1999.

Mennonite Church USA

CONTENTS

8 **The way of the Beatitudes**
Matthew 5:1-12—first in a series—*Donna Engel*

12 **Two kinds of people**
Only when we lay to rest our definitions of who and what are normal can we live as God intends.—*Kenneth L. Gibble*

16 **Maniac or martyr**
Not all who kill themselves for a cause are martyrs. They may be mad.—*Ken Vaux and Tripp York*

19 **MWC General Council adopts operational plan but keeps name for organization**
—*J. Lorne Peachey*

20 **New body unites Vietnamese Mennonites**
Leaders say national church will improve congregations' witness.—*MWC News Service*

21 **Lancaster looks at Mennonite Church USA membership in Atlanta 2003's wake**
—*Laurie L. Oswald*

22 **Finances dominate Canadian assembly**
Denominational delegates OK revised budget $1.7 million less than original.—*Canadian Mennonite*

DEPARTMENTS

2 **Grace and truth**
Set the compass on future—*Clarence E. Rempel*

4 **Readers say**

6 **News digest**

18 **Leadership**
Created for God's glorification—*Kenyetta Aduma*

26 **For the record**

30 **Mediaculture**
The fat American—*Gordon Houser*

32 **Editorial**
This is a test—*Rich Preheim*

25
FOOD FOR RELIEF

Convention reactions

I just received an email stating that Mennonite Church USA is seeking 20,000 signatures to petition the U.S. government to stop the development, testing and production of nuclear weapons. I find this interesting because at the Atlanta 2003 convention last month, Mennonite Church USA approved a resolution saying the denomination would not call for legislation to stop abortions. Killing is killing, so why is it OK to speak to our government about the one but not the other. The same justification used for abortions—that it will happen anyway—can be used for nuclear weapons: Someone is going to make them anyway, so why fight it? It sounds a bit hypocritical to me.—*C. Conrad Martin, Blooming Glen, Pa.*

Try as I might, I've not been able to understand the explanations offered by delegates to Atlanta 2003 who decided we should not seek changes in our nation's permissive abortion laws. Might the real reason for this puzzling vote be our Mennonite phobia of ever appearing to agree with the Religious Right?—*Berry Friesen, Lancaster, Pa.*

The headline "Homosexuality Issue Absent at Atlanta" (July 22) must say something about our denominational unease with the silence. Mennonite Church USA moderator Ervin Stutzman's explanation that homosexuality is different from the issues of women and slavery may make convincing rhetoric for some, but it is poor hermeneutical logic.

I remember well in the 1960s and '70s when we used the same kind of rhetoric for divorce and remarriage to avoid facing the question. Remarriage and marital sexual relations were "sin." To be in such a relationship was adultery. There simply was nothing to discuss. The Bible was clear. We had a denominational position. Remarried couples who were unwilling to give up their sexual practice were invited to seek a church home elsewhere when they applied for membership. One hardly needs to point out where such a strategy has landed us on that issue.

Should we not be continuing a dialogue of discernment when so much is at stake and the issues, both biblical and scientific, are as yet in controversy?—*C. Norman Kraus, Harrisonburg, Va.*

Instead of going to Atlanta 2003, the youth from our congregation went on a canoe trip in Minnesota with Wilderness Wind, a Mennonite outfitting camp. After raising about $15,000 to attend the youth convention at Orlando in 1997, the decision was made to attend a convention only every four years. It didn't seem right, as Mennonites, to focus so much energy and money into a short event of such large proportions. Instead, we switched to a four-year rotation of convention, service project away from home, wilderness trip and service project at home. The youth and parents involved wouldn't trade their wilderness experience for a convention. They have experienced God in the quiet of north woods and in the roar of a convention and have shared Jesus' love by serving others.

The reason I share this story is not to sell you on the plan but to voice some concerns of convention-style gatherings as Mennonites. Large-group gatherings and worship are a valuable piece of the healthy church. However, some of the following questions need to be addressed by the Mennonite Church USA Executive Board:

- Where are we looking for God in the quiet places? Are we placing equal emphasis on these areas within the church?
- How are the conventions affecting existing institutions in the church, such as camps, local conferences, Mennonite Central Committee and Mennonite Mission Network?
- Are the conventions running parallel with American society, or are we choosing a different path? Think about where the last three conventions have been: Orlando (Magic Kingdom), Nashville (country music capital of the world), Atlanta (host of the Olympics).
- How will we honor the verbal commitments made with Canadian Mennonites during the merger process?
- Do we need to have a large production to get youth to come to a Mennonite-sponsored event? Are we making unfair assumptions about the youth of Mennonite Church USA?
- How can we make conventions more affordable? Are we a missional church if only those from

IN THIS ISSUE

We might be tempted to think that our Christian life and witness would be better if not for the burdens of the organizational church. On these two pages, letters in response to Atlanta 2003 show how Mennonite Church USA struggles with denominational resolutions, convention locations and other issues associated with being a human entity. And we are not alone in those struggles. Mennonite World Conference disagrees about a new name for the organization (page 19), and Mennonite Church Canada is dealing with a financial crisis (page 22). But despite the limitations and shortcomings of institutional church structures, they also need to be celebrated as evidence of God moving in our midst. Page 20 tells of the birth of a Vietnamese Mennonite church as believers in that country have come together for fellowship, worship and ministry. Praise God for the growth of the kingdom in this world—and praise God for the inevitable denominational politics and budget woes. We would not have the latter if not for the former.

affluent backgrounds can attend? I have talked with several retired individuals that have given their life to the church but could not afford to attend this year's convention.

- Are there other ways to gather in smaller groups as a church? What other options besides denomination-wide conventions have been explored?

I hope and pray that the Executive Board will discuss these and other concerns about the nature of our conventions. Don't be afraid to think outside the box. Ongoing evaluation and creativity will ensure the future success of our conventions. *—Todd Kirkton, Cassopolis, Mich.*

After hearing about the decision to not meet with Mennonite Church Canada in 2005, I wondered why I felt so sad and angry. I then realized it sounded like unilateral U.S. govenment actions in the last several years. The nations of the United Nations did not matter in the decsion to go to war with Iraq.

We are told that the convention decision was made by the Joint Executive Committee of Mennonite Church USA and Mennonite Church Canada. But the Mennonite Church Canada General Board did not agree. The Mennonite Church USA Executive Board then made a unilateral decision to not meet with Canada in 2005, citing a lack of a proper venue and the cost. This sounds embarrassingly like the rationalizations made by the U.S. government on recent international issues.

I am sure the Mennonite Church USA Executive Board does not mean to imitate the hubris of the U.S. government. I also know from some experience that hard decisions must be made by executives. But we have need to remain in contact with Mennonite Church Canada. For the former General Conference Mennonite Church members, this is a significant loss if we no longer care to meet together as a binational church.*—Earl Sears, Tiskilwa, Ill.*

Why is it that the decision of Mennonite Church USA not to have a joint convention with Mennonite Church Canada feels like a betrayal? When in 1999 dividing into two national bodies was being discussed and the decision was made to adopt the one-church, two-country model, those of us who recognized value in maintaining fellowship with Mennonite Church Canada were somewhat reassured by the stated intent to at least have joint assemblies every four years. Now it seems Mennonite Church USA isn't interested. Why does this seem so in keeping with U.S. behavior internationally in so many other forums over the last few years? I am encouraged that the issue of relationships between the two national bodies is to be a top agenda item at the Joint Executive Committee meeting in October. May the spirit which prevails and directs be that of Christ rather than that of national interests.*—Bernie Wiebe, Bluffton, Ind.*

Chuck Neufeld's "No Ticket, No Table" (July 22) shared one of the shortcomings for uninvited guests at an event such as Atlanta 2003. Perhaps the greatest challenge for members of Mennonite Church USA is to take Neufeld's experience and make plans to invite nonmembers to the next convention. We could set aside $20 a week for nonmembers to attend Charlotte 2005. If we could provide an all-expense paid trip for nonmembers and their families as a way for them to learn who Mennonites are, with no strings attached, our table may represent people from all cultures. I challenge Neufeld and others to take the $20 bills in their wallets and invest them in their communities starting today. When registration time comes around, there will be plenty of money to invite uninvited guests to the table. See you in Charlotte with my non-Mennonite friends.*—Gilberto Pérez Jr., Goshen, Ind.*

When we arrived at Atlanta 2003, my 10-year-old daughter was under treatment for strep throat. Four days later, she awoke covered with a rash. I decided to seek a medical professional's advice. A number of nurses at the children's convention took a good look at her and asked her a lot of questions. Consensus was that it looked like a medication reaction but it would be good to have a doctor take a look at her. They mentioned a number of pediatricians and family doctors at the convention, but how to contact one of them? Two Office of Convention Planning staff, two-way radios in hand, listened to my story, discussed where doctors might be found, then called on the radio another person, who pronounced: "The doctors here are not licensed in Georgia, so there are liability issues. Tell the mother to take her child to the emergency room."

This was an interesting suggestion considering the resolution on health care approved by delegates a few days earlier. As a health-care provider myself, I am familiar with the complexities in our health-care system and with liability issues. I think this experience might put a finger on a large and costly issue: fear of liability. It costs all of us dearly in more ways than we know. Perhaps we all need to think about how our daily decisions and our own Mennonite Church structures can perpetuate making expensive decisions based on fear.

In the end, I followed the advice of the nurses, and I stopped my daughter's medication. Where was their fear of liability? Did simple compassion override it? A big thanks to those risk takers who cared about my daughter. May we all be willing to take a few more risks in caring for each other. *—Carol Martin Johnson, Philadelphia*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. *—Editors*

'Henry's Red Sea' author dies at age 88

BLUFFTON, Ohio—Award-winning children's author Barbara Claassen Smucker died July 29 at Mennonite Memorial Home in Bluffton. She was 88.

Originally a journalist, Smucker's first book, *Henry's Red Sea,* was published by Herald Press in 1955 and remains in print, having sold 26,000 copies. She wrote 12 books of historical fiction for young people. Many, like *Henry's Red Sea,* have Mennonite themes.

Smucker received numerous awards during her career, including the Canada Council Children's Literature Prize and Ruth Schwartz Children's Book Award for *Days of Terror* (also published by Herald Press) and the Violet Downey Book Award for *Incredible Jumbo. Underground to Canada* was named one of the 50 best books of all time in Canada and has been translated into Danish, French, German, Japanese, Spanish and Swedish. In 1988, Smucker was given the Vicky Metcalf Award for a Body of Work.

She was born in 1915 in Newton, Kan. She attended Bethel College in North Newton and Kansas State University in Manhattan. She married Donovan Smucker in 1939. He died in 2001. They had three children. Smucker's funeral was Aug. 2 at First Mennonite Church in Bluffton.

this date in Mennonite history

Aug. 19, 1913— The first all-Mennonite convention opens in Berne, Ind.

Pastor's manual published with AIMM help

FRANCISTOWN, Botswana—After years of using resources from other denominations and other continents, the African Independent Church pastors now have their own manual to help organize and officiate services and ceremonies. It was a joint effort of AIC leaders and African Inter-Mennonite Mission workers. AIMM funded the project.

"This manual will give those pastors who have very little education the confidence and direction they need to perform their pastoral duties in a good way," said AIC pastor Paul Mogomela at a June celebration of the manual's publication, held in Francistown.

AIMM workers Bryan Born and Rudy Dirks were active in the project, which was begun with the help of former AIMM worker Jonathan Larson. They worked with the publisher and attended countless meetings to discuss content, order of service, Scripture texts and topics to be included. "This project created unity among congregations and individuals who otherwise might not have had an occasion to meet," Born says.—*AIMM News Service*

Blue mood

MDS photo by Matthew Jacoby

A volunteer paints a flood-damaged house in Northfork, W.Va., last month. "Hundred-year-floods" in 2001 and 2002 unleashed mudslides, closed roads, pushed homes off their foundations and filled them with silt and mud.

Youth take seminary program's first LEAP

HARRISONBURG, Va.—Forty-eight high school students, mostly juniors and seniors, have taken a big jump as the first participants in a new program that has taken them to the Mennonite World Conference (MWC) assembly in Zimbabwe.

LEAP, or Learning, Experiencing and Participating, is a new initiative of Eastern Mennonite Seminary in Harrisonburg aimed at helping high school-age youth hone their leadership skills and explore theological studies and church vocations. The first participants were on the EMS campus Aug. 1-5 for orientation.

"Some of you may never have set foot inside a seminary or know what a seminary is or does," EMS dean Ervin Stutzman told the group. "You might even feel a bit scared, but don't be. Seminary is a place where something develops or grows, where seeds are being planted, and that's what's going to happen to each of you."

Participants were selected through program partners Eastern Mennonite Missions, Virginia Mennonite Board of Missions, Philadelphia Mennonite High School and Calvary Community Church in Hampton, Va. They were also recruited from Mennonite congregations, mostly on the East Coast, including New York and the Tidewater region of Virginia.

"You have been chosen because someone believes you have leadership potential," said Beryl H. Brubaker, Eastern Mennonite University interim president. "Through this cross-cultural experience, you will learn much about other people, about yourself and about God."

After orientation, the group traveled to Bulawayo, Zimbabwe, for the MWC Global Youth Summit and assembly Aug. 8-17. "I hope to become a youth minister and eventually a pastor," Ben Brickhouse, 17, from Hampton said before he left. "I anticipate that my time in Africa will help provide more insight into what God wants for my life."

Amanda Sazama

In the tall grass

Bethel College biology professor Jon Piper explains prairie restoration procedures to Emily Schmidt, a junior at the North Newton, Kan., school. Schmidt spent the summer studying the best combinations of native grasses and wildflowers for restoring prairies. She collected data from 60 plots of land around the Bethel campus, an area that was originally tallgrass prairie but was plowed up for farming in the 19th century. Piper started the research project in 2000, which has included Schmidt and other students. He expects to submit their findings to major conservation biology journals next year.

Last-day flurry balances AMBS budget

ELKHART, Ind.—Sixty-eight gifts received in the mail on June 30 allowed Associated Mennonite Biblical Seminary (AMBS) in Elkhart to reach a balanced operations budget for the 2002-2003 fiscal year, which ended that day.

Total giving to AMBS for the year was more than $2.3 million from 2,369 donors. Contributions included giving to the annual fund as well as to endowments and other designated funds.

In early June, AMBS still needed a quarter of the year's budgeted contributions in order to balance the books. AMBS officials cited several reasons for the financial difficulties: the unexpected death of development director John Duerksen, decreased endowment earnings and an economic recession in the United States and Canada.

Credit unions recognized for loan programs

WASHINGTON—Two Mennonite credit unions have been honored for offering affordable loans to their members. The Washington-based analysis firm Callahan & Associates ranked Mennonite Financial Federal Credit Union third and Park View Federal Credit Union 10th in a national survey of credit unions worth $20 million to $50 million. The rating considers loan rates and products offered as well as the number of members who have loans.

"This rating … shows that our members view their credit union as the best place to borrow to meet their financial goals," says Park View CEO John Beiler.

Adds Mennonite Financial CEO Larry Miller, "Both of our credit unions work hard to provide services in the context of the biblical principles of mutual aid and care for each other, integrity and high ethical standards.

Mennonite Financial, with headquarters in Lancaster, Pa., has assets of $44 million and a membership of 6,900. It is a member-owned cooperative that provides financial services to Mennonites, Amish, Brethren in Christ and related Anabaptist groups in the United States.

Park View, located in Harrisonburg, Va., has $45 million in assets and 5,600 members and serves members of Mennonite churches in Rockingham County, Va., as well as alumni, students and employees of a number of Mennonite-affiliated institutions.

MWC represented at global Lutheran event

Wiebe

Harder

STRASBOURG, France—Two Canadian Mennonites represented Mennonite World Conference (MWC) at the 10th Lutheran World Federation (LWF) assembly held July 21-31 in Winnipeg.

David Wiebe, executive director of the Canadian Conference of Mennonite Brethren Churches and an MWC General Council member, brought greetings on behalf of MWC. Helmut Harder, former general secretary of the Conference of Mennonites in Canada (now part of Mennonite Church Canada) was an observer.

Beginning in 2004, MWC and LWF will study for two years the indictments against Anabaptists in the Lutherans' historic Augsburg Confession and on theological and ethical issues. European Mennonites and Lutherans have also held conversations, and a two-year dialogue is in progress between Mennonite Church USA and the Evangelical Lutheran Church in America.

In addition to his other responsibilities, Wiebe is secretary of the International Committee of Mennonite Brethren. Harder was chair of the International Mennonite Peace Committee and of the first MWC Council on Faith and Life and led an MWC delegation in a recently concluded series of meetings with a Vatican-appointed group.—*MWC News Service*

Readers' choice
a Bible study series

Matthew 5:1-12—first in a series

The way of the

by Donna Engel

We asked readers to send us Scripture passages they wanted writers to address. We then asked various Bible teachers, pastors and church workers to respond. Here is the first in a series of Bible studies. These will run approximately once each month. —*Editors*

Jesus' Beatitudes (Matthew 5:1-12) are Christians' best-kept secret. They offer a new way of being in the world, especially at a time when war-making is viewed as peacemaking. The Beatitudes provide a new reality of God's domination-free order where the power of nonviolence rules.

The first Beatitude, "Blessed are the poor in spirit, for theirs is the kingdom of God" (Matthew 5:3) is the building block for the following seven. It calls us to an intimate relationship with God that requires a complete surrender of our will and desires to the will and desires of God. It is living in the upside-down kingdom that turns worldly power on its head and claims spiritual power as the only legitimate power in the world.

Politics is about how power is used. Jesus' whole ministry was about exposing abuses of power and its destructive effects on God's children. He calls us to confront worldly power and name its abuses so that God's reign can become a reality in our world.

To become poor in spirit also demands that we reject the dominant values of our times—achievement, affluence and appearance—and replaces them with a preferential option for the poor, downward mobility and transparency of the soul. It also requires us to face the harsh truth that we are both victims and accomplices of a domination system that is rooted in the violence of classism, greed, patriarchy, sexism, racism, false patriotism, militarism and fatalism. These "isms" kill the spirit of God's reign on earth because they decimate the human face of God's children. Walter Wink, in his book *The Powers That Be*, says, "We must die to the domination system in order to live authentically."

Jesus' love: To die to the domination system is to experience a profound conversion—dying to the socially formed and individual ego that seeks control and power over itself and choosing to surrender to Jesus' love, which embodies truth, freedom, light and hope.

Surrendering to a "kingdom spirituality" is not a pain-free journey. John Sanford in his book *The Kingdom Within* notes: "At first the approach of the kingdom may seem like a violent attack from something dark and dreadful. … Entrance into the kingdom means the destruction of the old personality with its constricted and uncreative attitudes."

My own conversion felt like this at times, but I also had a lot more dying to do because my life then was invested in the domination system. I was a businesswoman, and my husband was a successful attorney. Our combined annual income put us in the top bracket of income earners. I came to a place where I could no longer live with myself. My life became a nightmare. I left my secure home in suburbia and for awhile lived in an inner-city apartment with only a mattress and a couch.

Status, achievement and affluence were no longer my security—God was. I had a long way to fall, but God caught me. It took me about three years to internalize the decision I made to liberate my true self from the false self that was socialized by the domination system. Eventually I experienced the presence of God with a new clarity. God was no longer "out there" but inside me. This was an exhilarating experience of freedom.

But with freedom comes responsibility. I had given up the system's filters and began to feel and see the suffering in our world. I mourned. Jesus blesses those who mourn and offers comfort (Matthew 5:4).

God's comfort comes in realizing that spiritual reality is at the core of everything and that, ultimately, God prevails. The domination system that perpetuates violence is finite and has collapsed many times. Examples are the Babylonian captivity of the Israelites, the domination system of the Roman Empire, the Spanish inquisition of the Roman Catholic Church, overt slavery in the United States, the Nazi regime and its systematic extermination of Jews, apartheid in South Africa, totalitarianism in the Soviet Union, and the Cold War. Structures that once seemed all powerful were overturned by the power of God whose "truth force" is eternal.

Our comfort comes in praying unceasingly and knowing that God's power will prevail. Our intercessory prayers based on the vision of God's domination-free order are subversive and what George McClain in his book *Claiming All Things for God* calls "guerrilla warfare against the powers of the domination system." Our prayer allows God to act within us without violating human freedom. Change in even one person can change what God can do in the world. We can become God's instruments of healing and comfort to those still enmeshed in or oppressed by the domination system.

Blessed are the nonviolent: With prayer on our lips and in our hearts, we are prepared to live out the third Beatitude: "Blessed are the meek, for they will inherit the earth" (Matthew 5:5). A literal interpretation of "meek" is not to resist evil but to surrender to it and be complicit in one's own oppression. Wink offers a new interpretation: "Blessed are the nonviolent, for they shall inherit the earth."

Nonviolence has nothing to do with passivity but is rooted in Jesus' revolutionary principle of "not paying evil for evil." Matthew 5:39 rejects the fight-or-flight reaction and calls us to a third response that exposes or seeks out conflict in order to bring out in the open the cancerous effects of injustice and oppression. Wink offers specific nonviolent alternatives to use when faced with the violence of the powers and principalities: "Seize the moral initiative; assert [your] dignity as a person; stand your ground; meet force with ridicule or humor; refuse to submit to or to accept the inferior position; shame the oppressor into repentance; make the powers make decisions for which they are not prepared; be willing to undergo the penalty of breaking unjust laws; be willing to suffer rather than retaliate." Nonviolence is best reflected in collective

Continued on page 10

Our comfort comes in praying unceasingly and knowing that God's power will prevail.

Beatitudes

Continued from page 9

movements that involve the actions of alternative organizations, communities or racial groups.

A story in *The Other Side* magazine shows how the power of nonviolence can convert the oppressor (see box below). Strong Nigerian women organized a nonviolent standoff with a powerful First-World oil company and took back their village and land. It appears these indigenous women trusted God's promise that through the power of nonviolence they could inherit land that had originally belonged to them.

It is clear from this story that nonviolence and justice walk hand in hand. Pope Paul VI once said, "If you want peace, work for justice."

This logic is evident in the next Beatitude: "Blessed are those who hunger and thirst for righteousness, for they will be filled" (Matthew 5:6).

Consumer ideology: Most North Americans do not experience hunger and thirst, though 25,000 children worldwide die daily from hunger-related causes. The driving force of our consumer ideology drowns out their cries. McClain sees our capitalistic ethos "affecting the way we think, feel and relate to other people. It deadens us to relationship, to human values and to caring while bedeviling us with endless possibilities for accumulating possessions. It promotes unrealistic competition in every area of life. Its seduction provides an enormous counterforce to our efforts to create communities of compassion and justice."

In short, the greatest evil of capitalism is that it turns every aspect of life, including human beings, into a commodity bought and sold in the marketplace. As a result, our self-worth is based on what we produce or own rather than on our intrinsic value as human beings. This attitude destroys the human dignity of the have-nots and spiritually bankrupts the haves.

Jesus spoke loud and clear that it is difficult for the wealthy to enter the kingdom of God (Mark 10:23). From my experience I know that the more I own, the more I am invested in the domination system. But Jesus says we cannot have it both ways: We're either in the kingdom movement or the economy of exploitation. "You cannot serve God and wealth" (Matthew 6:24b).

Jesus gave this choice to the rich man: "Go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me" (Mark 10:21). Today that command might read: "Liquidate all your investments and assets and give the money to the poor. Then come and be my disciple." Jesus is talking about redistributive justice, which is heresy in a capitalistic system. Most North American Christians respond like the rich man: "He was shocked and went away grieving" (Mark 10:22). Like the rich man, we don't see that economic justice (as opposed to charity) is a precondition of discipleship. This may sound like bad news to many of us who are considered rich relative to the global distribution of wealth and power. But we must hear Jesus' promise: Those who seek what Ched Myers in *The Biblical Vision of Sabbath Economics* calls the "divine economy of grace" will be filled (Matthew 5:6) and receive a "hundredfold" (Mark 4:8) in return.

Mercy, not sacrifice: Just as Matthew links nonviolence with justice, he also links justice with mercy. Thus, the next Beatitude: "Blessed are the merciful, for they will receive mercy" (Matthew 5:7). This one calls us to show compassion, concern and care for every human being, including our enemies. Jesus teaches: "I desire mercy, not sacrifice. For I have come to call not the righteous [or just] but sinners" (Matthew 9:13).

When we are faced with the evils of the powers and principalities that oppress and kill others out of desire for order and efficiency, this Beatitude presents the greatest challenge. But Wink's advice helps us reflect: "The command to love our enemies reminds us that our first task toward oppressors is pastoral: to help them recover their humanity. … As we stop dividing the world into 'us' [just] and 'them' [sinners], we can begin to see that the enemy is not monolithic; that some in the opposition feel conflict and guilt over their stance and can be won by persuasion; that there is 'that of God' … [and] we are not out to destroy them."

Jean and Heldegard Goss-Mayr in their book *A Nonviolenct Lifestyle* write, "If we refuse to heap burning coals onto our enemies (Romans 12:20),

A nonviolent protest by some of the world's poorest women has won major concessions from a multinational oil giant. … In July, several hundred unarmed village women took over a Chevron Texaco oil terminal in Escravos, in southeast Nigeria. The women were demanding that Chevron Texaco provide employment opportunities and development to their nearby impoverished villages, which lack electricity, water and basic health care. … The chanting women peacefully blocked docks and helicopter and plane landing strips, effectively shutting down the massive oil terminal, curtailing its half-million-barrel daily production and preventing 700 employees from leaving. At one point the women threatened to remove their clothes, using their nakedness as a traditional and powerful gesture to shame the oil company. After the extraordinary 10-day protest, senior company officials met with the women. … Chevron Texaco agreed to hire at least 25 people from nearby villages and to provide schools, electricity and water. … A Chevron Texaco executive told the women that the company would henceforth operate with a "different philosophy" of responsibility to local communities.—*from* The Other Side *(September-October 2002)*

that is, to set fire to their consciences with our own capacity for loving, they will never recognize what they are doing."

To love our enemies calls us to a radical humility that can only be found in what Thomas Merton called contemplative prayer. In the solitude and silence of our very being we discover we are empty and powerless. This discovery enables us to understand the next Beatitude: "Blessed are the pure in heart, for they will see God" (Matthew 5:8).

In his book *New Seeds of Contemplation* Merton refers to this self-emptying as a "kind of trial by fire … a burning of idols, a purification of the sanctuary so that no graven thing may occupy the place that God has commanded to be left empty." The illusion that we are in control of life is burned away and we are left with the nakedness of our true self—a compassionate soul and spirit.

In his book *The Way of the Heart*, Henri Nouwen writes: "Compassion is the fruit of solitude and the basis of all ministry. The purification and transformation that take place in solitude manifest themselves in compassion. … In solitude we realize that nothing human is alien to us. … In solitude our heart of stone can be turned into a heart of flesh, … a closed heart into a heart that can open itself to all suffering people in a gesture of solidarity."

True peacemaker: With a heart of flesh seeking solidarity with humanity, we are prepared to be true "peacemakers" and "children of God" (Matthew 5:9). A true peacemaker is freed from the fear of death and voluntarily takes upon oneself the violence of the entire system. When Christian Peacemaker Teams workers go through nonviolence training, they must grapple with the possibility that their Christian witness to peacemaking may lead them to the cross and possible death. They must have the strength to say yes to the spirit of God's reign in their lives rather than compromise with violence, the weapon of the domination system.

A peacemaker must also say no to the lies the powers and principalities propagate against the so-called enemy. In his book *Spirituality of the Beatitudes*, Michael Crosby outlines five ideological lies that distort the truth about the enemy and cause war:

1. The war machine paints the opponent as a personification of evil. A peacemaker continues to view the opponent as a human being with similar needs and desires. A peacemaker also believes all human beings and institutions are capable of redemption.

2. The war machine portrays itself as peace-loving, rational and just. A peacemaker brings into the open the abuses and falsehoods of the military industrial complex and declares the truth of God.

3. The military portray themselves as having the physical strength to win and prevail over the enemy. A peacemaker does not consider might as right but justice or right as might.

4. The war machine has no empathy or capacity to see the side of their opponent. The peacemaker can get beyond ideology and see that each side has some truth to tell and is willing to listen to both sides in order to find a nonviolent solution.

5. The military industrial complex maintains an irrational belief that it is justified in its position and claims there is a just cause to wage war. The peacemaker rejects the just-war theory because it faces the truth that violence can never be redemptive or just and only leads to physical, emotional and spiritual destruction and death.

Sign of God's presence: By taking a stand against war and violence, peacemakers are more likely to be considered subversives or irrational ideologues. Jesus faced a similar backlash and persecution, which eventually led to his crucifixion. He also faced the irony that peacemaking usually causes division. Jesus proclaimed in Matthew 10:34, "Do not think I have come to bring peace to the earth; I have not come to bring peace, but a sword." Jesus also warns in Matthew 10:16, "See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves." Despite the risks and dangers of being a peacemaker, Jesus offers good news, "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of [God]" (Matthew 5:10). Ironically, persecution is the inevitable sign of God's presence and reign within peacemakers' lives.

By taking a stand against war and violence, peacemakers are more than likely to be considered subversives or irrational ideologues.

There is no doubt that the spirituality of the Beatitudes invites us to travel the way less traveled. Jesus proclaimed: "Enter through the narrow gate; for the gate is wide and the road is easy that leads to destruction, and there are many who take it. For the gate is narrow and the road is hard that leads to life, and there are few who find it" (Matthew 7:13-14). Jesus gave us a road map that takes us through the narrow gate: the way of the Beatitudes.

Donna Engel is a member of Church of the Servant, Wichita, Kan.

2 kinds of people

Only when we lay to rest our definitions of who and what are normal can we live as God intends.

by Kenneth L. Gibble

Someone has said there are two kinds of people in the world: those who say there are two kinds of people in the world and those who do not. But seriously, there really are two kinds of people, at least that's the way most of us view things. We classify people normal or disabled. Yet everyone has disabilities. Instead of an either-or situation, the reality is a continuum that runs from slightly disabled to severely disabled.

> We classify people normal or disabled. Yet everyone has disabilities.

For example, I have been relatively healthy all my life. The people who know me would not describe me as disabled. I don't think of myself that way. Nevertheless, I have some disabilities. As far back as I can remember, I have not had a sense of smell. I've made jokes about this inability to detect odors. Sometimes not being able to smell can be a real blessing (e.g., diaper changing); but I'd prefer to know what a rose smells like, and coffee, and rain. Since age 12 I have been blind in one eye. I also have a mild heart condition the doctors call mitral valve prolapse, or "heart murmur."

These are relatively minor things, but that is the point. Talk for a while with anyone who looks "normal," and you will find a person with disabilities. But most of us do not think of ourselves as abnormal or disabled. Instead we regard ourselves as normal people with a few disabilities.

God-given uniqueness: The distinction in the popular mind between abnormal and disabled is artificial. And it is not only artificial; it is also damaging. It results in mistreatment of people with certain disabilities, especially visible ones. It can lead to persecution and illness. It is responsible for rejection of our God-given uniqueness.

Where did this idea of "normal" come from? It's as old as humankind. Sadly, though, religion has often emphasized and reinforced it.

In ancient Israel, gifts offered to Yahweh and the priest who made the offering were required to be "without blemish." The reason for this stipulation was that only the best should be offered to God. If you had a flock of sheep, you did not pick out a sick one that you would not miss anyway. Instead of bringing your cast-offs for sacrifice, you

brought the most prized animal in your flock.

Yahweh was a holy God, so holy that you approached him with fear and trembling. Yahweh's holiness was like a raging fire. The closer you came to the Holy of Holies in the Temple, the greater the power you encountered. You would not think of approaching this holiness with anything unworthy or unclean, anything flawed or blemished.

Leviticus 21 contains a detailed list of imperfections that disqualify a priest from approaching the place where sacrifices are offered to the Lord. First of all, no women were permitted. But even the men had to pass certain tests. No one qualified who was blind or lame, who had a mutilated face or a limb too long or a broken foot or hand; no man who was a hunchback or a dwarf; no man whose genitals had been damaged or who had blemished skin.

What all these disqualifiers have in common is the notion of what is normal. It's not that any of these deficiencies were evil or made the one who had them evil. A priest who did not qualify to draw near to Yahweh to offer a sacrifice could still eat the food of his God. But, says Leviticus, "he shall not come near the curtain or approach the altar, because he has a blemish, that he may not profane my sanctuaries; for I am the Lord."

This idea of God's holiness carried over to the people of God. Israel was to be separate from other nations. If Yahweh was holy, then the people of Yahweh were likewise holy. In Leviticus 20:26 Yahweh says, "You shall be holy to me; for I the Lord am holy, and I have separated you from the other peoples to be mine."

This commandment applied not only to people outside the covenant, such as Samaritans and Gentiles, but also to those employed in unclean trades, such as tanners, tax collectors and prostitutes.

So what a disturbing, radical thing it was when the carpenter's son from Nazareth came on the scene. Jesus surrounded himself with the blemished ones, the unclean ones. He sat down and ate meals with tax collectors (Luke 19:1-10). He did not object when a woman of the streets came in and washed his feet; in fact, he defended her action and gave her his blessing (Luke 7:36-50). He reached out to the despised Samaritans (Luke 17:11-19).

Jesus rejected the traditional idea that God's holiness had to be defended against contamination. Jesus taught that God's holiness, far from needing protection, was actually a power that reached out into the world to heal and to redeem. Jesus touched the unclean, the blind, the lame, the leper, without fear of contamination. Instead of being made unclean by all these, Jesus made whole those regarded as broken, blemished and unclean.

Emotional numbness: As a teenager, Anne Lamott succumbed to the idea that her body did not measure up to the ideal. Her response? "I ate, starved, binged, purged, grew thin, grew fat, grew thin, binged, purged, dieted, was good, was bad, grew fat, grew thin, grew thinner. I felt like I'd discovered the secret of life, because you could eat yourself into a state of emotional numbness but not gain weight. Then I learned how to do it more effectively by reading articles in women's magazines on how to stop doing it. I barfed, but preferred laxatives." Her closing ironic comment sums up the hell of bulimia: "It was heaven: I lost weight" (*Traveling Mercies*, 1999).

Walter Wink has pointed out that Jesus did not see holiness as something to be defended or rationed. He saw it rather as transforming power. From Jesus' perspective, "God's holiness cannot be

Jesus taught that God's holiness, far from needing protection, was actually a power that reached out into the world to heal and to redeem.

Continued on page 14

Skjold Photographs

Continued from page 13

The pursuit of what is considered ideal destroys our capacity to accept our bodies as they are.

sullied; it is a cleansing and healing agent. It did not need to be shut up and quarantined in the temple; it was now, through his healings and fellowship with the despised and rejected, breaking out into the world to transform [the world]" ("Disability and Normalcy," *Auburn News*, Spring 1993).

And so, said Jesus to his "normal" listeners, when you give a dinner party, don't invite all your normal friends. Do the radical, God-inspired thing. Invite "the poor, the crippled, the lame and the blind." That phrase essentially summarizes the list from Leviticus of those who are blemished and therefore unable to approach the holy place. Jesus is not simply telling the well-off to be charitable; he is telling them, telling us, to break down all the barriers that exclude the disabled. Jesus is saying that only when those previously excluded are welcomed in, gathered in, only then can the feast begin. Only when we lay to rest our definitions of who and what are normal can we live as God intends.

Modern-day curse: The concept of normality is a modern-day curse. You don't have to do much channel surfing to find "physically fit" men and women touting machinery that will produce "awesome abs" or "tight butts." The people pitching these devices are always youthful looking. They are living, breathing examples of what North Americans regard as an acceptable physical appearance. People spend millions of dollars at health spas, not just to get needed exercise but to measure up to an elusive standard of what is an OK body. And the further one is from conforming to the perfect shape, the less adequate one is made to feel.

This pursuit of what is considered ideal destroys our capacity to accept our bodies as they are. Those who conform most closely to the ideal get the most attention, the most praise and, in some cases, even the most money. Those farthest from the ideal feel like failures, ugly ducklings among swans.

In a radical departure from this idea of perfection, the gospel teaches that every person is unique. God declares that, despite our differences, each of us is of infinite value. God's love for us knows no limits. The value and beauty of each person is not limited to those who conform to society's definition of normal.

The truth is that we are all disabled in significant ways, be it physically, emotionally or even spiritually. We cheat ourselves if we do all we can to appear normal. Those whose disabilities are most visible are a kind of accusation to those who think being normal is the highest good. No wonder the visibly disabled sometimes elicit discomfort, even hatred, from so-called normal people.

It turns out the world is divided into two kinds of people after all. But the division is not between the normal and the abnormal, the able and the disabled. Instead the division is between those aware of their disabilities and those blind to them. Those who are more obviously disabled or who have come to terms with their disabilities have a gift for the rest of us. It's the gift of teaching us to value every person, regardless of abilities or disabilities. It's the gift of helping us discover our God-given uniqueness and using that uniqueness for the glory of God and our neighbor's good. TM

Kenneth L. Gibble lives in Greencastle, Pa.

The heretic

by Cynthia Yoder

On the foothills of Sangre de Christo, my brother rinses his low-
floating beard in spring water and stones. I don't know

how far he goes when he leaves his home near Grape Creek,
but I can see his bones more clearly through his face each
time.

My philosophy has been, he says, not so much to have friends
but to have no enemies.

Day after day, he finds company in volcanic rock, in pine-riddled
air, in grasshopper and snake.

He says his aim is gold. Like stories we were told from *Martyrs'
Mirror*: of those who believed in baptism, of

plunging their grown bodies into rivers and calling it
Holy.

My brother follows an impulse, just as our father and great-
grandfather set out to save souls back east, to abandon
home fires, where what is kept is not always true,

to go out by horse and carriage, by train or foot to excavate a thing
that is precious: souls, gold, voices in the wilderness.

To find a thing that won't be defiled or won't be sold.

Our parents called him Menno, after the founding father
of our tradition.

When they at weddings and feasts, Simons warned,
pipe and beat the tambourine, we must look out,
when the dogs bark, lest the captors be at hand.

Heretic, hedge preacher, Menno Simons died a natural death.
His followers buried him, secretly,
in his own garden,

a baptism of sweet earth.

I ask my brother, who has come back with a sack in his hand.
I ask what he has found, if anything.

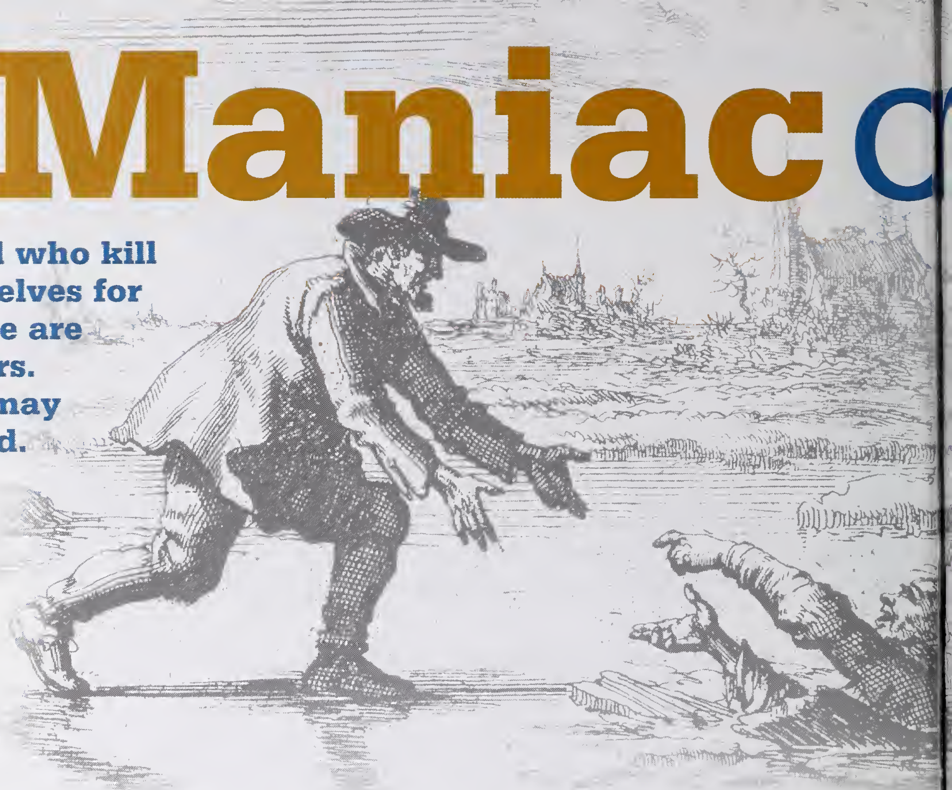
He shows me fool's gold, its tiny mouths of sunlight
nestled in his palm
and rolled between his fingers,

gently as though a rosary,
but more like a question.

Cynthia Yoder lives in Princeton Junction, N.J.

Maniac

Not all who kill themselves for a cause are martyrs. They may be mad.



by Ken Vaux and Tripp York

Crawling out of the West Bank town of Jenin's debris, the young woman made her way southeast to Jerusalem. At the central market at Ja'fa Road, surrounded by hundreds of Jews and Arabs, she detonated her belt-bomb, killing seven and wounding more than 80. Recalling the Passover martyr-massacre of the preceding week, when two celebrated young women—Palestinian Ayat al-Akhras and Jewess Rachel Levy—etched their faces into the world's conscience, that world again stood numb and horrified, bewildered and intrigued before this contorted martyrdom.

Sociologist Daniel Boyarin in his book *Dying for God* (Stanford, 1999) identifies a genre of "holy martyrdom" that is a moral core of Judaic, Christian and perhaps even Muslim civilization. This culture of martyrdom is epitomized between the Maccabean and Bar Kochba Revolts (150 B.C. to A.D. 150). Dying for God—confessing, not disowning the name of God—is found in "Maccabees, gladiators, Socrates, Jesus on the Cross" Boyarin writes.

The central event of this "modus moriendi" (way of dying) is the crucifixion of Jesus. A martyr death deemed expedient "for the people" by Rome and Jerusalem (John 11:50) and as "necessary for salvation" (Luke 24:26) by Christians, Jesus dies "for the world" in love, forgiveness and obedience "to the way of God." Martyrdom, which is godly witness "to the way," is in accordance with Torah and Gospel ("taurut" and "injil" in Islam). It serves justice and truth and offers sacrifice without violence, in forgiveness, for peace. Abrahamic faiths love life; they do not seek death. Therefore, the first task of the martyr is to flee. Martyrdom is not suicide.

When a 20-year-old woman blasts herself and others to bits, we may ask, "What is authentic martyrdom?" Tom Friedman writes in the *New York Times* (April 8, 2001) that while we may honor the martyrdom of Mahatma Gandhi or Martin Luther King Jr., these other offerings are nothing but "terrorist homicides," breaching the sacred sixth commandment.

Consider several examples of such deeds:

- Mark Juergensmeyer reports the act of a self-conceived martyr, Brooklyn physician Baruch

martyr

Goldstein: "On Feb. 24, 1994, the night before the celebration of Purim—a holiday marking the deliverance of Jews from extinction at the hand of their oppressors (he had heard a Palestinian shout 'it bah al-yahud: slaughter the Jews')—Baruch Goldstein went to the shrine at the Tomb of the Patriarchs in Hebron/al Kahil. The shrine is located above the Cave of Machpelah, the site where Abraham, Sarah and Isaac were said to have been entombed 3,000 years ago. The Mosque of Ibrahim had stood here since the seventh century. Goldstein pulled out a Galil assault rifle he had hidden in his coat and fired into the worshiping throng of men and boys kneeling on the floor ... he fired 111 shots, killing 30 and injuring scores more before he was overwhelmed by the crowd and pummeled to death" (*Terror in the Mind of God*, University of California Press).

- Less reprehensible, even acceptable in some ecclesial circles, Dietrich Bonhoeffer's martyrdom is morally complex. Associated with the failed assassination attempt on Adolph Hitler's life (July 20, 1944) and at least familial conspiracy (Hans Von Dohnanyi, brother-in-law), Bonhoeffer was imprisoned for resisting the Nazi usurpation of the divine name, witnessing, with Niemoller, "Gott ist mein führer." Bonhoeffer was executed on the Flossenberg gallows days before the liberation.

- In the mid-1960s, several Buddhist monks immolated themselves in the main street in Saigon, protesting the American-South Vietnamese war against the so-called Viet Cong "freedom fighters." This witness, along with other highly visible acts (My Lai massacre) swayed world opinion and American resolve against the war.

- Without weapons and renouncing even mental violence, Gandhi not only sought to mediate and mend hatred among Muslims, Hindus and Christians in the Indian subcontinent but led the salt march to the sea. Falling under the British clubs and guns until bodies piled up like sacrificial fire ants, finally they prevailed in a nonviolent resistance that inspired the American Civil Rights Movement, King's martyrdom and the modern commitment to peace with justice.

- Dirk Willems, a 16th-century Dutch Anabaptist, was persecuted for practicing the Christian faith in a way offensive to Catholic and Protestant churches (he practiced believer's baptism and nonviolence). A hired "thief-catcher" was in hot pursuit of Dirk as they approached a semi-frozen canal. Dirk safely crossed the canal, but the mercenary was not so fortunate. The ice gave way under the latter's weight, and Dirk, seeing that his pursuer was drowning, raced back to save his life. As the story is told in *Martyrs' Mirror*, the thief-catcher desired to let him go, but the magistrate insisted on his arrest, and Dirk Willems was burned at the stake for heresy.

In these scenarios we distinguish a legitimate martyrdom from illegitimate expressions. A faithful witness to the Triune God—daily living in forgiveness and mercy, predicated on nonviolence—produces authentic martyrdom. Anything else is madness, where "those who live by the sword die by the sword," and the cycle of violence intensifies.

A faithful witness to the Triune God—daily living in forgiveness and mercy, predicated on nonviolence —produces authentic martyrdom.

This "God way" is promulgated in the teaching of Israel's prophets. In haunting words, applicable to the United States and Israel, Saudi Arabia and Palestine, Jeremiah speaks to the people of the holy land and to all nations: "For if you truly amend your ways and your doings, if you truly act justly one with another, if you do not oppress the alien, the orphan, and the widow, or shed innocent blood in this place, and if you do not go after other gods to your own hurt, then I will dwell with you in this place, in the land that I gave of old to your ancestors forever and ever" (Jeremiah 7:5-7).

Ken Vaux teaches theological ethics at Garrett-Evangelical Theological Seminary, Evanston, Ill., and is author of Ethics and the Gulf War *(Westview Press, 1992) and* Ethics and the War on Terrorism *(Wipf and Stock Publishers, 2002). Tripp York is a doctoral student in theological ethics at Garrett-Evangelical Theological Seminary.*

Created for God's glorification

Kenyetta Aduma is director of the Mennonite Church USA Executive Board Office of Cross-Cultural Relations.

Prior to receiving the call to my current assignment with the Office of Cross-Cultural Relations, I had been praying the prayer of Jabez in 1 Chronicles 4:10. I want to do all that God has called me to, to continue to grow and use my gifts to serve him. God has definitely enlarged my "coast" and expanded my opportunities to serve him and continues to do that. I am totally dependent on God to do what he has called me to; I need God to direct me in everything.

My desire for all I do in the church is for God to be glorified. My local church is focusing on walking in the pursuit of divine destiny. We are being challenged to spend quality time in God's presence, to know his plans and purpose and to fulfill them. I am applying that to my personal life and to my work with the church. I want God's will to be done in the shaping of Mennonite Church USA and the direction we go as a body.

God has placed each of us in the church according to his will and has plans and purposes for Mennonite Church USA. 1 Corinthians 12:18 (Amplified) says, "God has placed and arranged the limbs and organs in the body, each (particular one) of them, just as he saw fit and with the best adaptation."

Individually, as a congregation and as a denomination we are created for God's glorification. Do we seek to glorify God in all we do? Have we made God's will being done in our lives priority? Do we see our lives as God's purpose being fulfilled through us? Is our focus on others seeing Christ in us? Are we seeking God for his collective will as well as individual will for us? Have we completely surrendered our ways, thoughts and agenda to God? Have we totally committed our local churches and our denomination to God? In all that we do in our local churches and in our denomination, do we seek to glorify God?

We bring glory to God by being fruitful and doing his will (John 15 and 17). Jesus gave us the perfect example of glorifying God. He did everything that God told him to do. Jesus said to God, "I glorified you on earth by finishing the work that you gave me to do" (John 17:4). In every aspect of our lives, individually and collectively, our primary focus should be to hear what God is saying and to do his will.

Spending quality time daily in God's presence allows us to stay close to God and hear from him. John 15:4,7 (Amplified) says: "Dwell in me, and I will dwell in you. (Live in me, and I will live in you.) Just as no branch can bear fruit of itself without abiding in (being vitally united to) the vine, neither can you bear fruit unless you abide in me. If you live in me (abide vitally united to me) and my words remain in you and continue to live in your hearts, ask whatever you will, and it shall be done for you." By abiding in God and his word we learn more about him. His word gives us direction. We clearly hear his voice and are more sensitive to the leading of the Holy Spirit.

Sometimes it is easy to get caught up in work through our local church or denomination. We can lose sight of those outside of the church that do not know Christ as well as those within the church that do not have a relationship with Christ. Our work is useless if people do not see Christ in us and desire to know Christ, too. We must stop and ask ourselves why we do what we are doing and if we are being fruitful and glorifying God.

IN THE NEXT ISSUE

- **Stories from Africa 2003**
- **Pursue the lost**—Karl McKinney

Want to use

TheMennonite

as curriculum for your Sunday school class or small group?

A discussion guide for each issue is available free from our website.

Spread the faith
and embrace yours.
Subscribe to *The Mennonite*.

www.TheMennonite.org

MWC General Council adopts operational plan; Larry Miller reappointed executive

The Mennonite World Conference General Council, meeting in Bulawayo, Zimbabwe, prior to the Aug. 11-17 MWC assembly, has adopted a new model for the organization's operations.

Dubbed the "communion/community model," the operational plan calls for MWC member churches to become mutually accountable and grow in common identity. MWC is to facilitate the process by helping member churches develop a common set of core convictions and common ways of living out these convictions.

In 2000, the General Council authorized an International Planning Commission to make recommendations for the future of the organization. Of four options the IPC offered, the General Council chose the communion/community model, which "confirms a direction that MWC has already been taking," said MWC executive secretary Larry Miller.

Herman Bontrager, IPC member from North America, said the model calls for MWC churches to act as a worldwide body, not just as independent churches doing things together. "It moves us from just encouraging mutual accountability to actually practicing it," he said.

For example, member churches will be encouraged to submit intentionally to the scrutiny of other MWC churches to learn how what they do might affect other members.

While the General Council could agree on a direction for MWC's future, in their first two days of meeting they did not come to consensus on whether or not to change the organization's name. The IPC had proposed keeping the name Mennonite World Conference but adding a descriptive line, "A Communion of Anabaptist-Related Churches." But some preferred a new name such as Mennonite World Communion and Mennonite World Community. Still others wanted to keep the current name.

"Why do we need to change?" Chizuko Katakabe from Japan asked. "Adding a line just complicates things for those of us who don't speak European languages."

The question of name will be on the agenda when the General Council resumes discussion on Aug. 17, following the MWC assembly in Bulawayo.

Generating even more discussion than a name change was a preliminary report on the five-year dialogue between Mennonites and Catholics, which recently concluded under the auspices of MWC and the Vatican. General Council members had a four-part recommendation, including calling for similar consultations to take place in different regions. Another part called for MWC to accept an invitation for a delegation to visit the Pontifical Council of the Catholic Church in Rome.

The report and recommendation were especially troubling to the Latin Americans, who spoke of intimidation and abuses by the Catholic Church in their countries. "We need to take care of what we have received from God, and I believe dialogue with Catholics will weaken our identity as an Anabaptist church," said Oscar Luis Peralta Aguero from Paraguay.

"The dialogue should continue," said Nicholas Largaespada Alvarez from Nicaragua. "But our representatives need to stand true to our interpretation of God's Word."

In the end, Latin American delegates joined those from other continents in approving all parts of the recommendation on Mennonite-Catholic dialogue.

In other business, the General Council

- At the request of several African women theologans, agreed to make treatment of women leaders a priority for its future work. The council heard pleas from the women for more equality, telling of preferential treatment for male leaders in matters such as educational scholarships and church positions.

J. Lorne Peachey

Marilyn Houser Hamm from Mennonite Church Canada leads some 5,000 people in worship at the opening session of the Mennonite World Conference assembly in Bulawayo, Zimbabwe, Aug. 11. Many churches brought banners to decorate the stage on opening night.

- Received the first volume of a five-volume set produced by the MWC Global History Project, which aims to produce a volume of history of the Mennonite and Brethren in Christ Church in each continent that has MWC member churches, written from the perspective of those churches. The first volume is of the African Anabaptist church.
- Reappointed Miller, of Strasbourg, France, to another three-year term as MWC executive secretary, with the possibility of yet another three-year term, during which the council will look for a successor. The council also agreed to provide Miller with a sabbatical of at least four months during the next three years.
- Accepted 10 churches into membership: Angola—Igreja Evangelica Menonitas em Angola; Ecuador—Iglesia Evangélica Menonita Ecuatoriana; India—Brethren in Christ Church, Orissa; Malawi—Brethren in Christ Church; Bolivia—La Iglesia Evangélica Anabautista en Bolivia; Peru—Iglesia Evangélica de los Hermanos Menonitas del Perú and Iglesia Evangélical Menonita del Perú; South Korea—Jesus Village Church; Venezuela—Iglesia Evangélica Menonita Shalom; Eriterea—Meseretes Kristos Church. —*Meetinghouse*

New body unites Vietnamese Mennonites

Leaders say national church structure will improve congregations' witness.

Representatives of Mennonite congregations from across Vietnam gathered in Ho Chi Minh City July 27-28 for fellowship and to establish a united Mennonite church. They affirmed a confession of faith and chose a provisional leadership group.

The conference was organized primarily by two pastors, Nguyen Quang Trung and Nguyen Hong Quang. Trung has been leader of a Mennonite congregation in Ho Chi Minh City, a church established in the 1960s. The congregation's properties were confiscated after the 1975 revolution but recently rented a property in which to meet again. Quang for many years led a Ho Chi Minh City independent house fellowship identified as Mennonite Christian in 1998.

There is one united Mennonite church. —Nguyen Quang Trung

Previously there had been no structure uniting several Mennonite congregational groups in the country. Trung and Quang said uniting the groups will enable pastors to work together and facilitate further church development. The body also plans to prepare a church constitution, to register the church with government authorities and to petition for the return of church properties. The church plans to request formal membership in Mennonite World Conference (MWC).

According to MWC, Vietnam is home to 1,100 Mennonites.

The conference drew about 20 delegates from congregations in several provinces as well as from Ho Chi Minh City. For many, the gathering was their first opportunity to meet people from other congregations. The conference planners also invited several international representatives.

The conference began with a Sunday-morning worship service. In the afternoon session, Trung was chosen president and Quang vice president and general secretary. "There is now no pre-1975 church and a post-1975 Mennonite church," Trung declared. "There is one united Mennonite church."

The next day conference participants met in a city park, where people shared from their life experiences and discussed what it means to live as Mennonite Christians in Vietnam today. Pham Thi Kim Huong, leader of a congregation of mostly older widows in Dong Nai, summarized the Christian life as "worshiping the Lord and serving others."

Mennonite presence in the country dates from 1954, when Mennonite Central Committee began relief and development work in South Vietnam. In 1957, MCC invited Eastern Mennonite Missions to send mission workers to the country.

A catalyst in the development of the Mennonite church in Vietnam has been the Vietnamese translation of the Confession of Faith in a Mennonite Perspective, adopted by the former Mennonite Church and General Conference Mennonite Church in 1995. Trung and Quang have shared the document widely with church and government officials.

Other independent Christian church leaders and house fellowships have since declared their desire to be part of the Mennonite movement.—*MWC News Service*

Left: Nguyen Quang Trung, president of the new Vietnamese Mennonite church, addresses participants during the group's organizing conference, held July 27-28 in Ho Chi Minh City.

Below: Provisional leadership team members (left to right) Pham Thi Kim Huong, women's concerns; Truong Tai Hien, assistant general secretary; and Trung.

Lancaster looks at Mennonite Church USA membership in Atlanta 2003's wake

Gathering at the table with others at the first Mennonite Church USA convention last month didn't answer all of Lancaster Conference's questions about joining the denomination. But it could help the conference better discern if God is calling it to come to the table to stay.

Lancaster, the largest area conference, plus Franklin, New York, North Central and South Central conferences are provisional members of Mennonite Church USA and must decide by 2007 whether to become full members or to cease affiliation with the denomination. In March, Lancaster started an 18-month discernment process. A recommendation is expected by fall 2004 or spring 2005. Any decision will likely be affected by the experiences of the 84 delegates to the Atlanta 2003 assembly.

"Many delegates said they enjoyed sitting around the tables and meeting and talking with people they hadn't met before," says Joanne Dietzel, conference administrator and a facilitator of prayerful work during the Atlanta 2003 delegate assembly. "This was the first time that Lancaster Conference sent delegates from congregations. They were excited about being involved in the church in this direct way and found it to be a real growing experience.

Mennonite Church USA photo by Laurie L. Oswald

Mennonite Church USA moderator-elect Roy Williams and Lancaster Conference administrator Joanne Dietzel were prayerful work co-facilitators at last month's denominational delegate assembly in Atlanta.

"Atlanta was a real stepping stone to seeing what we share in common with the wider denomination. So many of our delegates were amazed how our [vision statement] goes hand in hand with the denomination's missional focus. The emphasis on the culture of call is also a Lancaster Conference priority. We too have a deep need for pastors and resonate with the idea of having ambassadors encourage people of all ages to come into ministry."

Ray Reitz, pastor of Mountville (Pa.) Mennonite Church, says he is still undecided about which way God is leading. Mountville is one of the conference's 193 congregations that total about 18,000 members in 28 districts. Each district has a bishop overseer.

"The bright spots for me included the call to be Christ-like, that our Christianity needs to be more than our ethics," he says. "But it's also my sense that the church aspires to be more mainline Protestant than radically, historically Anabaptist. We emphasize social justice, but let's not lose our sense of where justice comes from. We don't create justice. Jesus does. … Our focus seems to place us at the center. But it's Christ [at] work in and through us."

Charles Bauman, a delegate from Groffdale Mennonite Church in Leola, Pa., says Atlanta 2003 sparked in him greater enthusiasm for becoming a full part of Mennonite Church USA, although he admits not everyone shares his views.

"The table groups gave us a good model for how diversity can be handled well," he says. "It showed me how important it is for people in our conference to be exposed to the broader church and how we can benefit and learn from others and how others can benefit and learn from us.

"Our conference represents a more conservative element, and perhaps others represent a more liberal viewpoint. But the church needs both to remain balanced. … In the end, it isn't the conservative-liberal aspect of our church that's the heart of the issue. It's our shared missional vision and how we help people meet God, wherever they are."

Atlanta was a real stepping stone to seeing what we share in common with the wider denomination.
—Joanne Dietzel

Mennonite Church USA executive director Jim Schrag concurs: "We … believe that both Mennonite Church USA and Lancaster Mennonite Conference can contribute to and be strengthened by the missional direction of the denomination."

Bauman believes Mennonite Church USA has made progress in working with area conferences regarding homosexuality. "From the reports I heard, I believe that the current leadership is upholding the teaching position of the church within our area conferences," Bauman says. "The fear in our conference has been that the reports about upholding the guidelines is all talk and that once we join, it will all crumble. But it's evident to me through all the work that's been done that they are serious and sincere."

Those are the sorts of perspectives that need to be heard during the discernment process, says conference moderator Keith Weaver. "But it's my belief that this process is far less about Mennonite Church USA than it is about our need to identify our core values and the nature of our ongoing journey as a conference," he says. "In many respects, we are in a search for clarity about our own conference identity as we respond to a shift from a strong conference-centered polity to a strong congregational-centered polity that makes conference decision-making difficult. The need to make a decision about full membership is helping us to work together as one."—*Laurie L. Oswald of Mennonite Church USA News Service*

Finances dominate Canadian assembly

Denominational delegates OK revised budget $1.7 million less than original.

Mennonite Church Canada staff came prepared to explain finances to the delegates at the denomination's annual assembly, held July 9-13 in St. Catharines, Ont. But the delegates wanted to discuss more, such as the loss of trust in leaders and the pain felt over lost jobs, all caused by a series of oversights and errors in drafting the 2003-2004 budget.

In the end, the delegates approved a revised revenue budget of $5.1 million (Cdn.), about $1.7 million less than the original budget and $56,000 short of projected expenses. The difference, plus one-time costs of $207,765 for discontinued programs, will be covered by reserve funds.

Of the 273 votes cast on the budget, 50 were negative. At least one delegate, Kerry Enns of Gretna, Man., announced that he would vote against the budget because he wasn't confident in church leadership's management.

Dan Dyck

Accompanied by her family, Young Jee Na, co-pastor at the Korean congregation at Valleyview Mennonite Church in London, Ont., takes in the Mennonite Church Canada convention in St. Catharines, Ont., July 9-13.

Other delegates had similar thoughts about the way the situation should be handled. "It shouldn't be business as usual," said Gerald Gerbrandt of Winnipeg. "We need more discussion with delegates about setting priorities for the conference."

Even the new Mennonite Church Canada treasurer, Clare Schlegel, urged more time for discernment before the budget vote.

But there were also expressions of support for denominational leaders. In a workshop on denominational ministries, Harry Huebner of Winnipeg said he was alarmed at how many people are questioning the need for a national body. "It is terribly crucial that we give the General Board the power to lead us," he said.

A resolution on the assembly's final day commended the General Board and denominational staff for their "courage, hard work and transparency during this crisis" and assured them of "our ongoing commitment to working together."

Also adopted was a resolution on "options for service" after the elimination of the Mennonite Church Canada Service Ministries department, including Mennonite Voluntary Service work in Canada, due to the financial crisis. The resolution called on the denomination to "reaffirm its commitment to an ethic of service ... and to explore and implement ways of maintaining Christian service opportunities for congregationally based Christian service ministry in Canada." The resolution also asked congregations to support existing service units.

A growing movement approving same-sex unions prompted a resolution directing the General Board to communicate to the federal government Mennonite Church Canada's understanding of marriage as "one man and one woman in a life-long covenant of love" and that "whatever actions the government should take to redefine marriage, all religious groups be guaranteed the freedom to practice and proclaim their understanding of what marriage is."

British Columbia and Ontario have already legalized same-sex marriages, and a federal bill is proposing the same, which is now before Canada's Supreme Court.

The resolution passed by one vote. Some delegates felt it unnecessary because religious freedom is not at stake, while others noted that the wording left open the possibilities for other types of marriage practices, such as polygamy.

The St. Catharines convention featured two workshops on homosexuality, and General Board members met with families with homosexual children and with the Brethren/Mennonite Council for Lesbian and Gay Concerns.

A lack of time delayed for a year action on a proposal for Mennonite Church Canada to join the Canadian Council of Churches and the Evangelical Fellowship of Canada, two ecumenical Christian organizations.

In other convention activity, Anne Campion, Mennonite Church Canada youth ministry director, called for a 2005 joint youth convention with Mennonite Church USA. "Our integrity as leaders is on the line," she said. "We have promised the youth a 2005 convention."

The binational Youth Ministry Council has stated their support for a joint convention every four years. But that is on hold because of Mennonite Church USA's decision to not meet in Canada, as originally planned, but in Charlotte, N.C., in 2005.
—*Canadian Mennonite*

Multicultural metaphors

At Mennonite Church Canada's annual convention July 9-13, the denominational Multicultural Ministries offered some food for thought about diversity.

Harry Yuen, second-generation Chinese living in Vancouver, described himself as a banana: yellow outside and white inside. Nelson Yuang, a youth assembly planner who came to Canada from China at age 9, said he was more like scrambled eggs.

But Billy Chew, youth pastor at Vancouver Chinese Mennonite Church, compared the multicultural church to a rainbow: All the colors remain distinct, but only by being together can they form a rainbow.—*Canadian Mennonite*

Disabilities allow EMM workers to serve in unusual ways in Hungary, Vietnam

Julia Bange probably lost most of her hearing before she was born. But as the only surviving triplet born two months premature, she is glad to be alive—and an overseas mission worker.

Three years ago, Bange joined DOOR, or Deaf Opportunity Out Reach, an interdenominational ministry that uses deaf people to reach and equip the deaf people around the world and to plant churches among the deaf.

Bange, a co-missionary with Eastern Mennonite Missions (EMM), works from the DOOR training center in Budapest, Hungary, where she serves as a hospitality coordinator, activities director and counselor.

The three-year-old DOOR center has already trained 20 deaf people from five countries, said Bange, one of five deaf staff at the center. Students come from as far away as Mongolia and the Philippines to learn deaf worship-leading skills and Bible storytelling with sign language. Bange has also assisted with several deaf church plants.

"We had a deaf camp and a deaf wedding," Bange said through her interpreter, Annie Hardaway. "It was gorgeous. Can you imagine going to a wedding but doing it in the deaf way with no voice? Only drums because we can sense the beat. A deaf pastor married the couple.

"The deaf have been ignored, oppressed for many years," Bange signed. "But we believe, as Romans 15:21 says, 'Those who were not told about him will see, and those who have not heard will understand.' God has promised those of us who can't hear that we will understand. We can't hear with our ears but with our hearts. God has led me to himself. He has shown me his word and life. I don't know where I'd be if I didn't know him."

Bange was one of more than 100 new and returning EMM workers attending a July 6-11 retreat at Black Rock Retreat Center, Quarryville, Pa. At worship, she often found herself next to Grace Mishler, a visually impaired teacher just back from three years in Vietnam.

EMM photo by Dale D. Gehman

Julia Bange (left), a deaf mission worker in Hungary, signs as she worships with Grace Mishler, a visually impaired teacher serving in Vietnam, at a retreat for Eastern Mennonite Missions workers last month at Black Rock Retreat Center in Quarryville, Pa.

Mishler learned 23 years ago that she was going blind, having inherited a recessive gene for retinitis pigmentosa, an eye disorder common in Mennonite and Brethren communities. A social worker who was active in the church, she had dreamed of doing international social work. After taking classes at Associated Mennonite Biblical Seminary in Elkhart, Ind., in 1998, Mishler visited India, testing international travel and work with diminishing eyesight.

She returned from India convinced that God was opening doors and soon after joined EMM, which was looking for someone with a social work background to go to Vietnam. Mishler went to teach English to the sociology faculty and staff of the National Vietnam University of Social Sciences and Humanities in Ho Chi Ming City.

But she soon found herself teaching much more than English. Before long, Mishler became involved in training others about visual mobility and taught English at a school for blind and disabled children. She also connected with the National Coordinating Committee for Disabilities in Vietnam.

Then Mishler penned a proposal to the university where she was studying Vietnamese and working with the department of sociology. She designed a university-level course on academic awareness for disabilities. The dean snapped it up in three weeks.

"Then it was time to panic," Mishler said. "I didn't have a text or a syllabus. Instead, I threw a party for my disabled friends and other officials. We pooled ideas for the course."

The next semester, 170 students took the pilot course and practicum. Mishler taught, accompanied by a low-vision interpreter who translated her English into Vietnamese.

She is now preparing to return to Vietnam, where she has been named project director of the University-Based Social Work Disabled Students Resource Center, which will train students as peer supports for people with disabilities, plus begin support groups and provide computer technology for assistance with studies and test-taking for people with disabilities.

"Many disabilities in Vietnam can be linked directly to the Vietnam War," Mishler said. "It feels so good for me as an American Christian to be doing something to bring hope and reconciliation in this setting."—*Jewel Showalter of EMM News Service*

ADNet gets office space

A new Mennonite organization on disabilities and mental illness has a new home.

The Anabaptist Disabilities Network, or ADNet, was formed last year after funding cuts eliminated similar programs at Mennonite Mutual Aid.

ADNet executive committee member Sheila Stopher Yoder had been working out of her home to develop the new organization. Then came an offer from her congregation, College Mennonite Church in Goshen, Ind., to share space with College's peace center in the church building.

"We exist to empower people in our congregation who are involved in ministries that demonstrate God's shalom," says Tim Stair, College's minister of outreach. "So opening ourselves to sharing space for ADNet with Sheila's involvement seemed like a natural move."

Mennonites and Catholics talk peace, share stories at second annual gathering

When Mennonites and Catholics sit down to a potluck of traditions, both bring some distinctive dishes to the table. Mennonites bring four-part a capella singing and a historic peace witness. Catholics contribute from centuries of rich liturgical worship and strong institutions.

Bridgefolk, a grassroots group of Catholics and Mennonites that first assembled informally in western Pennsylvania in 1999, is interested in learning how each tradition can nourish the other, especially when it comes to peacemaking. Bridgefolk gathered July 17-21 at St. John's Abbey in Collegeville, Minn., to talk about "Spiritual Practices for Violent Times." It was the second consecutive year for such a meeting at St. John's, and the group expects to meet there annually through at least 2006.

We are called to discern the practices that will call us into peacemaking and shape us into peacemakers, to make us signs of God's desire for peace in the world.
—Marlene Kropf

Marlene Kropf, who directs the Office of Congregational Life for the Mennonite Church USA Executive Board, opened the first plenary session by defining spiritual practices as "things we Christians do together over time in light of and in response to God's active presence in the world."

"We are called to discern the practices that will call us into peacemaking and shape us into peacemakers, to make us signs of God's desire for peace in the world," Kropf said.

Along with peacemaking, Bridgefolk emphasized worship and storytelling. Participants heard two stories about differing responses to public events that profoundly affected the two groups. St. John's abbot John Klassen reported some ways the abbey has responded to the growing revelations of sexual abuse by priests in Catholic institutions across the country, including St. John's. The main lesson learned, he said, was that "the only way through is to focus on the healing of survivors."

Marg and Weldon Nisly told about Seattle Mennonite Church's response to the war in Iraq. Weldon, Seattle's pastor, joined a Christian Peacemaker Teams delegation that arrived in Baghdad just as the war broke out in mid-March. The Nislys described the discernment processes they followed as a couple, with their two grown children and with the congregation.

"The candle in the prayer room [at the church] stayed lit from the time Weldon left until he came home," Marg Nisly recalled. "The prayer room was open every night while he was gone. I didn't get there every night, but knowing it was open and that people all over the country were praying for us helped me to go on with my life."

Bridgefolk participants spent time in small groups identifying spiritual practices from these stories, their significance to the situation and their value to others beyond those directly involved.

Marlene Kropf

Bridgefolk participants hold a footwashing ceremony during their July 17-21 gathering in Collegeville, Minn.

Plenary worship featured four-part singing under the direction of Mennonite songleader and hymnologist Mary Oyer. One of the final events was footwashing, and conference participants could join in the abbey's daily office (prayer and worship).

Bridgefolk participants heard a report about the recently concluded five-year international dialogue between Mennonites and Catholics, held under the auspices of Mennonite World Conference and the Vatican. Helmut Harder of Winnipeg, an MWC representative to the dialogue, announced that the group has almost completed its report. The 72-page document will be translated into French and Spanish and presented to the MWC General Council and the Vatican this fall.

Peter Erb, a Catholic from Waterloo, Ont., who grew up Mennonite, reported on "The Anabaptist Martyr in an Ecumenical Context," a conference held at St. John's immediately before Bridgefolk. It grew out of the MWC-Vatican dialogue when participants realized that many Catholics are unfamiliar with the stories of the 16th-century Anabaptist martyrs.

The martyrs' conference was sponsored by the Institute for Mennonite Studies at Associated Mennonite Biblical Seminary in Elkhart, Ind., the Institute of Anabaptist and Mennonite Studies at Conrad Grebel University College in Waterloo, Ont., the Schwenkfelder Library in Pennsburg, Pa., and St. John's University/Seminary in Collegeville. The conference included a number of Mennonite and Catholic scholars from the United States, Canada and the Netherlands.

Organizers, who hope to make it an annual event, described the conference as "the first time Catholics have publicly confronted the stories of the martyrs and the first time for Mennonites to engage in a historical study of the martyrs in an ecumenical setting."—*Melanie Zuercher*

MCC help is a real turkey in Guatemala

Canned meat helps Mennonite school enjoy delicacies and traditional recipes.

Most students can vouch that the meals in school cafeterias are usually lacking. But not like at a Guatemalan school last summer, when rising food prices and budget pressures forced cooks at Bezaleel, the education center of the K'ekchi' Mennonite Church, to almost entirely eliminate meat and fresh produce from the menu.

The school, located in Alta Verapaz, has 115 youth taking secondary education or vocational training courses. With the changes in their diets, students experienced more illness and exhaustion.

But Bezaleel students once again have a reliable source of protein, thanks to 800 cartons, or 33,600 pounds, of turkey canned by Mennonite Central Committee (MCC) supporters in Maryland and Pennsylvania's Cumberland Valley.

With the food budget money they're saving, Bezaleel staff members have begun raising their own poultry and rabbits. The canned turkey will be used during the noon meal during the next two years, helping to tide the school over until it can produce most of its own food.

Rob Cahill, an MCC worker at the school, worked with school officials to organize the meat shipment. He says turkey is the one meat that is truly traditional among the K'ekchi' people. They raised turkeys for centuries before the Spaniards introduced chickens, cattle and pigs. "Today, turkey is considered a real delicacy," Cahill says.

Because Bezaleel is a residential school, students eat all their meals in the cafeteria, with 15 to 20 staff members joining them for lunch. The turkey will also help feed those attending other gatherings hosted by Bezaleel, such as meetings, Bible study sessions for pastors and various K'ekchi' Mennonite Church functions.

The Bezaleel cooks have enjoyed experimenting with turkey in traditional recipes. "It's delicious in tamales," says Carlos Mo, a second-year student.

FOOD FOR RELIEF

MCC photo by Rob Cahill

Mario Coc Bo (left) and Rodrigo Tzul Ca'al unload Mennonite Central Committee-canned turkey at Bezaleel, the education center of Guatemala's K'ekchi' Mennonite Church. Bo is a student, and Ca'al is head of construction.

Because Cahill and his wife, Tara, are from Greencastle, Pa., in the Cumberland Valley, MCC administrators arranged for the shipment to come specifically from that area.

"Many students have asked me to explain how the meat gets into the can," Cahill says. "They can hardly imagine the meat canning process and all that goes on."

Cumberland Valley volunteers, working at a new MCC material resources center in Chambersburg, Pa., were among 32 U.S. and Canadian communities to participate in this year's canning season, which set a record 456,906 cans of beef, turkey, pork and broth.—*Rachel B. Miller Moreland of MCC News Service*

MCC sending food supplies to war-torn Liberia

Mennonite Central Committee (MCC) is contributing 9,000 cans of beef and 3,000 cans of pork to a Church World Service (CWS) shipment of relief supplies for war-torn Liberia. The shipment is scheduled to arrive this month in neighboring Sierra Leone, then sent by boat to Monrovia, the Liberian capital.

MCC had sent 4,300 cans of beef as part of an April CWS shipment. Those supplies helped nearly 3,600 pregnant and nursing mothers, children and elderly people in six camps for displaced people near Monrovia.

Through the Canadians Foodgrains Bank, MCC is also contributing nearly $36,000 toward a World Relief Canada project that will provide 505 metric tons of flour, lentils and oil. The relief supplies will feed 11,000 residents of four camps for displaced people in central Liberia for four months. Recipients will include single mothers, pregnant women, the elderly and disabled people.

MCC has no personnel serving in Liberia but has previously assisted Liberians with counseling, medical assistance, relief supplies and income-generation projects.—*MCC News Service*

CALENDAR

Camp Luz, Orrville, Ohio, 50th anniversary, Sept. 19-20. For more information contact the camp at 330-683-1246 or email camp.luz@juno.com.

Salem Mennonite Church, Waldron, Mich., 50th anniversary celebration, Sept. 14. For more information contact the church at 517-567-8954.

Valley Brethren-Mennonite Heritage Center, dedication ceremony of CrossRoads, Sept. 7 at 4:30 p.m. at 710 Garbers Church Road, Harrisonburg, Va.

WORKERS

Epp, Mark J. and Cathy Wismer, Henderson, Neb., began a three-year MCC assignment in Bolivia as country representatives.

Herr, Linda and James Wheeler, Akron, Pa., began a five-year MCC assignment in Egypt as country representatives.

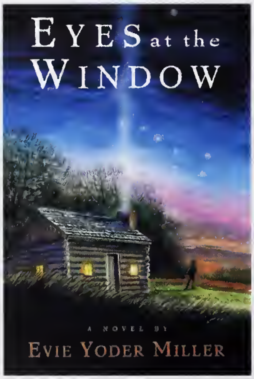
Jantzi, Lowell and Ruth, Bronx, N.Y., began a five-year MCC assignment in Vietnam as country representatives.

Keeler, Yvonne Diaz, Goshen, Ind., began a three-year MCC assignment in Goshen as MCC Great Lakes regional director.

Klaassen, Glenn and Rochelle, Chicago, Ill., began a five-year MCC assignment in Mozambique as country representatives.

Wyble, Naomi, Ephrata, Pa., began a three-year MCC assignment as director of administrative services, Akron.

Coming — October 1



Historical novel set on the frontier (1810-1861).
The murder of an Amish baby goes unsolved
for more than 50 years and unsettles
the pioneers and their communities.
Wonderfully written.

Good Books™
800/762-7171
www.goodbks.com

BIRTHS & ADOPTIONS

Bauman, Jay Owen, July 10, to Steve and Dana Batchelor Bauman, Elmira, Ont.

Cortez, Marley Victoria, July 12, to Ryan and Darlene Dufrene Cortez, Des Allemands, La.

Crossgrove, Harley Jay, July 17, to Trevor and Julie Sauder Crossgrove, Wauseon, Ohio.

Driedger, Kelsey Marie Ruth, June 25, to Jason and Tammy Friesen Driedger, Altona, Man.

Fish, Nicholas Spencer, July 11, to Brandon Fish and Emily Nunemaker, Burr Oak, Mich.

Heidebrecht, Nathan Paul Brubacher, July 8, to Paul Heidebrecht and Carmen Brubacher, Kitchener, Ont.

Hofer, Madeline Grace, July 13, to Colin and Michelle Langeland Hofer, Freeman, S.D.

King, Kaden Rockwell, July 24, to Matthew and Melissa Buckwalter King, Christiana, Pa.

Kirkton, Cleo Mackenzie, July 1, to Jonathan and Lisa Kirkton, Middlebury, Ind.

MacKinnon, Carter Joseph, July 6, to John MacKinnon and Mary Beth Miller, Falls Church, Va.

Magill, Jesse Reed, July 18, to Ryan and Audrey Gaeddert Magill, Denver.

Mininger, Emmalee Aden, July 15, to Nolan and Vanessa Unruh Mininger, Greeley, Colo.

Pankratz, Abraham Matthew, July 19, to Matt and Michelle Roth Pankratz, Wichita, Kan.

Simones, Eli Christian, July 18, to Joe and Heidi Simones, St. Louis, Mo.

Snyder, James William, July 13, to Barry and Pamela Schmitz Snyder, Baden, Ont.

Spangler, Olivia Carol, June 1, to Steve and Lisa Spangler, Lancaster, Pa.

Sawatzky, Grace Kay, June 25, to Steve and Debra Yoder Sawatzky, Lancaster, Pa.

Troudt, Cole Robert, July 10, to Casey and Joni Friesen Troudt, Lawrence, Neb.

Weisheit, Caleb Andrew, July 15, to Darwin and Cheryl Barnhill Weisheit, Lushton, Neb.

Yoder, Emma Leeanne, July 18, to Kenneth and Marci Litwiller Yoder, Delavan, Ill.

MARRIAGES

Adland/Monger: Maria Adland, Drobak, Norway, and Matthew Monger, Harrisonburg, Va., June 28 in Norway.

Albert/Epp: Kim Albert, Wahoo, Neb., and Jerod Epp, Henderson, Neb., June 21 in Lincoln, Neb.

Anderson/Kaufman: Wade Anderson, Merriam, Kan., and Robin Kaufman, Freeman, S.D., July 19 at Salem Mennonite Church, Freeman.

Blosser/Kratz: Martha Anne Blosser, Harrisonburg, Va., and Christon Levon Kratz, Harrisonburg, June 21 at Weavers Mennonite Church, Harrisonburg.

Brezovec/Moore: Anthony Brezovec, Beaverdale, Pa., and Rebecca Moore, Davidsville, Pa., June 21 at Holy Spirit Catholic Church, Beaverdale.

Concklin/Lichelberger: Melissa Concklin, Bloomington, Ill., and Chad Lichelberger, Mackinaw, Ill., July 12 at Holy Trinity Catholic Church, Bloomington.

Creutz/Friesen: Mary Creutz, Wausa, Neb., and Joel Friesen, Aurora, Neb., June 28 at Thabor Lutheran Church, Wausa.

Friesen/Wishart: James Friesen, Altona, Man., and Andrea Wishart, Winnipeg, Man., July 12 in Portage la Prairie, Man.

Gautsche/Rumsey: Tangi Gautsche, Coldwater, Mich., and Kevin Rumsey, Covington, Pa., June 21 in Coldwater.

Gentry/Schondel: Rebecca Gentry, Kidron, Ohio, and Andrew Schondel, Wadsworth, Ohio, July 12 at Kidron Mennonite Church.

Haroun/Martin: Christiane Haroun, Montreal, and Alan Martin, Waterloo, Ont., May 3 at St. John's Lutheran Church, Waterloo.

Helfinstine/Miller: Danny Helfinstine, Conneaut, Ohio, and Shannon Miller, Dalton, Ohio, June 21 at United Methodist Church, Kent, Ohio.

Janzen/Stucky: Brad Janzen, Henderson, Neb., and Kara Stucky, Kingman, Kan., July 26 at Bethel College Mennonite Church, North Newton, Kan.

Kachelmus/Litwiller: Craig Kachelmus, Heyworth, Ill., and Tami Litwiller, Bloomington, Ill., July 19 at Hopedale (Ill.) Mennonite Church.

Keim/Yoder: Talashia Keim, Hesston, Kan., and Daniel Yoder, Garden City, Mo., June 28 at Whitestone Mennonite Church, Hesston.

Kramer/Wiebe: Tara Kramer, Freeman, S.D., and Todd Wiebe, Riverside, Calif., June 28 at Washington Park United Methodist Church, Denver.

Lenius/Tryon: Lisa Lenius, Winnipeg, and Damian Tyron, Altona, Man., July 11 at the Winnipeg Art Gallery.

Miller/Weber: David Miller, Sturgis, Mich., and Lynette Weber, Sturgis, July 12 at Locust Grove Mennonite Church, Burr Oak, Mich.

Pfohl/Van Steelandt: Jeff Pfohl, St. Jacobs, Ont., and Debbie Van Steelandt, Listowel, Ont., July 25 at St. Jacobs Mennonite Church.

Siebert/Weedle: Chad Siebert, Sherman Oaks, Calif., and Elisabeth Weedle, Sherman Oaks, July 27 at Shove Memorial Chapel, Colorado Springs, Colo.

DEATHS

Bergey, Kathryn L. Ziegler, 79, Franconia, Pa., died July 11. Spouse: Henry B. Bergey. Parents: Clarence and Lizzie Landis Ziegler. Children: Fern Yothers, Glenn, Roy (deceased); 10 grandchildren; eight great-grandchildren. Funeral: July 15 at Franconia Mennonite Church.

Blosser, Olivia Miller, 88, Wellman, Iowa, died July 16. Spouse: (1st) Al Yoder (deceased), (2nd)Oren Blosser (deceased). Parents: Daniel E. and Fanny Swartzendruber Miller. Children: Linda Wade, Rosalee Andreas; three grandchildren; four great-grandchildren. Funeral: July 20 at Kalona (Iowa) Mennonite Church.

Kuhns, Vera Martin, 77, Harrisonburg, Va., died July 25. Spouse: Harold D. Kuhns. Parents: David and Rhoda Diller Martin. Children: Dennis, Gloria Swartzendruber, Brenda Maust, Loretta Helmuth, Pamela Risser; 15 grandchildren; six great-grandchildren. Funeral: July 28 at Park View Mennonite Church, Harrisonburg.

Lauber, Harold, 88, Tofield, Alberta, died June 21 of a heart attack. Spouse: Erma Stutzman Bender. Children: Donna Stauffer, Dale, Gail Foshaug; six grandchildren; 10 great-grandchildren; three great-great-grandchildren. Funeral: June 26 at Salem Mennonite Church, Tofield.

Leatherman, Elmer, 92, Souderton, Pa., died July 12 of a heart attack. Spouse: Mabel Leatherman. Parents: David and Martha Detweiler Leatherman. Children: Geraldine Halteman, Dale; 11 grandchildren; 30 great-grandchildren. Funeral: July 20 at Towamencin Mennonite Church, Kulpsville, Pa.

Mast, William, 91, Lititz, Pa., died July 3. Spouse: Lovina Nafziger Mast (deceased). Parents: Eli D. and Amanda Schlabach Mast. Children: John (deceased), Richard, Joe, Susanna Crump, Allen, Charles (deceased), Tina Mast Burnett, Robert; 17 grandchildren; nine great-grandchildren. Funeral: July 7 at Alden (N.Y.) Mennonite Church.

Miller, Esther, 80, Lagrange, Ind., died July 12. Spouse: Oscar M. Miller (deceased). Parents: Austin and Ida Nunemaker Newcomer. Children: Janice Schrock, Jerry, Jerald, JayDee; eight grandchildren; 10 great-grandchildren. Funeral: July 15 at Emma Mennonite Church, Topeka, Ind.

Miller, Lewis Bender, 74, Rome City, Ind., died May 26. Spouse: Lois Mary Hartman Miller. Parents: Ira S. and Fannie Mae Bender Miller. Children: Phil, Jolene Pettigrew, Janet E. (deceased), Nancy J. (deceased), Evan Lewis (deceased); five grandchildren. Celebration of Life Services May 30th at Shore Mennonite Church, Shipshewana, Ind.

Moddelmog, Helen, 87, Moundridge, Kan., died July 12. Spouse: Arthur Carl Moddelmog (deceased). Parents: Peter Bartel, Jr. and Elisabeth Bachman Bartel. Funeral: July 16 at West Zion Mennonite Church, Moundridge.

Moyer, Paul L., 83, Souderton, Pa., died July 22. Parents: Jacob D. and Ioma Landes Moyer. Funeral: July 25 at the Chapel at Souderton Mennonite Homes.

Smith, Evelyn Miller Deveney Moffett, 87, Louisville, Ohio, died July 17. Spouse: (1st) David Smith (deceased), (2nd) Daniel Deveney (deceased), (3rd) O. Cole Moffett (deceased). Parents: Joseph and Mary Stuckey Miller. Memorial service: July 25 at University Heights United Methodist Church, Albuquerque, N.M.

Steiner, Leo, 80, Dalton, Ohio, died July 10. Spouse: Kathryn Steiner (deceased). Parents: John R. and Eliza Steiner. Children: Carol Plasterer, Joyce Miller, Sharon Miller, Diana Nay, Virgil, Jan Rhodes; 10 grandchildren; three great-grandchildren. Funeral: July 14 at Kidron (Ohio) Mennonite Church.

Yoder, Paul L., 93, Rocky Ford, Colo., died March 27. Spouse: Mary K. Brunk Yoder. Parents: Levi S. and Hettie Anna Harshbarger Yoder. Child: P. Kenneth; four grandchildren; seven great-grandchildren. Memorial service: April 12 at Rocky Ford Mennonite Church.

To submit event information to *The Mennonite,* log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

•Editor@TheMennonite.org

•fax 574-535-6050

•1700 S. Main St.
Goshen, IN 46526-4794

Search for Hesston College President

Hesston College is beginning a search for president of Hesston College, Hesston, Kan.

Founded in 1909, Hesston College is a fully-accredited two-year liberal arts institution. Its 50-acre residential campus is located in Hesston, Kansas. Hesston College, the two-year college of Mennonite Church USA, educates and nurtures each student within Christ-centered community, integrating thought, life, and faith for service to others in the church and the world. Its 440 students come from about 30 states and 15 countries, including Canada.

The ideal candidate should have advanced academic experience, an Anabaptist Christian faith commitment, strong intellectual and relational leadership qualities, proven abilities in organizational development and fiscal management, and the ability to understand and communicate effectively with diverse constituencies.

To insure full consideration, the search committee invites nominations and applications in confidence by September 20, 2003. Submit nominations and applications to Norm Yoder, Chair, Hesston Presidential Search Committee, c/o Hesston College, PO Box 3000, Hesston, Kansas, 67062.

Persons who bring gender, ethnic, and cultural diversity are strongly encouraged to apply. EOE.

Ten Thousand Villages ***store manager, assistant manager, volunteer coordinator,*** Phoenix, Ariz., metropolitan area, coming soon. Experience required. Send resumé and salary requirements to Kurt Goering, 3604 N. Seventh Ave., Phoenix, AZ 85013.

Penn View Christian School has a middle school position open for a part-time (50% load) ***design and technology and computer teacher.*** If you are interested in this position, please send your resumé to Rose Lambright at Penn View Christian School, 420 Cowpath Road, Souderton, PA 18964, or call at 215-723-1196.

Boulder Mennonite Church, Boulder, Colo., seeks a quarter-time ***associate pastor for youth.*** The successful candidate will set program and priorities in cooperation with our youth ministry team and work closely with our two lead pastors.

Please contact the church at 303-443-3889 or email bouldermc@mail2.mennonite.net for application materials. Applications encouraged by Sept. 15.

Building relationships.
Advancing your mission.

Supporting denominationally related nonprofit organizations with advancement consultation services, including:

Strategic visioning
Fundraising
Campaigns
Constituency relations
Communications

Jerry Kennell, Rich Gerig, and Dan Hess welcome Pat Swartzendruber as Associate.

3816 La Mesa Drive
Fort Collins, CO 80524-9529
866-777-1606 toll free
info@advanassociates.com
www.advanassociates.com

ADVANCEMENTAssociates

Not going to Zimbabwe?

Now you have two opportunities to share in the global experience!

Mennonite Association of Retired Persons* invites you to attend the "Aging with Spirit" retreat in Michigan at Amigo Centre, September 3-5, or in Pennsylvania at Laurelville Mennonite Church Center, September 7-9.

"A Mennonite World Conference Sampler"

Amigo Centre
September 3-5, 2003

Mary Oyer will lead music familiar to the world assemblies while Tim Lind will tell "the MWC story" along with his father, Millard Lind.

269-651-2811
info@amigocentre.org

Laurelville
September 7-9, 2003

Karen Moshier Shenk will help us experience the music of MWC. Just back from a "return to Malawi" term of service, Ethel and Graybill Brubaker will report on the MWC gathering.

724-423-2056 or 800-839-1021
info@laurelville.org

For MARP membership information or short-term service (SOOP) assistance, contact Helen L. Lapp, executive director; 771 Route 113, Souderton, PA 18964; 215-721-7730; marp-soop@juno.com

Older Adults Living with Spirit

* Current MARP members may request a $10 discount on cost of the 3-day retreat.

Greenmonte Mennonite Church needs ***pastor*** in small town 30 miles from Harrisonburg, Va. Loving, intergenerational congregation of 75, with vision for community outreach and church growth, enjoys blended worship and informal, interactive services.

Call 540-337-3377 or Vitae to 1661 Cold Springs Road, Stuarts Draft, VA 24477.

Eastern Mennonite Missions seeks PT (80%) ***accountant*** to perform accounting services for the long-term overseas programs. Qualifications include accounting skills, experience with spreadsheets (Excel preferred), and good relational and communication skills. Bookkeeping experience preferred. Begins mid-September.

Contact Jeanette Hess at 717-898-2251 or jeanetteh@emm.org. Application deadline: Aug. 29.

Glennon Heights Mennonite Church in Lakewood, Colo., is seeking a part-time paid ***youth worker*** to work with high school and junior high age young adults. The church is located in the western suburbs of Denver and minutes from the Rocky Mountain foothills.

Interested applicants can contact Evan Roth: 720-981-5875 (home), 303-601-7580 (cell), Tatanka70@aol.com; or Dean Linsenmeyer: 303-985-3606, ghmenno.dean@att.net.

Mountville Mennonite Church in Mountville, Pa., seeks a full-time energetic ***youth pastor*** committed to discipling 50+ youth in congregation of 200+ to a deeper understanding of Christ's love and compassion for the world.

Applicants send resumé and references to Jim Herr, 205 Froelich Ave., Mountville PA 17554, or for more information contact Pastor Ray Reitz at 717-285-3610 or rayreitz@onemain.com.

Nampa Mennonite Church, an established church in Idaho with a 100-year history and about 100 in regular attendance, is prayerfully seeking a full-time ***pastor.*** The church is located in a fast-growing area with various outdoor recreational activities nearby. Applicants should have a calling to service in areas of preaching, teaching, evangelism, encouragement and discipleship.

Please contact Everett Earnest, 14678 Woosley Drive, Nampa, ID 83651. Phone 208-466-7450; e-mail pastorsearch@nampamennonitechurch.com or esq@access4less.net.

Lancaster Mennonite Conference is seeking a person to serve as a full-time ***director of leadership development.*** This individual will provide leadership for the ongoing leadership training programs of the conference and oversee the development and implementation of a new training initiative for LMC pastors—a major in pastoral ministries within an associate of arts degree program in partnership with Eastern Mennonite University. Experience in education and pastoral ministry is preferred. Position available immediately.

Contact Keith Weaver at 717-293-5246 or email keith@lanmenconf.org.

Mennonite Manor, a 250-resident CCRC in South Hutchinson, Kan., seeks a visionary ***CEO*** with strong financial acumen and operational experience. Located on 120 acres 40 miles northwest of Wichita, this 2002 AAHSA winner of the "Innovation of the Year Award" employs 200 individuals to serve its 116 health-care residents, 14 assisted-living and 119 independent units. Minimum candidate requirements are: bachelor's degree, five years experience in health-care-related field, board experience and an appreciation of the Mennonite heritage/faith. Preferred candidates will have a master's degree.

Send inquiries to Kirk Stiffney, Mennonite Health Services, 234 S. Main St., Suite I, Goshen, IN 46526, fax 574-534-3254 or email KirkStiffney@aol.com.

Asbury Inc. seeks an ***executive director*** to lead its 300-resident Wytheville, Va., CCRC, one hour southwest of Roanoke. As part of a four-campus system, Wytheville seeks a leader who can create a vision for the campus, empower staff, deliver on financial goals and work effectively in a team environment. The executive director reports to the CEO of Asbury, Inc. Minimum candidate requirements are: licensed nursing home administrator, bachelor's degree, and three years leadership experience in the CCRC industry.

Send inquiries to Kirk Stiffney, Mennonite Health Services, 234 S. Main St., Suite A, Goshen, IN 46526; fax 574-534-3254 or email kirkstiffney@aol.com.

Amigo Centre is accepting applications for the position of ***director of development/communications.*** This person will be responsible for all areas of fund-raising and communication. Experience in a nonprofit organization would be helpful.

To see a job description, contact Dana L. Sommers at dana@amigocentre.org or call 269-651-2811 or send a resumé to 26455 Banker Rd., Sturgis MI 49091.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Marla Cole, or email TheMennonite@TheMennonite.org.

DISCOVER THE WORLD ON A TOURMAGINATION TOUR

FALL 2003 TOURS

FALL FOLIAGE TOUR in NEW ENGLAND (October 7-13)
GERMANY and SWITZERLAND (October 9-23)
CHRISTMAS SERVICE TOUR to PENNSYLVANIA (November 29 - December 4)

2004 TOURS

SERVICE TOUR to SUNNY JAMAICA (January 23 - February 1)
VIETNAM (February 4-21) • **AUSTRALIA and NEW ZEALAND** (February 6-26)
MEXICO (March 5-13) • **PARAGUAY, BOLIVIA and PERU** (March 23 - April 8)
SEVEN CHURCHES of REVELATION (May 28 - June 8)
ALASKA CRUISE TOUR (June 9-21)
EUROPEAN ANABAPTIST HERITAGE (June 9-23)
ENGLAND and SCOTLAND for GRANDPARENTS and GRANDCHILDREN (June 23 - July 5)
EUROPEAN HERITAGE (July 6-22) • **From PRAGUE to GDANSK** (July 22 - August 1)
CANADIAN MARITIME PROVINCES (August 7-16)
SWISS GLACIER EXPRESS (August 9-24) • **IRELAND** (September 3-14)
SWISS-VOLHYNIAN MENNONITE HERITAGE (September 15-29)
LANDS of the BIBLE (September)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

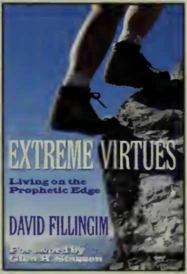
"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

CALL 1-800-565-0451 FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street, Waterloo, ON N2J 1V6 Canada
Reg. #1567624

1011 Cathill Road
Sellersville, PA 18960-1315 USA

Living in Today's World



Extreme Virtues

Living on the Prophetic Edge

How can we be extreme in our faith commitment? The biblical prophets call us to nothing less than radical living. Their message insists that we develop godly characters consisting of extreme virtues: sacrifice, responsibility, steadfast love, justice, hope, courage, and peace. As a seven-session Bible study, *Extreme Virtues* is an invaluable resource for small groups and personal reflection on living virtuously on the prophetic edge.

Paper, 112 pages, $14.99; in Canada $23.49

Reinventing
AGING

Reinventing Aging

This book's goal is to revolutionize the way we see and respond to aging in our families and churches. The writers—all professionals in their respective fields—share stories and advice that bring growth, meaning, and understanding to the process of growing older. The issues covered here are both profoundly philosophical and theological—and disturbingly mundane and physical. They range from bodily changes to financial decisions to preparing for death. A DVD or video is available for small groups or Sunday school classes to provide help with discussion starters.

Paper, 208 pages, $10.99; in Canada $17.29 DVD or video, $24.99; in Canada $38.99

Herald Press

1 800 245-7894 • www.heraldpress.com

The fat American

Gordon Houser

At Atlanta 2003, Mennonite Church USA delegates affirmed "A Prospectus on Health Care Access" that included this goal: "Our potlucks will no longer look like an invitation to a heart attack."

Some chuckled at this. Why make a big deal about the kinds of food served at Mennonite potlucks? But perhaps the framers of this prospectus are being prophetic, calling us to live counter to our increasingly obese culture.

Sixty percent of Americans are clinically overweight, and about 5 million in the United States fit in the "morbidly obese" category, which qualifies them for gastroplasty. The rate of obesity has doubled in the past 25 years.

According to *Fat Land: How Americans Became the Fattest People in the World* by Greg Critser (Houghton Mifflin, 2003, $24), obesity is a medical problem with clear socioeconomic, political causes.

Critser reports that in the 1970s, U.S. Agriculture Secretary Earl Butz, faced with high food prices, loosened regulations for large overseas exports and gave farmers more pricing flexibility. This led to the development of incredibly cheap and caloric imports: high-fructose corn syrup (six times sweeter than sugar) and palm oil, more saturated than hog lard.

These fattening ingredients came to be used increasingly in movie popcorn, for example, and in fast-food restaurants and led to the super-size era.

"If you put a slightly larger portion in front of someone," Critser explains, "that person will eat the whole portion [and] pay to eat more than what he or she wants."

The fast-food industry revamped its strategy to plug more food at lower prices; a heaping serving at McDonald's is now 610 calories, versus 200 in 1960. These factors, coupled with the increasingly sedentary nature of American work and play, has led to the increase in obesity.

"Obesity is just a way to consume more of something, just like SUVs," Critser says.

Whereas the middle- and upper-class have access to the time, money and information to make good nutritional choices, Critser argues, those in the lower bracket do not. Rates of obesity (and related diseases such as diabetes) are disproportionately high among the poor.

Deborah Kesten, writing in *Spirituality & Health* (May-June and July-August), offers a different side to obesity. "How you eat matters as much as what you eat," she writes. And the most important part of how we eat is whether or not we eat alone.

Kesten's research shows that "the more often people dine alone, the higher their body mass index, the measure for weight levels. Conversely, people of normal weight typically eat with others; indeed, they are also likely to eat more wholesome fresh food and less fast, processed and prepared food."

Her findings correlate with those of a Harvard study published in *Archives of Family Medicine*. "When researchers looked at the eating habits of more than 16,000 children 9 to 14," Kesten writes, "those who ate dinner with their families on all or most days were likely to consume more fruits and vegetables and less soda, artery-clogging fried and high-fat food and sugar-laden food."

Likely a combination of these factors contributes to obesity, but it's clear we live in a culture that promotes obesity. To counter those pervasive messages, we may need to get away from the computer or the television and do something active, get together with friends or family to eat and decline when asked, "Supersize that?"

Before I became acquainted with Mennonites, the name conjured up two images: people helping tornado victims and cookbooks. The best-selling books published by Mennonites are cookbooks.

Perhaps we should emphasize service more and cooking less. Either way, let's do them in community. Our food at potlucks may need to change, but at least there we are eating together.

FILMS

Two of the better films out this summer (if you can find them) come from other countries. The crowd-pleasing **Whale Rider** (PG-13), made in New Zealand, draws on Maori myths and beliefs about passing on leadership of the tribe to the firstborn son. The drama unfolds when the firstborn is a girl who is gifted with leadership and charisma. The German film **Nowhere in Africa** (R), which won last year's Academy Award for best foreign-language film, tells of a family of German Jews who escape the Nazi menace and land in Kenya, where they struggle to survive and come to love the land and its people. These films not only introduce us to other worlds but touch us with universal human truths.

Spellbound (PG) is a charming documentary that follows eight middle-schoolers who compete in the 1999 National Spelling Bee in Washington. With affection but no condescension, the film depicts the love and energy of families in all their diverse splendor.

BOOKS

The Blindfold's Eye: My Journey from Torture to Truth by Sister Dianna Ortiz with Patricia Davis (Orbis Books, 2003, $25) is a courageous book. U.S. nun Ortiz was tortured by Guatemalan authorities in 1989 and struggled for years to not only survive but try to uncover the truth about U.S. government complicity in her torture. Her account is painfully honest and thorough. Her tenacity is matched by the shameful secrecy of American officials.

VIDEOS

Nicholas Nickleby (PG), based on the novel by Charles Dickens, follows the fortunes of a young man in 19th-century England whose father has died. He encounters poverty and injustice and responds with acts of righteous indignation yet with forgiveness. Although the novel's story is necessarily abbreviated, we meet an array of fascinating characters played by a cast of talented actors, with the lead role perhaps the main exception. It's well worth seeing.

It used to be
cross stitch
now it's
cross country

Retirement. Our grandparents may have spent their leisure years at the dining table or on the porch swing. Today we expect a more active, involved retirement. MMA can help make it happen – whether you've already put in your last day at the office, or you still have decades to go.

Your MMA counselor has solutions, from **investment plans** that fund your retirement, to **annuities** that help you make the most of it. And to protect these assets from the high cost of health care, MMA offers **long-term care** and **Medicare supplement insurance,** all delivered with the customer service MMA is known for.

If your life plans include a rewarding retirement full of possibilities, visit with your MMA counselor today, or phone **(800) 348-7468.**

MMA®

Stewardship Solutions

************************CAR-RT LOT**C-025
<9803> 58
5100 12/03 205377 Q:1 225
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Rich Preheim

This is a test

As war continues to be waged in Iraq—as well as elsewhere across the globe—it's well worth repeating one of the most repeated lessons in the Bible: love. Love is the very essence of God. Love is why God sent the Son as Savior and Redeemer. Love is what we are to show each other and all creation. Love is the greatest commandment and the greatest gift. It's a theme underscored by the Confession of Faith in a Mennonite Perspective; the first article, on God, mentions love seven times in one paragraph alone.

If we are people of God, then we are to be people of love, because God is love.

Simple, isn't it? What's not quite so simple is what we do with what we are taught about love. An age-old problem, it is particularly acute when nations take to the battlefield and Christians—even peace-professing Mennonites—heatedly argue the relation of faith to fighting.

Scripture seemingly offers inconsistent and even contradictory evidence on the matter. But whatever the point raised, it must pass the love test. Love is more than a command for living or a description for life. Because it is so foundational to Christianity, love is also the standard by which to gauge our discipleship and our understandings of even the thorniest biblical texts.

Love is the standard by which to gauge our discipleship and our understandings.

"Since the most important fruit is love, we can ask ourselves, 'When someone who loves me is loving me the most, would he or she act in this way?' " write Dennis Linn, Sheila Fabricant Linn and Matthew Book in their book *Good Goats: Healing Our Image of God.* "And since every authentic aspect of Christianity is good news, we can also ask ourselves, 'Is it good news?' "

If the answers are yes, then the matter in question is of God, since God is love, which is the best news of all. Then the matter deserves our support.

This is not heresy. *Good Goats,* written by Catholics, has been approved by the church's Society of Jesus. So the Linns' love test falls well within the parameters of Christian orthodoxy.

Apply it to Persian Gulf War II. But don't get bogged down by those common but problematic mandates to overcome evil with good and to love the enemy. It is admittedly difficult to apply "Thou shalt not kill" to international relations and to make our efforts to eliminate Saddam Hussein's regime square with the inevitable collateral damage.

Instead, focus on something easier: the soldiers of the U.S.-led forces in Iraq. If dealing with our perceived enemies is a moral, ethical and religious gray area, then dealing with our friends is black and white. We love our friends, and the soldiers invading Iraq are surely our friends; they are the good guys, opposed to tyranny and torture.

This is what our friends are experiencing: "I see dead children and people everywhere and function in a void of indifference," a Marine writes from Iraq to his Los Angeles home in a letter quoted in a recent article in *Rolling Stone* magazine. "I keep you and our daughter locked away deep down inside, and I try not to look there." Another Marine simply says, "You must become insane to survive in combat."

How can we acquiesce to the demands that our troops suspend and maybe even lose their sanity, their humanity (not to mention their lives)? Romans 13:10 says, "Love does no wrong to a neighbor." These neighbors and friends are threatened not by Iraq but by their own country, which is a wrong of the highest magnitude. That is not love, that is not of God. That is not even supporting our troops. And it must be opposed.

Yet calling to cease war as a way to love our friends (not to mention our enemies) is met with accusations of idolizing the peace position, abandoning historic Anabaptism and even undermining the United States. But to keep silent means abdicating our responsibility to be salt and light, leaving the world's powers and principalities to act with impunity.

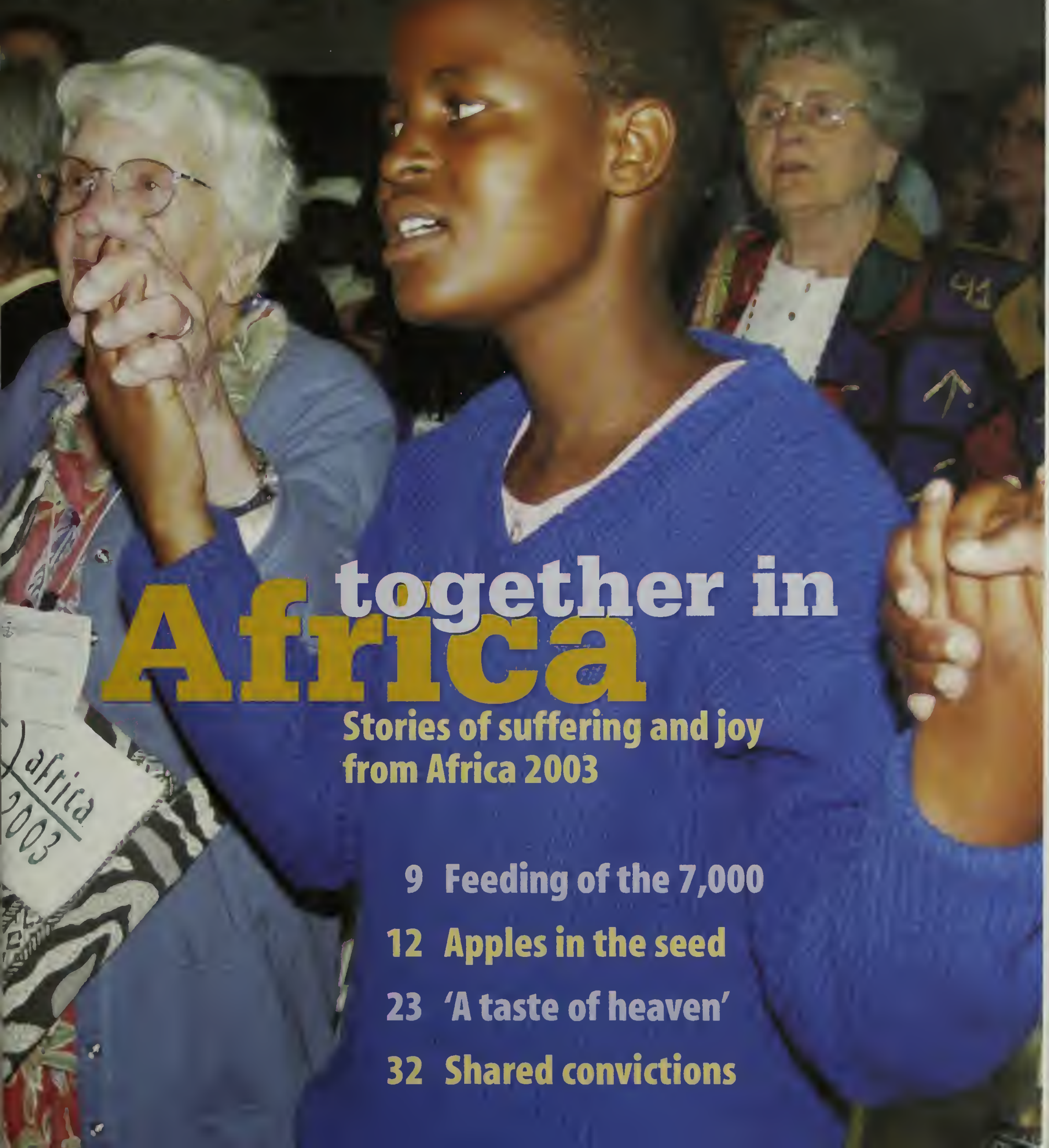
"Jesus' whole ministry was about exposing abuses of power and its destructive effects on God's children," writes Donna Engel (see page 8). "He calls us to confront worldly power and name its abuses so that God's reign can become a reality in our world."

The reason is love.—*rp*

The Mennonite

www.themennonite.org

September 2, 2003



together in Africa

Stories of suffering and joy from Africa 2003

9 Feeding of the 7,000

12 Apples in the seed

23 'A taste of heaven'

32 Shared convictions

Pursue the lost

Karl McKinney, former co-pastor at Reba Place of Rogers Park in Chicago, now works for Mennonite Mission Network.

The willingness to receive those God sends is key to a congregation fulfilling its call to be fruitful and reproduce. Jesus and his apostles admonished the church to be receptive to God through receiving one another and other people the disciples considered strangers.

The other side of receiving people, however, is pursuing people. Just as receiving others takes preparation and willingness to be available to them, pursuing others requires taking the gift of God's good news to the church's neighbors.

In the context of prayer, God called on the church's leaders at Antioch, Syria: "Dedicate Barnabas and Saul for the special work I have for them" (Acts 13:2, NLT). Having experienced God sending many new disciples (Acts 11:24), the disciples experience God calling them to commission apostles to pursue more new believers.

To be sent by God requires attentiveness to the voice of God in our midst.

During the 16th-century Reformation, the official church had concluded that no one needed to be told God's good news. Given the Inquisition and the centuries-long healing process that followed, many disciples might not have wanted to share God's good news with their neighbors for fear their intentions would be misunderstood.

"All have heard" was challenged when some Catholics decided they needed to be baptized on the confession of their faith as adults. Their lives were turned upside down, and many of them were commissioned to proclaim God's good news to people near and far, to make more new disciples.

Today our congregations commission many to serve overseas. A challenge awaits us, however, that will alter our congregational systems if we respond affirmatively. This is to recognize that we are not the ones who send; God sends us into the world to look for his lost sheep. He not only sends us far away but next door as well, and this has paralyzed many. It is time to be freed, to make ourselves attentive to the voice of the Holy Spirit: "Dedicate … for the special work I have for them."

God not only calls people outside the church into the church; God also calls his people to go outside the church and pursue the lost. God still sends his church to its neighbors, friends, co-workers, family and enemies with his good news.

To be sent by God requires attentiveness to the voice of God in our midst. Do you participate in the prayer closet of your church? Are you gripped with a concern to communicate God's good news but need guidance, equipping, partnership? It does no good to complain about your congregation's deficiencies. Ask your church to create a context for discerning God's will. Be prepared to participate.

In Acts 13 the disciples participate in a context of daily prayer. We should follow this example. If we contemplate the cost of daily prayer and follow through, God will meet us, speak to the gathered body and give clear instructions.

Those commissioned were not tepid, weak of faith or ignorant. They were equipped disciples who spoke with the backing of the Holy Spirit. The cost to a life to hear God's will must be paid on a daily basis in prayer and in preparation.

It does no good to grumble and complain. Rather, ask your congregation to create a context to equip its faithful ones to proclaim this good news through relevant strategies.

In Acts 13, the disciples were ready to commission the two God called because Paul and Barnabas were equipped for the special work. If we contemplate the cost of equipping and follow through, God will accompany us in the fulfillment of that special work, and "many will hear and be glad."

TheMennonite

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing/Advertising: **Marla J. Cole**
Secretary: **Kristene Miller**
Editorial assistant: **Nora Miller**
Design: **Merrill R. Miller**
Editor Emeritus: **J. Lorne Peachey**

Cover photo by Laurie L. Oswald

Vol. 6, No. 17, September 2, 2003

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
phone: 800-790-2498 fax: 316-283-0454

P.O. Box 1245, Elkhart, IN 46515
phone: 574-523-3046 fax: 574-293-1892

Web site:
www.themennonite.org

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for July when it is published on the first and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $38.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave.,
Scottdale, PA 15683-1999.

Mennonite Church USA

CONTENTS

10

9

17

24

6 Solidarity in Zimbabwe
Participants in Africa 2003 share many gifts.—*Paul Schrag*

9 The Feeding of the 7,000
Meals a miracle in uncertain Zimbabwe.—*Doreen Martens*

12 Apples in the seed
More than 220 youth from 28 countries gather for the first Global Youth Summit.—*Wendy Janzen*

15 'A significant shift'
Anabaptist leaders form Global Mission Fellowship.—*Everett J. Thomas*

16 Scenes from Africa 2003

18 Asia Day: 'Celebrate life in Jesus'
—*Paul Schrag*

19 Europe Day: 'God's possibilities do not end'
—*Susan Brandt*

20 Latin America Day: 'The church has light and salt'
—*Everett J. Thomas*

21 North America Day: 'Sharing with each other'
—*Ron Ross*

22 Africa Day: 'What we have, we give'
—*Arli Klassen and Keith Regehr*

23 World Day: 'A taste of heaven'
—*Everett J. Thomas*

24 Sisters' support
U.S. women help four Indian women attend Africa 2003.
—*Laurie L. Oswald*

DEPARTMENTS

2 Grace and truth
Pursue the lost—*Karl McKinney*

4 Readers say

27 Takes on faith
Jesus makes a pop culture comeback—*Rich Preheim*

32 Editorial
Shared convictions—*Everett J. Thomas*

Marriage matters

Thank you, Harvey Yoder, for your fine article, "In Praise of Marriage" (Aug. 5). The church must get serious about strengthening marriages. No congregation is stronger than its families. There never was a marriage that could not have been a failure. The elements of disharmony are in every marriage. But there are few, if any, marriages that could not be a success if both husband and wife want to make the marriage succeed. One authority on marriage writes, "There are at least 10 irreconcilable differences in every marriage, which spouses need to learn to live with, if they are to be happy." Marriage must have repentance, humility, love and grace, which are absent in separation and divorce.

Also, the church must do much more in preventative care. For example, some years ago, all the clergy, Catholic and Protestant, in Madesta, Calif., agreed to never again marry a couple without a series of premarital counseling sessions. Four years later they did not have one divorce among those whom they had married. Preventative care is needed at each stage of marriage, and it is much easier than remedial care.

Pastors must get their own act together. Some pastors admit that they cannot speak or counsel on marriage and family because their own marriages are in disarray. Such pastors can do little or nothing in raising the moral and spiritual tone of the church and world. However, when a pastor and spouse experience renewal, the congregation also experiences renewal.—*John M. Drescher, Quakertown, Pa.*

The emphasis on biblical marriage was most encouraging and heartwarming. Building strong Christian marriages will surely be a tremendous asset to the future health, strength and witness of our church. As goes marriage and the home, so goes the church. Gordon Houser's editorial ("Marriage As Martyrdom") so succinctly stated the essence of marriage as Christ saw it. Harvey Yoder's call for the church to promote healthy marriages and Jan Johnson's story of persisting in marriage were both so refreshing to read. Thanks for this wonderfully pertinent issue of *The Mennonite.* —*David H. Clymer, Shirleysburg, Pa.*

There are many influences in the world which promote individuality and selfish expression. Both of these are a recipe for disaster in marriage. Who is providing the training for those in younger and older marriages to learn the best ways to serve and love each other? Sadly, the church has done a poor job, and psychotherapy provides a roadmap toward divorce in most cases.

The Harvey Yoder article cites the smart marriage movement and marriage savers. It is important to note that a significant majority of the participants in the marriage education movement have a therapy background but have converted, given the abysmal results and the concentration on pathology diagnosis, as required by the U.S. health insurance system. A majority have strong faith backgrounds from Judeo-Christian creeds.

I would encourage readers to check smartmarriages.com, marriagesavers.com, marriagebuilders.com, divorcebusting.com and prepinc.com. All have many articles immediately available to assist men and women in being better educated partners who can more effectively serve in the role of husband and wife.—*Roger Harms, Wichita, Kan.*

I read "In Praise of Marriage" and heartily agree with marriage. But sometimes single mothers just end up that way, and I believe that it's all right to be a single parent. I think that all of this business about poverty, depression, domestic violence and child abuse could be prevented if the church would just step in and offer a helping hand to those of us in need. I feel isolated from the church I go to because of the fact that I am a single mother and don't wish to just go out there and get married. There is no program around our area that can help me when I get stressed out with my child, want to have a life of my own or not be on so many government help programs.

I go to church and see all the married couples happily chatting with each other, and I feel left out. I wish the Mennonite church I go to, along with the others in the area, would start some program for singles and single parents. I believe it has been suggested, but no one has the time. I am left to

IN THIS ISSUE

Every six years or so, Mennonite World Conference holds an assembly for the global Brethren in Christ and Mennonite family. The latest, called Assembly 14, was held Aug. 11-17 in Bulawayo, Zimbabwe. This issue of *The Mennonite* is devoted almost exclusively to that gathering and five other meetings held before, during and after the assembly. Our coverage is provided by eight representatives from Meetinghouse, the consortium of editors from Mennonite and Anabaptist-related periodicals in North America. Two new meetings—the Global Youth Summit (page 12) and the Global Mission Fellowship (page 15)—attracted hundreds of participants before the assembly began. MWC's Peace Council (page 26) and its Faith and Life Council each met several afternoons during the assembly. The General Council (page 11) met before, during and after the assembly. Thanks to all who contributed. A special thanks also to associate editors Gordon Houser and Rich Preheim as well as designer Merrill Miller; they put this issue together with a very short deadline.—*Editor* seek other denominations that do have singles programs and not go to the church I would like to go to because I just don't fit in as a single parent. I left my son's father to give my son a better life away from the abuse I received. Though most of you will never understand how much courage it took to leave, I believe I did the right thing for the welfare of my son. Why doesn't the church step in and fill that empty other-parent void left there and sometimes can't be filled quickly?—*Elizabeth Kingsley, Bluffton, Ohio*

All come?

In response to the question why there were no workshops on homosexuality at this year's Mennonite Church USA convention, the article "Homosexuality Issue Absent at Atlanta" (July 22) quotes Ervin Stutzman as saying, "We said we need a little sabbatical for a time." Oh? Our gay and lesbian children have never had a sabbatical from the church-imposed and church-perpetuated stigma for being born gay. Nor is one in sight. And as if to add insult to injury, the Atlanta 2003 then proclaimed: "God's Table: Y'All Come." All?

We love our gay and lesbian children. Won't you love them too?—*Clif Kenagy, Albany, Ore.*

Drawing the line

It is difficult to pass personal experience as fact. I must disagree with the statement that there is a "solid majority" of youth and young families who are committed to an all-pro-life statement and legislation (Readers Say, Aug. 5). My experience as a youth in the Mennonite Church has been completely opposite. In fact, my main experience with the church is that the intolerance of some church members when it comes to abortion, homosexuality and divorce is actually driving youth away from the church in hordes. The youth I know and love only go to the kicked-out and under-the-radar Mennonite congregations, where these issues aren't the main focus.

God is too big for us to draw any lines around ourselves except for the one line that commits us to the ultimate power of God's love. And truly, that line extends to include us all. Until we stop focusing on the lines around us, we will never be able to see the full greatness of that universal energy of love.

Is the Mennonite Church big enough to allow difference of opinion if we are all focused on the main point of God's message? Or do Mennonite youth who feel differently from the conservative church become no longer Mennonite?—*Alicia Miller, New York*

I was delighted to read Darrin Belousek's fine article "Think Clearly About Abortion" (Aug. 5). Abortion is the greatest evil and injustice taking place in America today, and I think *The Mennonite* is rightly taking a stand against this great evil by publishing his article.

Like Belousek, I was deeply disappointed with the failure of the Atlanta 2003 delegate assembly to excise the paragraph about legislative advocacy. I send a letter to my senators and congressmen almost every week on this issue and have gone so far as to discontinue voting for pro-life Democrats because that is also a vote for a Democratic majority leadership in Congress, which would surely be pro-abortion.—*Jon Kauffman, Baudette, Minn.*

Immigration resolution questions

Having been challenged to study the resolutions acted upon at the 2003 Mennonite Church USA assembly, I did so and question the wording and tone of the resolution on immigration. The Scripture used to introduce the document is Leviticus 19:34. It would be interesting to know why the resolution used the word "immigrant" and not "alien," as the Bible does. The word "immigrant" is never used in the Bible. This chapter in Leviticus uses the words "do not" 27 times, several of which were ignored when this resolution was drafted.

The way this resolution was drafted and approved throws up a red flag for the FBI, CIA and federal Office of Homeland Security to such an extent that it puts the church on a watch list like never before. In light of Sept. 11, the FBI is on record to watch all fundamentalist movements, and Homeland Security has instructed anyone to report what may be an unauthorized or foreign person in their community. This resolution could have far-reaching ramifications on legal aliens and all who work with them, foreign students, colleges and universities, and anyone who befriends or assists a foreigner in any way.

I affirm the desire to correct what at times seems to be a faulty system. But I think not only the tone but the substance of the resolution could have been worded in a less controversial way.

So I ask: Could the wording of the resolution have been just as affirmative but less controversial? Will it not create a cloud of skepticism over the legal alien? Will it not make the Mennonite Church less attractive to aliens if they know we are being watched by the FBI, CIA and Homeland Security? Will it not create a paper trail that could be used against the Mennonite Church and in our country's court system?—*Elmo Springer, Minier, Ill.*

Good job

I thoroughly enjoyed two stories in the Aug. 5 issue: "Because I Care" and "Summer of the Ducklings." Good job.—*Ruth L. Burkholder, Harrisonburg, Va.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. *—Editors*

SIYAHAMBA
WE ARE MARCHING IN THE LI
VILLE USA

Solidarity in Zimbabwe

Participants in Africa 2003 share many different gifts.

by Paul Schrag

Tattered Bible in hand, Christopher Moyo sat in the front row of the worship hall Aug. 15 and summed up the Mennonite World Conference (MWC) assembly in Bulawayo from a Zimbabwean's point of view. "The spiritual food and the physical food both are very good," he said.

When a man barely manages to feed his family, a full plate at a church conference is no small gift.

Gifts large and small were exchanged at the Zimbabwe International Trade Fair Aug. 11-17, when about 7,000 Mennonites and Brethren in Christ—more than 5,000 of them Africans—gathered for their church's 14th worldwide assembly. It didn't take long for them to make the conference theme, "Sharing Gifts in Suffering and in Joy," much more than words.

Gifts to women: Here were African women, sharing the gift of encouragement with those who feel called to church leadership roles. "The Holy Spirit moves wherever it wills," said Kadi Tshinyama of Congo during a workshop featuring African women theologians. "The same Spirit who gives gifts to men gives gifts to women. God gave us these gifts and wants them to be shared."

Here were North Americans, learning about responses to suffering as Mennonite Central Committee (MCC) workers told about Zimbabwe's food shortage.

Continued on page 8

photo by Everett J. Thomas

Continued from page 7

"I take my mind back into the rural areas, and I shed tears," said George Nyathi, food coordinator for MCC and the Brethren in Christ (BIC) Church in Zimbabwe. "Even here in the city, hunger is hitting hard. We need your assistance. We need your prayers."

Here were people of many nations, feeling joy in music as cheering and dancing African women massed in front of the Global Church Village stage where a Zambian choir was singing.

"What I enjoy most is the music," said Nomqhele Ndlovu of Zimbabwe. "Even if they are singing in another language, I still enjoy it."

Everyone who shared as a giver and a receiver could quickly answer the question—"Can anything good come from Africa?"—posed by one of the conference preachers, Siaka Traore of Burkina Faso.

Among many good things was the way the assembly placed people from 58 nations into a new Anabaptist family portrait. This portrait had black and brown faces in the majority, reflecting the fact that more Anabaptist church members now live in Africa than in any other continent, according to MWC statistics.

The assembly also placed a spotlight on the BIC Church, an 18th-century offshoot of Mennonites. Zimbabwe's entire Anabaptist membership of 29,000 is BIC.

At conference worship services, the Zimbabwean BIC women's "church uniform"—white hats and white blouses—was the dominant clothing style in the crowd.

And the assembly gave visitors from around the world a glimpse into the lives of Zimbabweans, who are enduring drought, political unrest and runaway inflation calculated at 364 percent this year.

The hand of God was really mighty, because everything we prayed for was answered. —Ethel Sibanda

"It's quite an honor that you are willing to come and share our sorrows," said Treziah Ndlovu of Zimbabwe while waiting in line for lunch. "You will witness what we experience and tell others. Life is getting tougher and tougher each day."

Fanuel Mhlanga of Zimbabwe added, "We need to take time to pray for the power of God in a time when our country is hit by such hardships."

The assembly's official registration total was more than 6,200. Larger numbers came on opening night and for the concluding Sunday morning service. About 4,500 Zimbabweans registered. Among the 1,800 international guests, the largest number came from the United States, which had 737 participants. Canada had 254.

Africa
2003

Laurie L. Oswald

Each day featured morning and evening worship services planned by people from a different continent. On a stage in the middle of the Global Church Village display area, groups from around the world shared their music. Workshops and tours were among other daily activities.

Preceding the assembly were meetings of the Global Mission Fellowship (see page 15) and Global Youth Summit (page 12). MWC's leadership group, the General Council, met before and after the assembly. During the week, two General Council subgroups, the Peace Council and Faith and Life Council, convened.

Assembly Gathered: Before and after the Bulawayo conference, officially called Assembly Gathered, many international visitors took part in trips known as Assembly Scattered, visiting Anabaptist churches and natural attractions such as wildlife parks in several African nations.

Not the least of the assembly's many blessings was the fact that it was held at all, and successfully. "The hand of God was really mighty, because everything we prayed for was answered," said Ethel Sibanda, a member of the national coordinating committee in Zimbabwe, speaking to the Sunday morning worship crowd.

Overcoming obstacles to a successful conference was like climbing mountains, she said. "The biggest challenges were ensuring adequate security, food and fuel. We felt each time God was leveling the mountains," Sibanda said.

Conference organizers relied on prayer, she said. They prayed as they walked the streets of the conference site July 27—even praying over the stacks of firewood for cooking. "We declared before the Lord that this was holy ground," Sibanda said.

Thousands of her sisters and brothers around the world would agree. TM

Paul Schrag is editor of Mennonite Weekly Review. *He wrote this for Meetinghouse.*

the Feeding of the 7,000

Meals a miracle in uncertain Zimbabwe.

by Doreen Martens

Among the many miracles at Africa 2003, surely the greatest was the Feeding of the 7,000. Just how does one provide two nutritious, tasty meals a day for that many people or more for seven days in a country with a severe food shortage, amid a serious economic crisis—and do so in a facility lacking commercial kitchen equipment?

With ingenuity, meticulous planning, an army of workers and the implacable faith of chief planner Thoko Ndlovu, who began working on the food program two years ago.

Each day, assembly goers consumed 2,600 pounds of mealie meal (the basis of Zimbabwe's staple food, a maize porridge called "sadze"), 2,600 pounds of potatoes, 1,100 pounds of rice, beef from six to eight cattle and 7,500 pieces of fruit, plus tons of fresh and cooked vegetables and salads, juices and tea. And all cooked in the traditional Zimbabwean way for big feasts: in gigantic cast-iron pots over open fires.

Acquiring such quantities was challenging, with drought and the economic crisis forcing nongovernmental organizations to provide food aid to millions in southern and central Zimbabwe, which have been particularly hard hit. "I think it was really [by] God's guidance we were able to procure that food," Ndlovu said.

Negotiations with the grain marketing board in the northern part of the country, where food is more plentiful, ensured that there would be enough maize to fill the assembly needs. Chickens were ordered from a Brethren in Christ (BIC) poultry farmer. Contracts were struck with small-market gardeners around Bulawayo to grow a variety of vegetables, including carrots, butternut, cabbage and a leafy green vegetable called chomolier.

Forty beef cattle were provided by the Wanezi BIC mission station 50 miles from Bulawayo. They were shipped live to the city, where they were butchered and stored until needed.

These arrangements ensured that assembly goers wouldn't take food out of the mouths of hungry Zimbabweans, Ndlovu said. In fact, for many poor and rural assembly participants, some of whom paid the equivalent of only $1 to attend, the luxury of eating meat daily made Africa 2003 a special celebration.

Continued on page 10

Everett J. Thomas

Workers prepare a meal at Africa 2003, the Mennonite World Conference assembly in Bulawayo, Zimbabwe. The assembly site had minimal indoor cooking facilities, so meal preparation was done outside in traditional Zimbabwean fashion.

Workers wash dishes during Africa 2003, the Mennonite World Conference assembly in Bulawayo, Zimbabwe, last month. Despite food shortages in the unstable country, assembly organizers were able to feed nearly 7,000 participants.

Meetinghouse photo by Laurie L. Oswald

Continued from page 9

The cooking pots were rented from a local company and borrowed from community clubs. Ndlovu donated the use of reusable plastic plates, cups and eating utensils for 7,500 people. Truckloads of firewood were brought to stoke the dozens of small fires over which the food was prepared.

But finding the goods was only part of the job. "To set up a menu for the whole week for different nations and make sure that food was acceptable was really the greatest challenge," Ndlovu said. "We tried to make it as simple as we could so that at least we were able to serve almost everybody with everything that we prepared for the day. After the first two days we could see that it seemed to be working."

Most meals consisted of rice, sadze, a meat stew, a vegetable and a salad, plus fresh fruit. The food was traditional Zimbabwean but from recipes developed in Ndlovu's hobby job of catering large functions such as weddings and funerals, for which she has fed up to 3,000 people at a time.

But she had never fed so many for so long. Fortunately, as the chief executive officer of a luggage manufacturing company that employs 1,700 people, Ndlovu is experienced in managing labor-intensive operations. The mammoth task of feeding the assembly required nearly 120 workers recruited from community clubs and boarding schools, supplemented by local BIC and international volunteers. They were divided into teams handling starches, meats, vegetables and the tedious task of washing outdoors in large tin tubs. Ndlovu's two daughters, who often help in her catering business, took on laundering 300 dish towels daily. For Zimbabweans in particular, helping with food meant sacrificing their own participation in assembly events.

"That's the commitment one needs to make, to say I'm doing this to make the conference a success, not for us as individuals but for the conference as a whole," Ndlovu said.

Assembly participants who wandered into the cooking area tucked behind the main dining hall saw dozens of pots of food simmering in the open air, being stirred with large paddles. Though the means might seem very basic, Ndlovu said, being able to produce perfectly cooked food in such quantities involves practiced technique. Each team leader was responsible for ensuring that the food cooked would be sufficient for the day's needs, which was a real challenge for the final day, when the involvement of many more local church members required a noon meal for as many as 12,000 people.

Almost always, there was plenty of food left over, enough in fact to use some leftover sadze to produce for foreign visitors a traditional treat, the fermented drink known as "amahewu."

Not everything ran smoothly, however. The first night, organizers had been planning for 5,000 people, but more than 7,000 showed up, producing an unexpected crush. When a supplier failed to deliver certain nonperishables before the assembly began, Ndlovu had to call on her catering connections to locate hard-to-find items. Following days often found her going into the city to find items that had not arrived as scheduled.

The day before the assembly began, Ndlovu received a call at 6:30 p.m. saying that 100 Zambians had just arrived, tired and famished from a day on the bus without food. She quickly went to the assembly site to gather food, rounded up her sister and daughters, started the cooking fires in her own yard and began to prepare a meal. By 10:30 p.m., the food was ready, delivered and

First woman takes office

Africa 2003 marked the beginning of the tenure of the first woman to be Mennonite World Conference president. Nancy Heisey of the United States succeeds Mesach Kristeya of Indonesia. Vice president is Danisa Ndlovu of Zimbabwe.

The other executive committee members are Fimbo Ganvunze of Congo, Joshua Okello of Kenya, Joren Basumata of India, Eddy Sutjipto of Indonesia, David Villalta Benavides of Coast Rica, Peter Stucky of Colombia, Markus Rediger of Switzerland, Thijn Thijink of the Netherlands, Naomi Unger of Canada and David Wiebe of Canada.—*MWC News Service*

Charles Chaturumine of Zimbabwe chops wood to fuel the kettles for preparing the meals at Africa 2003.

Meetinghouse photo by Laurie L. Oswald

served to the grateful Zambians in their lodgings.

Said Ndlovu modestly, "They really welcomed our gesture to assist them."

In the face of the hardships facing Zimbabweans due to economic breakdown and political oppression, the 120-member MWC General Council approved a statement of solidarity, listing three causes of suffering that "we especially grieve and deplore":

- "The fear and brutality that result from political oppression and conflict, excessive police powers and arbitrary arrests and legislation that curtails democratic expression and free assembly."
- "The hardship and exploitation that result from economic breakdown, profiteering and corruption, shortages of all kinds, unemployment and endemic poverty."
- "The malnutrition and death that result from a humanitarian crisis of major proportions, caused by mismanagement of the economy, drought, massive shortages of food, medical supplies and services, and the scourge of HIV/AIDS."

The statement affirms "the prophetic voice of the church for justice and peace" and "the tenacity, passion, endurance and nonviolent action of Zimbabweans in the face of deep distress." The statement also promises that MWC will monitor developments in Zimbabwe, support advocacy for justice and the provision of food aid, and encourage prayer for the people of Zimbabwe.

The statement, developed in consultation with BIC leaders in Zimbabwe, will be placed as an advertisement in Zimbabwean newspapers.

The General Council also began planning for the 2009 assembly, authorizing feasibility studies in the United States and Paraguay, where churches have offered to host the 15th MWC gathering. The U.S. invitation comes from eastern Pennsylvania. The MWC executive committee will choose a site in 2004 or 2005. The General Council will ratify the decision in 2006.

Doreen Martens wrote this article for Meetinghouse. Paul Schrag, editor of Mennonite Weekly Review, *contributed to this article.*

Council OKs discernment of core convictions

Anabaptists around the world may get a clearer picture of the beliefs they have in common thanks to a new statement of shared convictions compiled by Mennonite World Conference. On Aug. 17, the MWC General Council approved the statement for study and discussion by its member churches over the next three years.

"I consider this to be potentially a very significant document," said Larry Miller, MWC executive secretary. "We are beginning to collect a few pieces that will shape our identity together."

Many of MWC's more than 90 member churches in 54 countries have no written confession of faith. The new statement is not a confession of faith, but it might be especially useful for churches that do not have one, council members said.

The document has seven one-sentence points. They describe basic beliefs held in common with most Christians, such as salvation through Christ, as well as beliefs that Anabaptists especially emphasize, such as nonviolence.

The document was written by members of MWC's Faith and Life Council based on responses to an effort to collect statements of core convictions from Anabaptist churches around the world. MWC received 20 responses. The council is now requesting responses to the statement, which could be revised at its next meeting in 2006.

The statement lists the following points as "central to our belief and practice":

"1. God is known to us as Father, Son and Holy Spirit, the Creator who seeks to restore fallen humanity by calling a people to be faithful in fellowship, worship, service and witness.

"2. Jesus is the Son of God, who showed in his life and teaching how to be faithful and through his cross and resurrection redeemed the world.

"3. The church is a community of those whom God's Spirit calls to turn from sin, acknowledge Jesus Christ as Lord, receive baptism upon confession of faith and follow Christ in life.

"4. The faith community, under Holy Spirit guidance, interprets the Bible in the light of Jesus Christ to discern God's will for our obedience.

"5. The Spirit of Jesus empowers us to trust God in all areas of life so we become peacemakers who renounce violence, love our enemies, seek justice and share our possessions with those in need.

"6. The faith community gathers regularly to worship, to celebrate the Lord's Supper and to hear the Word of God in a spirit of mutual accountability.

"7. We seek to live in the world without conforming to the powers of evil, witnessing to God's grace by serving others, caring for creation and inviting all people to know Jesus as Savior and Lord."—*Paul Schrag for Meetinghouse*

Mennonite World Conference
africa
2003

Apples

by Wendy Janzen

> Anybody can count the number of seeds in an apple, but only God can count the number of apples in a seed.
> —Ronald Lizwe Moyo

Ronald Lizwe Moyo, member of the Global Youth Summit committee, welcomed delegates and participants to the first-ever Global Youth Summit (GYS) in Bulawayo, Zimbabwe, Aug, 7-10, with this image: “Anybody can count the number of seeds in an apple, but only God can count the number of apples in a seed.” More than 220 young people from 28 countries gathered in Bulawayo to discuss the challenges facing Christian youth and young adults today.

Dreams of organizing a GYS began several years ago, when Mennonite World Conference (MWC) saw the need to explore and share the gifts and insights of young Anabaptists from around the globe. A five-member committee formed with one representative from each of the continental regions, and they set out a three-phase plan.

Phase One was to create and distribute a survey to discover

Laurie L. Oswald

Laurie L. Oswald

Above: Youth get into the motions of a popular worship song

Right: Florence and Viviane Baecher from France at an outdoor market

in the seed

More than 220 youth from 28 countries gather for the first Global Youth Summit.

A group of youth gather informally at Africa 2003.

the most pressing concerns and challenges facing young people around the world. Over 1,500 surveys were completed globally. Phase Two involved gathering for conversation and discernment in Bulawayo, and Phase Three is an action phase to take place later.

During the GYS, delegates and participants talked, listened, prayed, worshiped and played together. Continental caucuses met each day to discuss the survey results and brainstorm ways both MWC and local churches can help them work at solutions to some of their concerns. Common themes emerged as continental representatives reported their discussion to the larger gathering. These included employment-unemployment issues, violence, pluralism, education, traditionalism in worship and youth feeling their voices are not heard or taken seriously in the church.

By the end of the second day, delegates reached a preliminary consensus on the main issues and suggestions for how to respond. Five delegates were selected to present the results to the MWC General Council.

A high level of energy and enthusiasm characterized the three days. The youth shared a sense of purpose, as well as an anticipation that this event can bring positive changes in the church and the world. Many youth also commented that they now had a greater appreciation for belonging to a global church and had made many new friends from other countries.

Each continental group led in worship during the summit. In the closing worship, led by the Asian delegation, Elina Ciptadi from Indonesia shared about a dream she had had since childhood. She had always dreamed of making the world a better place. For years she kept her dream to herself because she felt she was too little to be able to accomplish such a lofty dream by herself. But she prayed and asked God to use her. Now, as a delegate of the GYS, she was seeing her dream come true.

Many youth share such a dream but by themselves feel powerless to make a difference. The GYS brought youth together from around the world and provided a forum for them to express their concerns and commitment and to make a difference. Being a global church is not easy. The issues presented were complicated and serious and don't have easy answers. But in Bulawayo the GYS planted seeds of hope, faith and commitment. Only God knows what amazing things may grow out of this gathering.

Wendy Janzen wrote this article for Meetinghouse.

Mennonite World Conference
africa 2003

AIDS in Africa

by Paul Schrag

Everett J. Thomas

Pauline Aguilar, MCC West Coast staffer from Fresno, Calif., presents the HIV/AIDS quilt on which many Assembly participants sewed.

Assembly workshops raise awareness of pandemic plaguing the continent.

Sometimes people don't believe Ephraim Disi when he tells them he has HIV. That's partly because he looks healthy and energetic. But mostly it's because he's a Brethren in Christ (BIC) pastor.

"I've gathered the courage to speak openly about my status," said Disi, of Malawi, speaking to about 200 people at an Aug. 16 workshop on AIDS during the Mennonite World Conference assembly. "I ask God, 'Can you keep me for another five years, for another 10 years?' "

Disi, 45, was diagnosed with HIV, the AIDS virus, in 1996. He was infected by his wife, who has since died. He said she must have been infected by a medical accident. Now Disi is contributing to the fight against AIDS by setting an example of openness about the disease and by teaching moral behavior.

I ask God, 'Can you keep me for another five years, for another 10 years?'
—Ephraim Disi

"I encourage parents to take the role of teaching their own children," Disi said. "The message to youth must be abstinence."

The tragedy of AIDS in Africa—where the disease claims 6,500 lives a day—was the subject of several seminars at Africa 2003. Participants discussed the AIDS pandemic, which affects Africa more severely than any other continent, and told how African Anabaptists and foreign workers are offering compassionate ministries and moral teaching in response to it.

The Meserete Kristos Church, the Mennonite denomination in Ethiopia, strongly encourages engaged couples to get tested for HIV. The MKC will not marry a couple if one member is HIV-positive, said Samson Estifanos, national director of the church's AIDS prevention program.

The MKC has 475 AIDS orphans among its families, Estifanos said. An AIDS orphan is defined as a child who has had at least one parent die of an AIDS-related illness or whose wage-earning parent cannot work due to AIDS. Nationally, Ethiopia has 1 million AIDS orphans, Estifanos said.

Ruth Thiessen, a Mennonite Central Committee (MCC) worker in Botswana, said the social consequences of having so many AIDS orphans are far-reaching. "We are looking at a future of dysfunctional adults who do not know how to be spouses or parents," she said.

For some families, the problem of AIDS orphans is overwhelming. "I met a woman who has 30 orphans to care for," Thiessen said. "What will happen when she dies?"

MCC has eight workers in Africa serving specifically in HIV/AIDS ministries, said Sarah Adams, MCC's HIV/AIDS coordinator, who helped lead the workshops.

Easter Siziba, chair of the BIC AIDS project in Zimbabwe, cited sobering statistics about the spread of AIDS in his country: One in three Zimbabweans is infected with HIV. Life expectancy has fallen from 67 to 27 since the early 1980s. Thirty percent of those who are 15 will not live to be 30.

The Zimbabwean BIC Church has a program of home-based care for AIDS patients, Siziba said. The church stresses sexual abstinence before marriage and faithfulness within it. "We say, 'Don't die; you are precious. Do it God's way and you will live,' " he said.

Poverty is an obstacle to AIDS treatment, said Esther Kawira, a doctor in Tanzania. "Most people earn no wages at all but have a subsistence income," she said. "I have not found even one AIDS patient who is able to afford antiretroviral drugs."

Swana Falang of Congo expressed determination to wage the battle against AIDS. "AIDS is a global emergency," she said. "I am ready to fight against AIDS to save humanity." TM

Paul Schrag is editor of Mennonite Weekly Review. *He wrote this article for Meetinghouse*

Mennonite World Conference
africa 2003

'A significant shift'

Anabaptist leaders form Global Mission Fellowship.

by Everett J. Thomas

For more than 100 years, Mennonite and Brethren in Christ churches in North America worked out their plans for mission efforts in Africa, Asia and Latin America. Now the churches that emerged from those efforts have their own identity, and their leaders want to discern for themselves where the next mission fields should be. New mission work could begin on other continents without North American involvement.

Meeting Aug. 9-10 in Bulawayo, Zimbabwe, representatives from Mennonite World Conference churches on five continents voted overwhelmingly to create a new mechanism that will begin to shift mission leadership to churches in Africa, Asia and Latin America.

The new entity is called Global Mission Fellowship (GMF), and plans call for regional meetings on each of the five continents "where Anabaptist-related churches and mission groups … can meet for encouragement, vision-sharing, networking and cooperating in mission." These regional meetings will occur every three years.

"This is a significant shift," said Stanley Green, who chaired the committee that created the proposal. "The vision for what happened in Africa and Asia and Latin America [emerged from North American agencies]. But now the vision for Africa, for example, will originate in Africa and be shaped in Africa, and then North American and other agencies will need to discern how to participate."

Such visions emerged quickly in the Africa caucus, which discussed possibilities for new mission efforts on that continent. For example, Fikru Befirdu from Ethiopia suggested that African churches should work together on a new mission to unchurched people living just 100 kilometers from his home who are cannibals and practice animistic religions.

"We would like to begin working together," said Damien Lukak Kakhenda from the Democratic Republic of Congo. "We would not like to begin with the politics of the outstretched hand but with our own resources."

Funding the regional gatherings was a concern. Some representatives worried that money spent on such meetings would come from existing programs, many of which face funding shortfalls.

Everett J. Thomas

Stanley Green (right) moderated the inaugural meeting of the Global Mission Fellowship.

"These gatherings will cost a lot of money," said Chizuko Katakabe from Japan. "Is it right to spend the money on such gatherings rather than on sending missionaries?"

Green, president of Mennonite Church USA's Mennonite Mission Network, acknowledged that North American mission agencies are facing financial challenges that affect how many workers can be supported, but he suggested that emerging leadership from churches in the global South is timely.

"If the reduction in our capacity [to send mission workers from North America] is met by the creation of a forum that encourages the sending of workers from the South," Green said, "it is an exchange that ought not be considered a loss."

The relationship to MWC has not yet been clarified. Several members of the committee said MWC was providing a space for such conversations about mission. But Nancy Heisey, the new MWC president, noted the new GMF would not be similar to other MWC councils. Mission organizations often relate to Christian groups that are not MWC members and may not be considered Anabaptist.

The formation of a GMF will change the way North American mission agencies coordinate their work. Most agencies participate in the Council of International Ministries for planning and coordination purposes. The new plan, however, calls for a North American regional meeting that is accountable to GMF. TM

Everett J. Thomas is editor of The Mennonite. *He wrote this article for Meetinghouse.*

ENTRANCE

Scenes from Africa 2003

Clockwise from upper left: Participants dance while waiting for rides in the evening; a young Zimbabwean girl holds her father's hand; two Zimbabwean girls teach their language to two North American girls; women prepare Communion for World Day's worship; a Zimbabwean woman and a North American man wash dishes together; Grace Brenneman, Souderton, Pa., shares her name with Febby Chivweta of Zambia. Photos by Laurie L. Oswald

'Celebrate life in Jesus'

by Paul Schrag

Shouts of "Hallelujah!" rang in the worship hall on Asia Day. Ambrocio Porcincula of the Philippines urged members of the audience to add their voices to his high-volume preaching. "Let us joyfully celebrate life in Jesus," he said.

The joy that Porcincula spoke of was accompanied by the awareness—and for some the personal experience—of suffering in many parts of the world. "Hundreds of millions of people around the world live without hope, without peace," he said. "The suffering is so great that I don't think you people from Europe, from … North America can understand it."

> There are things that cannot be known apart from suffering for Christ's sake.—Shant S. Kunjam

Asia Day's theme was "Celebrating Life Amidst Suffering and Violence." Some of the world's suffering, Porcincula said, is due to corrupt political structures in which leaders put their own interests ahead of the people's. But sometimes people's suffering is due to their own sin—when people chase after false gods, when selfishness rules and God is left out. "When society loses its conscience, it is only a matter of time before you pay the consequences," he said.

God's judgment teaches us the wages of sin, but it has a purpose beyond punishment, Porcincula said. "God's ultimate goal is our redemption," he said.

Also at the evening service, Hendro Soeradi of Indonesia told of healing a split in the GITJ, one of the country's three Mennonite synods. At the peak of the conflict in 1996, the GITJ split in two. "Each said their own synod was the right one," Soeradi said.

But at the end of 1999, reconciliation was accomplished, and good relationships have been restored.

Bringing the morning Bible study message on Asia Day was Shant S. Kunjam of India. Speaking on Philippians 3:10-16, he said the book was one of joy, gladness and rejoicing. "Rejoicing means being fully anchored in Christ, not despairing in any situation," he said.

Meetinghouse photo by Laurie L. Oswald

Ambrocio Porcincula of the Philippines, the speaker for Africa 2003's Asia Day, kneels to lead in prayer during the evening worship session.

Kunjam said Christians are called to experience the mysteries of the fellowship of Christ's suffering. "There are things that cannot be known apart from suffering for Christ's sake," he said.

Paulus Widjaja of Indonesia introduced the Asia Day theme by noting that Asia is the region where many of the world's major religions were born. Many Asians are known for their deep commitments to these faiths.

Widjaja said people tend to ask, "How can people who are so spiritual be so poor?" But, he said, the question should be, "How can people who are poor be spiritual?"

The Catholic Archbishop of Zimbabwe, Pius Ncube, brought greetings during the evening gathering. Zimbabwe once was the second richest country in Africa, trailing only South Africa. Now, Ncube said, there are food shortages and even starvation.

"We had an easy life, but now we are experiencing suffering," he said. "God is teaching us a lesson not to waste the gifts he has given us. … We will overcome, because as Christians we are people of hope." TM

Paul Schrag is editor of Mennonite Weekly Review. *He wrote this article for Meetinghouse.*

'God's possibilities do not end where ours do'

by Susan Brandt

Claude Baecher and Marianne Goldschmidt, Bible study leaders for Europe Day, come from France, an area close to where Anabaptism started. But proximity to the faith's birthplace is no guarantee that Anabaptism will continue, Baecher told Africa 2003 participants, citing John 15:1-17; every generation must learn from Jesus to bear fruit.

Referring to Isaiah 5, Baecher said Israel was called the vineyard of God, that God wanted the people to bear fruit. But the people of Israel, while having good worship experiences, were not practicing the justice, benevolence and kindness that went with the worship. Fruit, Baecher said, was the justice that restores the country but was lacking during the time of Isaiah, during the time of Jesus and is still lacking today.

Goldschmidt continued with the image of Jesus as the central vine and the disciples the branches; the sap runs from the vine through the branches and creates a solidarity between Jesus and his followers. Fruit is not optional; the vinegrower cares for the vines by pruning the branches and by purifying them.

Baecher played humorously on the word "remain," which is "menoo" in Greek, used 11 times in John 15. He emphasized the importance for "Menoonite" people remaining in Jesus so that the fruit will "menoo," or remain. Remaining in Jesus results in joy, and love is the fruit of the joy that is shared—sap that flows east and west, north and south through the branches throughout the centuries.

Fernando Enns from Germany brought the evening message. Based on Ephesians 6:10-20, he said that the state of the church in Europe and in Bulawayo was similar to that of the church in Ephesus, which was a time of uncertainty, of gathering and of orientation. The church needs to put on the armor of God in order to fight the inner battles but also the battles of terror, war, starvation, corruption and torture, which are the real results of the arrogant use of power, Enns said. Except for the last piece, "the sword of the Spirit, the word of God," God's armor is for defense.

"The word of God appears to be the only weapon of the church which is suitable for attack," Enns said. But it is not the church's sword, it is the Spirit's sword.

But he said the other parts of the armor should not be neglected: the belt of truth, the key to reconciliation; the breastplate of righteousness, helping the church work for justice in the world; the shoes of the gospel of peace, a journey to overcoming evil with good; and the shield of faith, "the trust that God's possibilities do not end where ours do." A strong community is needed to use this armor effectively.

Enns ended with two challenges: to be the church at home and to work together with the worldwide church to share the Mennonite convictions of peace.

Hansuli Gerber of Switzerland responded to Enns' challenge by stating that strength comes through the Spirit of God and by praying for one another. He issued a third challenge: to find a practical way of sharing between churches in the North, where there are resources and projects, and the churches in the South, where they have ideas and human resources. He suggested that perhaps a certain percentage of each dollar spent on reconciliation in the North could be sent to a similar project in the South so that both would benefit.

Also on Europe Day, Ruthild Foth of Germany was honored for attending her 10th consecutive Mennonite World Conference assembly.

Susan Brandt is interim editor of Mennonite Brethren Herald. *She wrote this article for Meetinghouse.*

Claude Baecher (right) of France leads Bible study during Africa 2003's Europe Day while Sylvia Shirk Charles of the United States translates.

Everett J. Thomas

‘The church has light and salt’

SHARING GIFTS IN SUFFERING
AND IN JOY
AFRICA 2003

Gunmen break into a family’s home in a skit presented during Latin America Day.

Everett J. Thomas

by Everett J. Thomas

The silent drama was jarring. A Latin American family was sitting down to dinner when three armed men broke into the house and killed the father. The bereaved and impoverished family eventually found its way into the embrace of a loving congregation, where several members of the family were baptized. The skit ended with the new Christians sharing the gospel with others. The actors then moved through the audience and flung handfuls of seeds into the crowd to reiterate the message: All Christians are to sow the seeds of the Good News wherever they go.

Through skit and speakers, Latin America Day focused on the theme “In Christ We Suffer with Hope and Celebrate with Joy.” Argentinian Rafael Stábile described the context in which the church ministers in his country.

“Argentina is in ruins because of corruption at all levels of government, including justice,” he said during a testimony in the morning worship service. “Unemployment is at 15 percent. In this dark picture the church has light and salt and is giving its witness.”

Ofelia Garcia, who pastors in Mexico City, offered a litany of miseries in her context. “In Mexico City, half live in poverty,” she said. “The weight of external debt inherited from generation to generation destines us to underdevelopment and dependence [on other countries]. Latin America can … feel in solidarity with many in Africa.”

But there were also reports of hope emerging amid the suffering. Felix Rafael Curbelo from Cuba reviewed the history of Brethren in Christ (BIC) churches in his country and celebrated some recent changes.

“All missionaries had to abandon the country in 1960,” he said. “We were bereft of any leaders. Many BICs went to the United States and very few of us were left keeping the flame, until 1985, … when a revival broke out. We went from 200 members to 2,000 in 81 congregations today.”

The Mennonites in the Chaco region of Paraguay described the hope that their radio ministry offers to eight language groups. Ferdinand Friesen-Bartel reported a situation in which a man whose wife had been assassinated traveled 125 kilometers to meet the manager of the radio station: he wanted to experience the kind of family life described in one of the station’s most popular programs.

Garcia, who preached the sermon during the closing worship service on Latin America Day, challenged fellow church members around the world to become even more aggressive in ministering to those who suffer. “Why has the Anabaptist church, with such a rich theology of peace, not been able to permeate with a greater impact on the world?” she asked. “If we want to find Christ today, it will be within … the community of God’s kingdom that interprets the words and shares the bread.” TM

Everett J. Thomas is editor of The Mennonite. *He wrote this article for Meetinghouse.*

'Sharing with each other'

by Ron Ross

Mary Anne Isaak, the featured speaker at the evening service of North America Day on Aug. 15, said, "Jesus came into our hurting world to break down all dividing walls and to reconcile all groups to each other and to God."

She continued: "We are a people from 65 different countries around the world. That could be a dividing wall—but in Christ we are one body. We are a people who speak at least 100 languages. … That could be a dividing wall—but in Christ, God has given us the Holy Spirit, who understands even groans too deep for words."

Isaak, a Mennonite Brethren pastor from Fresno, Calif., was among several participants in the morning and evening sessions held on Friday, August 15. All the participants, from a variety of singers to Canadian youth doing drama, worked to demonstrate the gifts we are and ought to share with each other.

Under the day's theme, "Sharing Gifts, Receiving Gifts," the presenters offered a variety of glimpses into some of the groups that make up North American culture and heritage. Songs included traditional spirituals and an impromptu performance by two members of a Cheyenne tribe and the missionary couple that works with them.

In his evening message, Lindsey Robinson, conference minister for Lancaster Conference, said that in 2 Corinthians Paul prodded the church to love and appreciate each other as gifts. "Giving ourselves to each other," Robinson said, "sharing with each other, praying with each other, encouraging each other and [being] willing to lay down our lives for each other all become a base for the powerful witness of God's grace.

"As we face the 21st century, a technologically advanced age with an ever-expanding global village, we need to trust God as the source of our lives. We must trust God to deliver us from the greed of self-sufficiency and covetousness, for we know of God's goodness ourselves only because he became poor."

This seemed a particularly humbling reminder for the North American community when held up in the midst of need in Zimbabwe.

Harriet Sider Bicksler, an American Brethren in Christ (BIC) born in Bulawayo to missionary parents, offered warm reflections of her childhood memories of various people and ministry sites in Zimbabwe and in neighboring Zambia. Bicksler was revisiting many of these places and people as the leader of an Assembly Scattered group that visited several BIC mission sites.

Mary Oyer Goslen, who led the singing at previous world conferences in Wichita, Kan., in 1978 and in Calcutta in 1997, came to direct again in the morning service. Goslen, who now uses a cane to walk, quipped that she looks forward to directing again in Paraguay (one of two proposed sites for the next world conference), even if she has to use two canes to get there.

Ken Hoke, a representative from the North American BIC churches and acting master of ceremonies for the evening service, walked up to Barbara Nkala, who acted as hostess throughout the conference, and praised her gift to our conference as a consistent encouragement and spiritual uplift to the audience she was leading.

Hoke then encouraged each participant to look at those around them at the service, reach out and tell them the gifts they offer to the body and the gathering.

Then all headed for a dining hall, where others in the body had been using their gifts of service to feed this large church body.

Ron Ross is editor of Visitor. *He wrote this article for Meetinghouse.*

Everett J. Thomas

Ammeral Johnson (left), Hampton, Va., leads singing at North America Day.

'What we have, we give'

by Arli Klassen and Keith Regehr

The subtheme "What We Have, We Give" captured a fundamental reality of many African cultures and set the tone for Africa Day on Aug. 16. Philip Okeyo of Kenya noted that Africa is full of paradoxes, rich in culture yet with many refugees and much poverty, rich in minerals and rich in love. It became clear that the African church has many gifts to offer the global church.

The evening preacher, Siaka Traore of Burkina Faso, built on an image from a Burkinabe proverb, "A guest should not try to judge the value of a chicken offered to him." In Burkinabe culture a host gives a guest a chicken who then returns it to have it cooked for supper. The African church wants to obey the Lord by giving what it has. Traore received resounding applause when he called on the church of the north and the west to accept the gift of the African chicken without judgment, without weighing it and without comparing it with their own chickens.

A guest should not try to judge the value of a chicken offered to him.
—Burkinabe proverb

Worship, led by choirs from Zimbabwe, Zambia and Congo, included local music and music from Ghana, Tanzania, Kenya and South Africa. Few North Americans could join the Zambians and Zimbabweans to sing by heart all four verses of "My Jesus I Love Thee."

The morning Bible study—based on Romans 5:1-5—by Thuma Hamukang'andu of Zambia encouraged participants to be sure of their identity and relationship with God, because "you can only give what you know you have." Christians are all acceptable before God and have access to God. We all can give and rejoice, even in suffering.

Alemu Chekole told of being born in a northern Ethiopian village and losing his sight at age 8 from severe eye infections. His father took him to Addis Ababa, where he was one of the first students in a school for the blind run by Mennonite missionaries. He received love, an education and the gospel, then went on to become a high school teacher with two university degrees. His life story showed the triumph of God's power, and he challenged participants to give whatever one has to God.

Nzash Lumeya of Congo, who teaches at Mennonite Brethren Biblical Seminary in Fresno, Calif., led a workshop on mission frontiers in Africa. He identified three frontiers: the migrations of people, the growth of world religions (especially African traditional religion and Islam) and the intersection of poverty and HIV/AIDS. He asked, What color skin does a missionary have? The problem is that the churches in Africa and in North America still think the answer is white.

A musical group leads singing at Africa Day.

The evening worship included a footwashing service that grew out of conversations between Africans and people of the African diaspora on how to embrace each other. The Africans knelt and asked for forgiveness for the fact that their ancestors had not protected Africans of the diaspora from the slave trade. The Africans of the diaspora extended forgiveness. Together they expressed the desire to serve each other and the Lord together.

In the evening sermon, Traore identified a wide range of gifts Africa has to offer. He quoted a proverb that reverberates through most African cultures: "Because we are, I am." Africa offers the gift of community. He identified the gift of gratitude to North Americans who came to share the good news of Jesus Christ with Africa. Africa offers the gift of human resources to share the gospel. Africa has spiritual life in abundance. God is at the heart of life in Africa. African cultures value hospitality. This gift was evidenced throughout the week. Africa offers the gift of respect for elders. Africa has the gift of time for human relations. Africa has natural resources to share. Siaka's call to the global church was that together we must give all we have, be a missionary church together and be a peace church together.

In the words of Hamukang'andu, "May I persuade you to go and give what you have?" TM

Arli Klassen and Keith Regehr wrote this article for Meetinghouse.

'A taste of heaven'

by Everett J. Thomas

World Day closed the 14th Mennonite World Conference assembly in Zimbabwe on Aug. 17. The 3½-hour worship service was designed as a banquet filled with stories, songs and testimonies from MWC family members on five continents. At times it also became a raucous celebration of the miracles that allowed the gathering to happen amid the suffering in Bulawayo. By the end, a solemn Communion service had 7,500 participants breaking bread together as one family.

"We are just completing a week that many people call a family reunion," said new MWC president Nancy Heisey in her sermon. "What makes us family and how will our identity shape the way we live in the world?"

Drawing her sermon from Ephesians 5, Heisey, from Harrisonburg, Va., described the text as "one of the early pages in a family album" that includes descriptions of "who we're not … those who carry on silly or suggestive conversations, people who are greedy, people who get drunk, people who are sexually immoral."

Heisey also reminded the congregation of several major efforts of the week, including the formation of a set of core convictions (see page 11), the formation of a new global mission network (page 15) and the work of the Peace Council (page 26).

"While we work on our faith statements … carry out our evangelism efforts … work for justice and peace in the world," she said, "we can be sure that everyone who is found in our family album needs to be there."

At times during the service, several Assembly Gathered leaders could not constrain the joy they felt by the presence of spiritual brothers and sisters from outside Zimbabwe. Ethel Sibanda, a Brethren in Christ (BIC) woman who led Assembly Gathered's prayer committee, described how her group prepared each building and street in the Zimbabwe International Trade Fairgrounds. On July 27, the group prayed and fasted all morning, then met at the fairgrounds.

"We wanted to make the fairgrounds holy ground," Sibanda said in her testimony. "So toward noon we walked the streets, touched every building, cleansing it for the presence of the Lord. We prayed over the sticks of firewood that were cut for cooking our food. At the end of the day we declared before the Lord that this was holy ground."

The firewood may have also blessed the food. MWC president emeritus Mesach Krisetya from Indonesia suggested that the meals at the fairgrounds were also a miracle (see story, page 9).

"We had a lot of miracles during the week," Krisetya said as he bade farewell after six years as president. "Jesus fed 5,000 people. MWC, with the help of Christ Jesus, was able to feed 7,000."

Krisetya also reflected on the debate in early 2003 about whether to move or cancel Assembly Gathered in Bulawayo. Doubts about adequate food supplies and concerns about the well-being of international travelers led MWC leaders to make two fact-finding trips to Bulawayo.

"When we wanted to debate about going to Bulawayo," Krisetya said, "to the Americans we were crazy people. To the Zimbabweans we were men of little faith."

But in the end, World Day was a triumphant celebration over fear and uncertainty. BIC bishop Danisu Ndlovu, who was also elected the new vice president for MWC's General Council, served as worship leader for the day and offered thanks to all internationals.

"We give thanks to all international visitors … because you chose to come and share in our suffering," Ndlovu said. "There has never been a Christian conference in Bulawayo that brought so many people, so many tribes and so many colors. This is a taste of heaven."

Everett J. Thomas is editor of The Mennonite. *He wrote this for Meetinghouse.*

Worshipers at World Day

Meetinghouse photo by Laurie L. Oswald

Sisters' support

by Laurie L. Oswald

In India, where society hasn't allowed women much voice, Esther Kunjam has helped her daughters use their gifts. And because of the generosity of some Mennonite women in the United States, Kunjam told her own story at Africa 2003.

Kunjam, a mother of four daughters, was one of four Indian women sent to the Mennonite World Conference (MWC) assembly in Bulawayo, Zimbabwe, through the support of about 50 Mennonite Church USA donors who raised $4,271.

Because the Indian churches were sending mainly men to MWC, Twila Miller, serving with Mennonite Central Committee (MCC) in India, wrote a proposal to reverse that trend. It went to Rhoda Keener, Mennonite Women USA executive director, as a potential project for the organization's Sister-Link, which connects women from across the globe.

The original goal was to raise $3,000 to send three women to Bulawayo. But Mennonite Women exceeded the goal, allowing a fourth woman to go. The women included Kunjam, Margaret Wilson Devadason, Meera N. Netam and Hanna Soren.

"I thank God for the honor of being here, and when I got the email from Twila, I couldn't believe it, because I never dreamed I'd go to Bulawayo," said Kunjam, vice president of All India Mennonite Women's Conference (AIMWC) and the wife of Shant Kunjam, bishop of the Mennonite Church of India. "I helped with organizing MWC in Calcutta in 1997, and it was such a wonderful experience, so I'm thrilled to be part of another assembly."

Kunjam had experienced Mennonite Women USA's generosity when the organization helped send her second daughter, Elisabeth, to Associated Mennonite Biblical Seminary (AMBS) in Elkhart, Ind., through the 2003 International Women's Fund. Elisabeth contributed $100 on behalf of her mother and the three other women.

Kunjam and the other women shared their stories during "Twila's Tea Party" sponsored by Miller and Keener at the MWC gathering Aug. 12 to thank the donors. The Indian women shared stories of how societal norms often keep women from many leadership positions. Nevertheless, they have become AIMWC officers and worked on behalf of women in their congregations, including teaching, counseling and organizing events.

Esther Kunjam (left) visits with another attendee at Africa 2003. Punjam was one of four women from India who attended the assembly with the financial support of Mennonite Women USA.

For example, Kunjam teaches Bible studies, preaches, counsels in her congregation and is asked to speak throughout India. Soren, from Nepal, is secretary of AIMWC, and wife of Shemlal Hebrom, pastor of a Brethren in Christ congregation. Netam is treasurer of AIMWC and is a school headmistress. Devadason, who was the 1997 MWC assembly national coordinator, is retired from MCC and does ministry with Muslim women.

Kunjam spoke of how she is passing the baton of faith and leadership to her daughters. Her oldest, Sharon, is married to a pastor; her second, Elisabeth, is pursing a master's degree in Christian formation at AMBS; her third, Sarah, is attending Eastern Mennonite University in Harrisonburg, Va.; and her youngest, Rebekah, is pursuing a bachelor's degree in commerce in India.

"They say that children often want to follow in the footsteps of their parents, and that is certainly true with my daughters," Kunjam said. "Besides pursuing education, they have all worked among women's groups and have taught Sunday school."

Kunjam credits her husband for helping the women in their household to thrive. "In our church, women didn't have any importance," she said. "But when my husband started pastoring, he was more liberal and gave opportunity for women to help con-

U.S. women help four Indian women attend Africa 2003.

duct the worship services. Up to that time, women hadn't been allowed up on the pulpit. And now we even have deaconesses."

Just as Kunjam finds joy in nurturing her daughters, Miller and Keener said they are grateful that U.S. women are nurturing women around the world whose traditions haven't limited them.

"We felt that these women needed to be here to experience what the larger Mennonite church looks like and to see that women from around the world are preaching sermons and are active in many ways," said Miller, who with her husband, Ed, directs MCC's work in India.

This project brought Keener full circle in family history. As a 17-year-old, she had visited her late aunt Blanche Sell, who served in India with Mennonite Board of Missions for more than 35 years. Keener brought her aunt's teapot to the tea party, where the women could drink from a part of history that had helped pave the way for their own ministries.

"This whole project became a spiritual experience for me," Keener said, "as Aunt Blanche was the one who introduced me to India, a trip that changed my life forever and created a deep attraction to India and God's work among the women there."

Laurie L. Oswald is news service director for Mennonite Church USA.

Art exhibit reflects global family of faith

God created humankind in his image, Ray Dirks says. That is what drove him to collect photographs and artwork for an exhibit to depict the global Anabaptist family.

Titled "In God's Image," the exhibit at last month's Africa 2003 was the result of Dirks' visits to 17 countries with Mennonite World Conference-related churches. MWC helped coordinate the visits. Living with ordinary people for weeks at a time, Dirks photographed their daily lives and commissioned and purchased art by professionals for the exhibit.

"The exhibit is a bold statement by the church that visual art is relevant and accepted, that artists have something to say to the world," said Dirks, curator of the Mennonite Heritage Centre art gallery in Winnipeg. "This is new for our church."

The exhibit included photos "not artistically or technically perfect," Dirks said, to create immediacy and intimacy and to reflect the ordinary reality of real people.

Prior to being shown at Africa 2003, the exhibit opened at the National Gallery in Bulawayo. "I feel like I am in a holy place," said the gallery director as he visited the exhibit.

Dirks is exploring more exhibits in Europe and North America. A coffee table book by Dirks and MWC executive secretary Larry Miller is scheduled for release in October.
—Ferne Burkhardt of MWC News Service

A community of learning, faith, respect

Explore your interests
Build your skills
Nurture your faith
Prepare for life

Bluffton College
The Truth Makes Free
Bluffton, Ohio

Call today to arrange a campus visit:
1-888-214-7744
admissions@bluffton.edu
www.bluffton.edu

Mennonite World Conference
africa 2003

Five EMM workers robbed at knifepoint

Five members of a short-term service program for youth were robbed on a street near a downtown Bulawayo, Zimbabwe, market during Africa 2003, last month's Mennonite World Conference assembly.

The attack provided an opportunity for conference goers to live out the assembly theme, "Sharing Gifts in Suffering and in Joy," by replacing stolen items. "People have gone out of their way to help us," said Joanna Goins of Broadway, Va., one of the victims.

Six North Americans, ranging in age from 20 to 27, were part of a service team sponsored by Eastern Mennonite Missions. They were taking part in Africa 2003 before going to Swaziland to work with families affected by AIDS.

The incident occurred on the afternoon of Aug. 13. Thieves grabbed bags carried by five of the six group members and threatened two of them with knives. The thieves got away with two passports, two sets of plane tickets, five cameras, travelers checks, credit cards, about $250 cash and other items.

"I felt someone bump me, and he grabbed my bag and my shoulder, and when I turned he held a knife at me and said something like, 'I'll kill you,' " said Karla Martin of Harrisburg, Pa.

Group members estimated there might have been as many as 10 thieves, who appeared to be teenagers. They pointed knives, called "shanks"—pieces of metal sharpened to a dull point—at Martin and Peter Sensenig of Lancaster, Pa. In a few seconds, the thieves grabbed the bags and ran.

The thieves shouted a lot and appeared to be trying to scare their victims more than intending to harm them, group members said. "They were in a pretty high state of panic," said Ben Wideman of Claremont, Ont.

Group members felt the love and care of many people, both Africans and internationals. "People surrounded us, took us to the police station and took care of us," Wideman said. Added Goins: "You could see it in their eyes that they were sorry also. Everyone has come together to help us. So yes, this terrible thing has happened. But I'd still come back to Bulawayo."

Said Sensenig, "People stopped to pray for us."

"It's only possessions," Martin said. "Our lives are fine. My Bible was stolen, so I'm hoping they'll use it."

Other group members were Andrew Sensenig of Lancaster, who was not robbed, and Heather Martin of New Holland, Pa.—*Paul Schrag for Meetinghouse*

My Bible was stolen, so I'm hoping they'll use it.—Karla Martin

Work continues on peace platform

Work on a central peace platform for Mennonite World Conference member churches continued at Africa 2003, as the MWC Peace Council discussed its findings so far.

"Anyone who wants to be good at playing the game of soccer has to practice certain skills to be good at the game," said council secretary Paulus Widjaja of Indonesia. "Likewise we also have to train ourselves and determine a game plan as peacemakers if we are to reach our goals."

The project was initiated three years ago. Since then, Widjaja and associate secretary Judy Zimmerman-Herr of the United States have collected stories from 13 member churches that help demonstrate or illustrate those churches' peace stances. The findings were used to create a working document that summarized three important areas: relationships, virtues of peacemaking and practices to develop peacemaking.

The summaries were used as a springboard for discussion toward further development of a statement.

"Building our theology from good working stories helps test the ideas in practice," Widjaja said. *—Ron Ross for Meetinghouse*

Less mortgage = more ministry

MMA's first mortgage loan rates:

5-year guaranteed rate	5.35%*
3-year guaranteed rate	4.80%*
1-year adjustable rate	3.90%*

MMA®

Mortgage rates are the lowest they have been in a generation. Which means you could spend less on your church building and more on your ministry.

Whether you are thinking about a new church building program or refinancing an existing mortgage, check with MMA first. You'll find competitive rates, no points or fees charged by MMA, and no hassles. Plus, your lenders are fellow church members. Another good example of how MMA provides stewardship solutions to the Anabaptist community.

For a free information kit, contact the church mortgage loan department at (800)348-7468.

Construction loans now available

*Rates effective Aug. 1, 2003, and are subject to change on a monthly basis. This service is available to churches and institutions associated with the Mennonite Church USA and related Anabaptist denominations.

CALENDAR

Pleasant Valley Mennonite Church, Harper, Kan., 40 year celebration/dedication, Oct. 11-12. Quilt display, auction, barbeque. For more information please call the church office at 620-896-2004.

Turkey Run Congregation, Logan, Ohio, 200th birthday celebration, Oct. 25 and 26 at the church. Special guest Dr. Myron S. Augsburger. For more information contact Carl and Leota Wesselhoeft at 740-385-3603 or email carl-leota@juno.com.

WORKERS

Bartsch, Mark, was installed Aug. 10 as pastor at Toledo (Ohio) Mennonite Church.

Bartsch, Stephanie, was installed Aug. 10 as pastor at Toledo (Ohio) Mennonite Church.

Gerber, James, retired Aug. 31 as pastor at Maple River Mennonite Church, Brutus, Mich. and as interim pastor at Hilltop Fellowship, Petoskey, Mich.

Kauffman, Jeff, was ordained Aug. 10 as lead pastor at Weavers Mennonite Church, Harrisonburg, Va.

Ramer, Derrick, was licensed and installed Aug. 24 as youth pastor at North Main Street Mennonite Church, Nappanee, Ind.

Stoltzfus, Eldon, was licensed Aug. 3 as chaplain/pastoral counselor of ministry at Waterford Mennonite Church, Goshen, Ind.

Swartz, Ronald, ended Aug. 31 as pastor at Wayside Mennonite Church, Brimley, Mich.

Van Voorhis, Laura, ended Aug. 15 as associate pastor at First Mennonite Church, Indianapolis.

BIRTHS & ADOPTIONS

Duncan, Clayton Matthew, June 26, to Kurt and Michelle Short Duncan, Celina, Ohio.

Foral, Carliegh Grace, June 30, to Steve and Buffy Moody Foral, Edmond, Okla.

Gerber, Lauren Marie, March 13, to Bruce and Grace Hershberger Gerber, Plain City, Ohio.

Hofer, Noah Shawn, July 28, to Shawn and Heather La Rosh Hofer, Marion, S.D.

Jones, Connor Jacob, May 22, to Michael Jones and Rachel Dirks, Lawrence, Kan.

Kennel, Naomi Renee, July 3, to Kurt and Betty Low Kennel, Rochester, Minn.

King, Kaden Rockwell, July 24, to Matthew and Melissa King, Christiana, Pa.

Leis, Adrien John, April 7, to David and Cheryl Nafziger Leis, Waterloo, Ont.

Pankratz, Abraham Matthew, July 19, to Matthew and Michelle Roth Pankratz, Wichita, Kan.

Ramer, Brett Matthew, Aug. 7, to Chad and Christine Short Ramer, South Bend, Ind.

Resler, Bryce Wayne, July 26, to Kraig and Nicole Lengacher Resler, Elkhart, Ind.

Sanford, Madelyn Rose, July 25, to Dennis and Tara Hostetler Sanford, West Liberty, Ohio.

Schmidt, Madison Nicole, July 12, to Darryl and Stacy Hunt Schmidt, Oklahoma City.

Shoemaker, Hope Anne, July 5, to Jared and Nikki Carpenter Shoemaker, Marysville, Ohio.

Unternahrer, Janae Lynn, June 28, 1999, received for adoption July 31 by Mike and Karen Marner Unternahrer, Shipshewana, Ind.

MARRIAGES

Birky/Gingerich: Kyle Birky, Detroit Lakes, Minn., and Julie Gingerich, Parnell, Iowa, July 26 at Wellman (Iowa) Mennonite Church.

Byler/Campbell: Justin Byler, Allensville, Pa., and Amanda Campbell, Belleville, Pa., July 5 at Steven Mitchell residence, Reedsville, Pa.

Dedloff/Hernstrom: Cindy Dedloff, Valparaiso, Ind., and Wayne Hernstrom, Valparaiso, July 5 at Hopewell Mennonite Church, Kouts, Ind.

Faktor/Yoder: Michelle Faktor, Davenport, Iowa, and Lynn Yoder, Nappanee, Ind., July 26 at North Main Street Mennonite Church, Nappanee, Ind.

Glick/Leatherman: Ruth Glick, Quarryville, Pa., and Mark Leatherman, Telford, Pa., July 26 at Strasburg (Pa.) Mennonite Church.

Gingerich/Histand: David Gingerich, Hubbard, Ore., and Ericka Histand, Portland, Ore., Aug. 2 at Zion Mennonite Church, Hubbard.

Hornagel/Meyer: Rachel Hornagel, Washington, Iowa, and Jay Meyer, Wayland, Iowa, July 26 at United Methodist Church, Washington.

Miller/Stoltzfus: Chad Miller, Hartville, Ohio, and June Stoltzfus, Uniontown, Ohio, July 26 at Hartville (Ohio) Mennonite Church.

Rufenacht/Ruffer: Cory Rufenacht, Archbold, Ohio, and Kylie Ruffer, Archbold, July 12 at Pettisville Missionary Church, Wauseon, Ohio.

Stoltzfus/Stoltzfus: Mervin Stoltzfus, Kinzers, Pa., and Rebecca Stoltzfus, Sarasota, Fl., May 24 at Bart Mennonite Church, Christiana, Pa.

Sullivan/Weber: Maureen Sullivan, Worchester, Mass., and J. Anthony Weber, Lititz, Pa., July 26 at Chapel of the Holy Spirit Assumption College, Worchester, Mass.

DEATHS

Albrecht, Emmanuel (Jake), 85, Drayton, Ont., died July 16. Spouse: Laurene Schultz Albrecht. Parents: Jacob and Magdalena Steinman Albrecht. Children: Ruth Ann Wharram, Kenneth, Leonard, Laurie Yungblut, Janet Richmond, Mary Lou Shantz, Donald; 18 grandchildren; 10 great-grandchildren. Funeral: July 20 at Community Mennonite Fellowship, Drayton.

Beechy, Winifred Nelson, 88, Goshen, Ind., died July 20. Spouse: Atlee Beechy (deceased). Parents: Thomas and Elizabeth Miller Nelson. Children: Karen Kreider, Judith, Susan Enz; six grandchildren; one great-grandchild. Funeral: Aug. 2 at College Mennonite Church, Goshen.

Benner, Merrill, 84, Souderton, Pa., died July 27. Spouse: Sara Benner. Parents: Charles and Leanna Yoder Benner. Children: Rhoda Byler, Linda Horst, Beverly Miller, Philip, Steven; 11 grandchildren. Funeral: July 31 at Souderton (Pa.) Mennonite Church.

Berg, Orrin, 73, Salem, Ore., died July 19. Spouse: Ruby Sawatzky Berg. Parents: Henry W. and Marie Harms Berg. Children: Don, Jeannie; three grandchildren. Memorial service: July 24 at Salem (Ore.) Mennonite Church.

Burden, Floyd, 101, Mt. Pleasant, Iowa, died Aug. 4. Spouse: Hazel Schweitzer Burden. Parents: Lowell and Sadie Burden. Children: Lowell (deceased), Jean Roth, Kenneth, Bill, Dick (deceased), Jack (deceased), Bob (deceased), Gary; 27 grandchildren; 59 great-grandchildren. Funeral: Aug. 7 at Pleasant View Mennonite Church, Mt. Pleasant.

Denlinger, J. Ervin, 95, Ronks, Pa., died June 9, 2003. Spouse: Esther Denlinger (deceased). Parents: Emanuel and Mary Denlinger. Child: Janet Groff; three grandchildren; six great-grandchildren. Funeral: Paradise (Pa.) Mennonite Church.

Eby, Mary M. Leichty, 91, Goshen, Ind., died July 11. Spouse: (1st) John S. Leichty (deceased), (2nd) Russell Eby (deceased). Parents: Fred and Martha Bixler. Children: Rachel Pittman, Janice Leichty, James Leichty; step-children: Jeanette Hostetler, Clare; five grandchildren; two step-grandchildren; five great-grandchildren; two step-great-grandchildren. Funeral: July 15 at Olive Mennonite Church, Elkhart, Ind.

Eisenberger, Esther Thomas, 79, Lititz, Pa., died Aug. 3. Spouse: George D. Eisenberger. Parents: Martin B. and Anna Harnish Thomas. Children: James, Joyce Deiter, Judy Burkhart, Janice Kreider, Donna Betancourt, George Jr.; 16 grandchildren; 14 great-grandchildren. Burial: Aug. 7 in Lancaster, Pa.

Friesen, Bernhard T., 94, Archbold, Ohio, died Aug. 4. Spouse: Emma Blosser Friesen (deceased). Parents: George and Margaret Friesen. Children: Lyle, Louise Koehn, Loraine Riegsecker, Loretta Ryan, Lester (deceased); 19 grandchildren; 22 great-grandchildren. Funeral: Aug. 8 at Fairlawn Chapel, Archbold.

Geckle, Romona King, 49, Belleville, Pa., died July 28 of cancer. Spouse: Michael K. Geckle. Parents: Abraham and Sophie King. Children: Amber, Brian. Funeral: July 30 at Maple Grove Mennonite Church, Belleville.

Harder, Albert M., 76, Mountain Lake, Minn., died June 29 of cancer. Spouse: Bessie Zimmerly Harder. Parents: Jacob J. and Anna Janzen Harder. Children: Rebecca Aum, Rachel Diener, David A., Maryann, Wilma J.; seven grandchildren. Funeral: July 3 at First Mennonite Church, Mountain Lake.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

- •Editor@TheMennonite.org
- •fax 574-535-6050
- •1700 S. Main St., Goshen, IN 46526-4794

Higginbotham, Zella I. Cox, 93, Wenatchee, Wash., died May 20. Spouse: (1st) Henry Hiebert (deceased), (2nd) Ernest Merril (deceased), (3rd) Everett O. Higginbotham (deceased). Children: Owen M., Daniel H., F. Leon, Paul M., Doris Weyer, Muriel Krehbiel, Carolyn Howard, Verlee Miltenberger (deceased); 25 grandchildren; 45 great-grandchildren; six great-great-grandchildren. Memorial service: July 26 at Nazarene Church, Leavenworth, Wash.

Kolb, Marvin, 69, Frystown, Pa., died May 18. Spouse: Ethel Kolb. Parents: Milton G. and Orpha F. Alderfer Kolb. Children: J. Walter, Barbara Jean Bontrager; nine grandchildren. Funeral: May 22 at Erisman Mennonite Church, Manheim, Pa.

Kropf, Walter, 57, Harrisburg, Ore., died Aug. 3 of cancer. Spouse: Dorothy Stauffer Kropf. Parents: Ray and Bertha Kropf. Children: Crystal Arreola, Valonda Leichty, Berneda Castaneda, Mervin; four grandchildren. Funeral: Aug. 8 at Fairview Mennonite Church, Albany, Ore.

Nyce, Cleon C., 71, Chambersburg, Pa., died Aug. 4 of cancer. Spouse: Mari An Detweiler Nyce. Parents: Edwin and Lizzie Clemens Nyce. Children: Steven, Anita Mast, Gregory; seven grandchildren. Funeral: Aug. 7 at Marion Mennonite Church, Chambersburg.

Schmidt, Anna Lehrman, 104, Goessel, Kan., died Aug. 8. Spouse: Albert Schmidt (deceased). Parents: Heinrich and Susanna Voth Lehrman. Children: Hartzel, Arlene Balzer, Joan Gray; seven grandchildren; 11 great-grandchildren. Funeral: Aug. 13 at Tabor Mennonite Church, Newton, Kan.

Schmidt, Selma Fast, 85, Newton, Kan., died July 30. Spouse: Milton Schmidt. Parents: Isaac and Agnetha Unruh Fast. Children: Barbara Unruh, Linda Graber, Pat, Kathy Voth; nine grandchildren. Funeral: Aug. 3 at Tabor Mennonite Church, Newton.

Schrock, Edna Mae Stuckey, 81, Phoenix, Ariz., died July 19. Spouse: Edward O. Schrock (deceased). Parents: John and Arminda Stuckey. Children: Bonnie Swartz, Neil, Sheryl Mast; eight grandchildren; 15 great-grandchildren. Funeral: July 23 at Sunnyslope Mennonite Church, Phoenix.

Short, Ada L. Wyse, 83, Pettisville, Ohio, died Aug. 7. Spouse: Stanley Short (deceased). Parents: Charley and Cora Rupp Wyse. Funeral: Aug. 11 at Central Mennonite Church, Archbold, Ohio.

Weber, Nyle, 72, Fergus, Ont., died July 12 of cancer. Spouse: Frances Kinsie. Parents: Burton and Irene Weber. Child: Kent; four grandchildren. Funeral: July 15 at Community Mennonite Fellowship, Drayton, Ont.

Our mission is helping you grow yours!

up to 50% OFF

Special Midweek Offer for Christian Ministries

Your church or ministry group of 3-300 can receive up to 50% off regular weekend rates at this lovely Mennonite retreat center in the beautiful Pocono Mountains.

SPRUCE LAKE RETREAT
Canadensis, PA 18325

Christ Centered

800-822-7505
www.sprucelake.org

Enabling Mennonite Congregations and Ministries to Grow in the Calling of Christ

DISCOVER THE WORLD ON A TOURMAGINATION TOUR

FALL 2003 TOURS

FALL FOLIAGE TOUR in NEW ENGLAND (October 7-13)
GERMANY and SWITZERLAND (October 9-23)
CHRISTMAS SERVICE TOUR to PENNSYLVANIA (November 29 - December 4)

2004 TOURS

SERVICE TOUR to SUNNY JAMAICA (January 23 - February 1)
VIETNAM (February 4-21) • AUSTRALIA and NEW ZEALAND (February 6-26)
MEXICO (March 5-13) • PARAGUAY, BOLIVIA and PERU (March 23 - April 8)
SEVEN CHURCHES of REVELATION (May 28 - June 8)
ALASKA CRUISE TOUR (June 9-21)
EUROPEAN ANABAPTIST HERITAGE (June 9-23)
ENGLAND and SCOTLAND for GRANDPARENTS and GRANDCHILDREN (June 23 - July 5)
EUROPEAN HERITAGE (July 6-22) • From PRAGUE to GDANSK (July 22 - August 1)
CANADIAN MARITIME PROVINCES (August 7-16)
SWISS GLACIER EXPRESS (August 9-24) • IRELAND (September 3-14)
SWISS-VOLHYNIAN MENNONITE HERITAGE (September 15-29)
LANDS of the BIBLE (September)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

CALL 1-800-565-0451 FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street, Waterloo, ON N2J 1V6 Canada
Reg. #1567624

1011 Cathill Road
Sellersville, PA 18960-1315 USA

First Mennonite Church, Indianapolis, a growing, professional congregation, is seeking a full-time ***associate pastor*** with an emphasis on youth programming. The position will also include responsibility for directing Christian education for all ages or resourcing peace and justice ministries, depending on the candidate's passion and training. Prefer availability by January 2004.

Contact Randy Stoesz, 317-293-4280, randestoesz@comcast.net.

First Mennonite Church, Lincoln, Neb., a vibrant, growing congregation of 100 members, is seeking applicants for a full-time ***pastoral position***. Candidates who embody God's love, flourish amid diversity and can help nurture our sizable population of children and young adults are especially encouraged to contact Central Plains Conference Minister Sharon Kennel (sharondkennel@yahoo.com or 402-627-4375) or search committee chair David Breckbill (dbreckbill@cs.com or 402-826-8283).

Menno Haven Retirement Communities (CCRC), located in south central Pennsylvania, is seeking an ***internist*** with geriatric interest to join Menno Haven Physician Services. Currently the practice includes one internist and one PA-C and is interested in expanding the practice.

For more information regarding this opportunity, contact John N. Benner, MD, 717-261-4194, or jbbenner@pa.net.

Camp Friedenswald is seeking to fill the position of ***program director***. This individual is responsible for the organization, leadership and staffing of all program camps. Qualifications: an active Christian faith from the Anabaptist perspective, administrative skills and an ability to work with variety of ages. Salaried position with benefits, including housing and insurance.

Please call or email Todd Kirkton for more information (269-476-9744 or todd@friedenswald.org).

Amigo Centre is accepting applications for the position of ***director of development/communications***. This person will be responsible for all areas of fund raising and communication. Experience in a nonprofit organization would be helpful.

To see a job description, contact Dana L. Sommers at dana@amigocentre.org, call 269-651-2811 or send a resume to 26455 Banker Rd., Sturgis, MI 49091.

Nampa Mennonite Church, an established church in Idaho with a 100-year history and about 100 in regular attendance, is prayerfully seeking a full-time ***pastor***. The church is located in a fast-growing area with various outdoor recreational activities nearby. Applicants should have a calling to service in areas of preaching, teaching, evangelism, encouragement and discipleship.

Please contact Everett Earnest, 14678 Woosley Drive, Nampa, ID 83651; phone 208-466-7450; email pastorsearch@nampamennonitechurch.com or esq@access4less.net.

Mennonite Manor, a 250-resident CCRC in South Hutchinson, Kan., seeks a visionary ***CEO*** with strong financial acumen and operational experience. Located on 120 acres 40 miles northwest of Wichita, this 2002 AAHSA winner of the "Innovation of the Year Award" employs 200 individuals to serve its 116 health-care residents, 14 assisted-living and 119 independent units. Minimum candidate requirements are: bachelor's degree, five years experience in health-care related field, board experience and an appreciation of the Mennonite heritage/faith. Preferred candidates will have a master's degree.

Send inquiries to Kirk Stiffney, Mennonite Health Services, 234 S. Main St., Suite I, Goshen, IN 46526, fax 574-534-3254 or email KirkStiffney@aol.com.

Lancaster Mennonite Conference is seeking a person to serve as a full-time ***director of leadership development***. This individual will provide leadership for the ongoing leadership training programs of the conference and oversee the development and implementation of a new training initiative for LMC pastors—a major in pastoral ministries within an associate of arts degree program in partnership with Eastern Mennonite University. Experience in education and pastoral ministry is preferred. Position available immediately.

Contact Keith Weaver at 717-293-5246 or email keith@lanmenconf.org.

Boulder Mennonite Church, Boulder, Colo., seeks a quarter-time ***associate pastor for youth***. The successful candidate will set program and priorities in cooperation with our youth ministry team and work closely with our two lead pastors.

Please contact the church at 303-443-3889 or email bouldermc@mail2.mennonite.net for application materials. Applications encouraged by Sept. 15.

Greenmonte Mennonite Church needs ***pastor*** in small town 30 miles from Harrisonburg, Va. Loving, intergenerational congregation of 75, with vision for community outreach and church growth, enjoys blended worship and informal, interactive services. 540-337-3377 or vitae to 1661 Cold Springs Road, Stuarts Draft, VA 24477.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Marla Cole, or email TheMennonite@TheMennonite.org.

Search for Hesston College President

Hesston College is beginning a search for president of Hesston College, Hesston, Kan.

Founded in 1909, Hesston College is a fully-accredited two-year liberal arts institution. Its 50-acre residential campus is located in Hesston, Kansas. Hesston College, the two-year college of Mennonite Church USA, educates and nurtures each student within Christ-centered community, integrating thought, life, and faith for service to others in the church and the world. Its 440 students come from about 30 states and 15 countries, including Canada.

The ideal candidate should have advanced academic experience, an Anabaptist Christian faith commitment, strong intellectual and relational leadership qualities, proven abilities in organizational development and fiscal management, and the ability to understand and communicate effectively with diverse constituencies.

To insure full consideration, the search committee invites nominations and applications in confidence by September 20, 2003. Submit nominations and applications to Norm Yoder, Chair, Hesston Presidential Search Committee, c/o Hesston College, PO Box 3000, Hesston, Kansas, 67062.

Persons who bring gender, ethnic, and cultural diversity are strongly encouraged to apply. EOE.

Jesus makes a pop culture comeback

Rich Preheim

The story of Jesus' ministry is getting some 21st-century twists with *Hero,* a line of comic books, a novel, music CDs and rock opera tour. Just minor changes, such as the Savior being born in Bethlehem, Pa., and working in New York City. And he is black.

"Jesus was a lightning rod for controversy," said Eddie DeGarmo, the brainchild of *Hero,* in *Wireless Age.* "In many ways, the African-American culture reflects what the Jews were in Jesus' time. They came out of captivity, and they were at one point despised. Many of the historical dynamics can be seen today in that culture."

In a nod to conspiracy theories of a one-world government, ICON, the International Coalition of Nations, sends an agent to investigate a dangerous, zealous religious group seeking independence. The agent infiltrates the group and discovers Hero (Jesus), who is teaching, performing miracles and gaining popularity.

Hero is scheduled to make its debut on Sept. 2 with the release of a novel, the first four issues of a comic book series and a 33-track double CD. The songs are from the *Hero* rock opera, which is scheduled to start touring this fall. Also coming later this year will be more comic books and an audio book of the novel.

"I wanted to create a different vehicle for a connection to the gospel," DeGarmo said. "I felt that if I created a parallel universe that captured the political dynamics of the original story that it would connect people with the gospel in a new way."

The spirituality of the long-distance runner

This can't be what Paul was referring to when he wrote about running the good race. *Sports Illustrated* told about Divine Madness, a bizarre spiritual community that has become a powerhouse in the running sport of the 100-mile ultramarathon.

Marc Tizer, founder of the Boulder, Colo.-based group, hit upon long-distance running in the early 1990s as a way for humans to access their spirituality. Before long, Divine Madness members were running ultramarathons twice a week. By 1996, five members placed in the top 15 of one of the sport's most prestigious races. (This year's winning time was 17 hours, 40 minutes and 53 seconds.)

TIDBITS

Clergywomen in the United Methodist Church are leaving local church ministry at a rate 10 percent higher than men.—*Congregations*

The Jewish population in Germany has increased from 33,000 in 1990 to 200,000 now, due largely to immigrants from the former Soviet Union. —*Calvary Messenger*

In 1910, 157 Presbyterian ministers were serving with trade unions in 117 U.S. cities as part of an exchange between unions and local ministerial associations.—*Church & Society*

A Catholic bishop in the Philippines has banned pregnant women from taking their marriage vows in the church. —*Conscience*

The spiritual underpinnings of long-distance running are based on the time runners spend alone with their thoughts coupled with the numbing repetition of running movement. Divine Madness is not the only group to use running as a means of spiritual growth.

But under Tizer's direction, it exhibits cultish characteristics, including mandated fasting, sleep deprivation and limited contact with outsiders, say former members. "There was an entire decade there when I didn't know anything that was going on," said Celia Bertoia. "When I got out into the world, people would talk about historical events like the Oklahoma bombing or the O.J. Simpson thing. I had never heard of any of them."

Hail to the victors

While religious belief may drive some to athletic activity, it can also keep others off the court or field. But that is illegal, according to a recent court ruling in Oregon. This past year, the boys' basketball team at Portland Adventist Academy was not able to play in the state tournament because the Cougers observe the Sabbath from sundown on Friday to sundown on Saturday, according to *Adventist Review.*

An Oregon court ruled that was illegal discrimination. "For the [Oregon School Activities Association] to require a person to choose between a religious obligation and participation in a covered activity, without first attempting to find a reasonable accommodation for the conflict, is to act in a way that is fair in form but discriminatory in operation," the court stated.

Said Charles Hinkel, an American Civil Liberties Union attorney who argued the school's case, "This is the first time that any court in the country has ordered a state high school activities association to accommodate students' religious beliefs."

Laying up treasures in heaven

Regardless of their income, more Americans give to religious organizations than to any other cause, discovered *American Demographics.* Thirty-five percent of households with incomes less than $45,000 give to religious charities. The next most popular causes were health and private foundations, each 11 percent. In the income category of $45,000 to $75,000 per year, 44 percent give to religious causes, while health was the next highest at 18 percent. That remained true even for the wealthiest. Fifty-one percent of those making more than $250,000 give to religious causes. Coming in second was education at 33 percent.

Goodville Mutual
New Holland, Pa.

Find an agent near you for details about our competitive insurance packages!

www.goodville.com
or 800-448-4622

- Delaware
- Illinois
- Indiana
- Kansas
- Maryland
- Ohio
- Oklahoma
- Pennsylvania
- Virginia

affordable insurance
for vehicle, home, farm, small business, church

Merry Lea
Environmental Learning Center
of Goshen College

Nature Photography Workshop

October 12-16, 2003

Workshop includes:
- Meals
- Lodging
- Daily review of work
- Expert instruction
- Film and processing

To register and for more information, call (260) 799-5869 or e-mail davejm@goshen.edu
www.goshen.edu/merrylea

GOSHEN COLLEGE
CULTURE FOR SERVICE

Stewardship resources
for individuals and families

Your life is a gift from God. Resources from MMA help you fully appreciate that gift and live a life of holistic stewardship.

Two books on firstfruits stewardship from Lynn Miller, MMA's stewardship minister, will challenge and encourage you along your journey.

Firstfruits Living
God calls all people to firstfruits living. What does that mean? It means returning to God the best of what God's given. **Cost: $7.99**

Just in Time
Real life stories about opening up to others and giving back what God has given us. **Cost: $8.99**

Other stewardship resources

A Christian View of Money
How one lives is an accurate look at how one believes, particularly when looking at money. **Cost: $8.99**

Speaking About Money
Ways to reduce the tension when discussing money and stewardship. **Cost: $14.99**

A Mother Held Hostage
A mother writes about life with her son and his battle with Tourette's Syndrome. It is a story about maintaining relationships during difficult times. **Cost: $12.99**

What Gives? Using God's Money
Bible study for junior high that explores money. **Cost: $9.95**

Money Talk
Bible study for senior high to help them understand faith and money. **Cost: $12.95**

Stewardship for Life!
MMA's *Stewardship for Life* eight-page lessons are packaged in sets for people in three life stages and are ideal for small groups. Also available: Leader's guides and individual lessons.
Cost: (any set below) $8.95
Set 1: Introduction to wellness
Set 2: Wellness at midlife
Set 3: Wellness for the family

Other resources are available for pastors and Christian educators

MMA®
Stewardship Solutions

To order: (800) 348-7468, Ext. 269, stewardship@mma-online.org, or online at www.mma-online.org/resources. Shipping and handling charges are added to all orders.

************************CAR-RT LOT**C-025
<9801> 58
5100 12/03 205377 Q:1 226
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

Shared convictions

Mennonite World Conference (MWC) is rapidly changing from an informal network of like-minded Christians to a global community with shared convictions and accountability for its members. Two developments in Bulawayo, Zimbabwe, in mid-August revealed these changes: the formation of the Global Mission Fellowship and the adoption of a document—described by one MWC leader as "something less than a confession of faith"—for those who would be members.

While both developments stretch the organizational limits of this 78-year-old entity, it is the Global Mission Fellowship that will present the most immediate and complex challenges (page 15). This new mission mechanism will exist in a "space" created by MWC. But it will not be exactly the same as MWC. Its creation was driven by growing evangelism fervor in the churches from the global South and by the mission agencies in North America and Europe who want MWC to be more mission-focused. However, this new entity will not be a formal part of MWC, such as the Peace Council or the Faith and Life Council. Instead the new mission fellowship will be connected loosely to MWC structures.

MWC membership may mean accountability to our sisters and brothers around the world.

This looks familiar to many of us from Mennonite Church USA. Our Mennonite Mission Network is still sorting out its relationship to the ecclesiastical, or "administrative," structure of the denomination represented by the Executive Board. A similar pattern exists in Lancaster Conference. Eastern Mennonite Mission and the Lancaster Conference leadership work at the same question, How do two organizations relate to each other while leading a missional church?

But few of us will be asked to address polity issues confronting global entities. Instead a second question may reach us soon: What are the beliefs that should be held in common by members of Mennonite World Conference? MWC's General Council adopted a document that proposes a set of "shared convictions" and then asked each member body to test those convictions with folks back home in the next three years (see page 11).

The document will enable the global Brethren in Christ and Mennonite community to begin coalescing around a common theology. More significant than common beliefs, however, are the implications of such a development. As this growing global family sorts out what it is we believe, we will also establish accountability to each other for those beliefs. In addition we will be able to describe our beliefs to new groups wishing to join MWC so they and we can decide whether membership is appropriate.

But first the global family must respond to a key issue, Do we share similar convictions? In three years we may have some answers. Those answers will tell us whether participation in Mennonite World Conference will move us beyond the informal relations that support numerous ongoing projects and a once-every-six-years assembly. Future membership may mean accountability to sisters and brothers around the world for convictions that we hold in common.—*ejt*

Bulawayo: the right place

For months before the event, planners wondered and some North Americans and Europeans worried about the wisdom of holding MWC's Assembly 14 in Bulawayo, Zimbabwe. In the end, however, it was the right place to be for a church that is serious about taking God's healing and hope where it is needed most.

Local hotels reported that they will be able to stay in business for months because internationals rented their rooms. Taxi drivers regularly told us how important we were to their meager business. But the most direct effect may have been on our MWC sisters in Zimbabwe. I estimated that 80 percent of the 5,000 Zimbabwe participants were women. For a local registration fee that equaled 80 U.S. cents each day (2,000 Zimbabwean dollars), they received two huge meals that included meat and fruit.

"Two thousand Zim dollars couldn't buy one meal here [in Bulawayo]," exulted worship leader Barbara Nkala. "But we are getting lunch and dinner for seven days. That is a miracle!"

For the 5,000 most affected by the location decision, Bulawayo was the right place to hold Assembly Gathered.—*ejt*

The Mennonite

www.themennonite.org
September 16, 2003

AMBS
LIBRARY
ELKHART, IN
SEP 15 03

lessons from a hymn

Page 8

14 Living in divine suspense
16 How one class changed my life
18 What's in a name?
32 One church in two countries?

The good news of peace

Ron W. Adams is pastor at East Chestnut Street Mennonite Church in Lancaster, Pa.

No Jesus, no peace. Know Jesus, know peace. Bumper sticker theology. But not bad for all that. Christians are reconciled to God and to one another through the miracles of Jesus' cross and resurrection. And we are ministers of that reconciliation, calling all to peace with God and with other people, friend and enemy alike. We try to live peacefully with all and to call others to join us in obedience to Jesus.

We understand ourselves as belonging uniquely to Jesus. Though we do not disparage other faiths, we know they are not for us. We are Christians, humbly but unapologetically. And so we say that true peace is found in Jesus Christ and in the coming reign of God.

In other words, Mennonite peace teaching and peaceful living spring from our Christology. "No Jesus, no peace. Know Jesus, know peace."

But I venture to add a corollary to the bumper sticker. We cannot fully know Jesus until we fully embrace peace. No peace, no Jesus. True followers of Jesus are peacemakers, the children of God.

I know this leads me onto some dangerous ground. I know that the majority of Christians do not hold to Jesus' peace teaching. More's the pity. But the failure to be fully faithful is hardly grounds for breaking fellowship (with all due respect to father Menno). If it were, imagine how much room there'd be in church Sunday morning.

Even those who do not believe the teaching of Jesus has specific relevance to contemporary living are my sisters and brothers in Christ. I need to keep calling them to greater faithfulness, as they do the same for me.

And it is not "proud" to say that a follower of Jesus should be a peacemaker. I know Mennonites worry about seeming arrogant when they state their belief that peacemaking is a necessary part of discipleship. But we're not being proud. We're standing firm and being clear. Standing firm on our understanding of Scripture and what it tells us about Jesus. Being clear that our commitment to peace is not an accessory to our Christology, but is instead right at its heart.

What I am saying is that it is time for us to boldly proclaim what we believe to be true. That peacemaking is essential to the Christian life. That it is one of the defining characteristics of the true disciple. In this time it may be the central defining characteristic of faithfulness. It is certainly a good and necessary contribution made by Mennonites to the larger Christian church.

And I am convinced that the rest of the church needs and wants us to be unapologetic about our peace position. The rest of the church, especially the mainline denominations, looks to our witness and finds it appealing. This at a time when some call us to downplay our peace teaching so we don't offend Christians from other traditions. It's time for us to proclaim what we believe even more clearly, grounding it solidly in the teachings of Scripture about the person and work of Christ.

This fear of being proud and so offensive is a modern or postmodern concern. When that fear helps us avoid insensitivity or bigotry, it works to the benefit of all. Certainly we must do everything in love, including following Jesus in peacemaking.

But when fear ties our hands and makes us second-guess a teaching that rests at the heart of our understanding of Jesus, that fear needs to be set aside. Fear leads to a watered-down, generic faith that offends no one yet calls no one to faithful living. A faith that is palatable precisely because there is nothing to it. Sweet, perhaps, but not nourishing.

The time has come for clear, faithful, bold and loving teaching about peace. Peace that we find through Jesus Christ. Peace that we live. Peace that we extend in Jesus' name to everyone around us. Peace that is at the heart of the good news. The time has come to share the good news of peace. TM

TheMennonite

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing/Advertising: **Marla J. Cole**
Secretary: **Kristene Miller**
Editorial assistant: **Nora Miller**
Design: **Merrill R. Miller**
Editor Emeritus: **J. Lorne Peachey**

Cover photo by Laurie Oswald

Vol. 6, No. 18, September 16, 2003

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
phone: 800-790-2498 fax: 316-283-0454

P.O. Box 1245, Elkhart, IN 46515
phone: 574-523-3046 fax: 574-293-1892

Web site:
www.themennonite.org

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for July when it is published on the first and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $38.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave.,
Scottdale, PA 15683-1999.

Mennonite
Church
USA

CONTENTS

7

6

19

17

8 **Two reflections on the same hymn**
Two Mennonite college professors reflect on their favorite hymn.—*John Sheriff and Don Kehrberg*

12 **Two tributaries in the stream of God's Spirit**
Reflections of a Mennonite in a Wesleyan-Holiness environment—*Amanda Rempel*

14 **Living in divine suspense**
1 Thessalonians 4:13-18—second in a series—*J. Nelson Kraybill*

16 **How one class changed my life**
Lessons from a class on racism and power—*Sarah Yoder*

19 **Executive Board eliminates, reduces jobs**
$150,000 cut as start-up funding scheduled to end with current fiscal year—*Mennonite Church USA News Service*

20 **'A holy place'**
Tanzanians continuing witness started by Lancaster Conference 70 years ago—*Paul Schrag*

21 **Life's journeys connect again**
Africa meeting is latest leg for Tanzanian and Indiana friends —*Paul Schrag*

23 **Nigeria trip was heaven, homecoming**
—*MCC News Service*

DEPARTMENTS

2 **Grace and truth**
The good news of peace—*Ron W. Adams*

4 **Readers say**

6 **News digest**

18 **Leadership**
What's in a name?—*Marlene Kropf*

26 **For the record**

30 **Mediaculture**
God loves every body—*Gordon Houser*

32 **Editorial**
One church in two countries?—*Everett J. Thomas*

Unilateralism from U.S. Mennonites

As a member of the former Mennonite Church General Board, I was involved in putting together the proposal for the "one-church, two-country" model that was approved in St. Louis in 1999. Therefore I was disappointed when I read that the plans for a North American assembly in Toronto in 2005 were cancelled and that the Mennonite Church USA Executive Board unilaterally made plans for the MC USA assembly to meet in 2005 in Charlotte, N.C. I agree with Earl Sears (Readers Say, Aug. 19) that this sounds similar to the rationalizations made by the U.S. government on recent international issues. It seems to say, We don't need the Canadians; we can do our own thing. That fear was expressed prior to 1999, but a promise was made that would not happen. I hope and pray that in the October Joint Executive Committee meeting a way will be found to have a joint assembly in 2005, as we had promised each other. Our integrity as leaders, past and present, is on the line. May the final decisions be made in the spirit of Christ, rather than be based on national interests.—*Glenn Zehr, Millbank, Ont.*

As a Mennonite Church USA pastor and U.S. citizen whose life was deeply enriched by serving a congregation of Mennonite Church Canada for four years, I am ashamed. MC USA reneged on its commitment to meet jointly with MC Canada in 2003 and its commitment to meet jointly with MC Canada in 2005 unless it is in the United States. MC USA has refused to commit to meeting jointly with MC Canada in Canada in 2009, which has effectively squashed plans for MC Canada to meet jointly with MC USA in the United States in 2005.

Apparently we in MC USA share an unfortunate characteristic with our U.S. government, which has broken every treaty it ever made with Native American people. We make promises and then fail to keep them. I am ashamed.

The decision was made in St. Louis in 1999 to form "separate and cooperating church bodies in Canada and the USA." A Canada-U.S. partnership document was adopted that projected joint Canada-U.S. assemblies every four years, alternating between the United States and Canada. Together with MC Canada, MC USA owns a seminary and a publishing agency. But we refuse to meet with our partners on their turf. I am ashamed.
—*S. Roy Kaufman, Freeman, S.D.*

I was deeply disappointed and disturbed by the report of the Mennonite Church USA Executive Board that the 2005 assembly will be in Charlotte, N.C., rather than in Canada. If we are one church in two countries, then how can we foster that reality if we don't meet together? It is a tragedy if we discontinue having joint assemblies every four years. We need the theological, biblical, ethical and social perspectives that leaders in both countries bring. My plea is for our U.S. brothers and sisters to rethink their decision. As a denomination we need each other. We should not discontinue our binational meetings at this time in our history.—*Ralph Lebold, Waterloo, Ont.*

Are we a peace church?

How different the world would begin to look if 10,000 churches in the United States made the following peace church affirmations: Follow Jesus in nonviolent struggle for justice and peace, love our neighbors and enemies as God loves us all, share in God's work to save the world.

"Following Jesus" was the theme of *The Mennonite*'s Aug. 19 issue and Donna Engel's excellent article, "The Way of the Beatitudes." Are Mennonite churches ready to state for the record that they are committed to following Jesus in nonviolent struggle for justice and peace? Every Church A Peace Church is inviting churches from all denominations to make this affirmation. I wonder if Mennonite churches will make it or be left in the backwaters of history as others make it and Mennonites waffle in the mire of doublemindedness on war and peace, violence and nonviolence. Guidelines for signing on can be found on the Web at www.ecapc.org.—*John K. Stoner, Akron, Pa.*

IN THIS ISSUE

Schools and colleges are now in full swing, and this issue of *The Mennonite* includes five articles that integrate excellent scholarship with Mennonite theology. John Sheriff, academic dean at Bethel College, North Newton, Kan., unpacks the meaning of his favorite hymn, "Will You Let Me Be Your Servant" (page 9). Sheriff describes a poignant moment when several African-American students on campus directly demonstrated the servant ethic in this song. Don Kehrberg, who retired from Bethel last May, explains how this same hymn uses different chords to move the singer "away from home" and then back "at rest" (page 11). Amanda Rempel (page 12) provides a fresh look at the ongoing tensions between works-righteousness and faith-righteousness in her Methodist seminary experience. Goshen (Ind.) College student Sarah Yoder learns about the power and privilege she receives as a white person (page 16). Finally, J. Nelson Kraybill, president at Associated Mennonite Biblical Seminary in Elkhart, Ind., offers a clear critique (page 14) of the popular Christian *Left Behind* series and its depictions of the "rapture." (Kraybill's article is the second in a monthly series that focuses on Bible texts selected by our readers.) All five articles, each in its own way, illustrate the value and power of Christian scholarship.—*Editor*

As we reflect on our denomination's response to the U.S. military action in Iraq, we mourn what we perceive to be an inexorable shifting of beliefs within our denomination. We have been encouraged by stories of peacemaking from Mennonite communities in Colombia and even a few congregations in North America. However, too many of us have come to embrace nationalism, allowing its purposes and goals to intertwine themselves in our beliefs and thereby corrupt our interpretation of Christ's message. Our growing impression is that like so many other Christians we Mennonites have been seduced into accepting the righteousness of the phrase "God and country." As followers of Christ we must hold fast to that separation, understanding that for us the phrase has to be "God or country."

Our distress lies with the thundering silence of so many Mennonite congregations throughout the United States who have chosen through their collective silence to serve and support the way of the world. We have allowed ourselves to be seduced into abandoning our Anabaptist heritage in favor of North American Christian acculturation.

If Mennonite congregations fail to be a voice for peace, if individual congregants fail to step forth and act for peace, then our denomination will relegate itself to becoming one more bland and irrelevant denomination serving up a hodgepodge of Christo-American values, unable to truly say that Christ's way is the only way.—*Peace and Justice Committee, First Mennonite Church, Allentown, Pa.*

Nothing noble about being poor

Though I appreciated Donna Engel's article, "The Way of the Beatitudes" (Aug. 19), I would like to express my concern over her statement, "To become poor in spirit demands that we reject the dominant values of our times … and replace them with a preferential option for the poor, downward mobility and transparency of soul."

I applaud rejection of the dominant values, downward mobility and transparency of soul. But God does not show a "preferential option for the poor." God calls all people, poor and rich, to come to him through faith in Jesus Christ. It was not just the rich that the apostle Paul was thinking of when he wrote, "All have sinned, and fall short of the glory of God."

There is nothing ennobling about being poor. Being poor does not automatically make one a better person or more favored with God than being rich does. Having little is no more a sign of God's blessing than having much. As Christians we are called by God to share his message for healing and hope with the whole world. Should we show preferential treatment to either the poor or the rich in doing so?—*John Hockman, Topeka, Ind.*

Forget history?

Re "Set the Compass on Future" (Grace and Truth, Aug. 19): Does Clarence Rempel also disregard salvation history in both testaments because it is in the past? How unfortunate to think vision and mission can happen only when history is discarded.

Memory shapes our identity as God's covenant people and recalls what God has done; it shapes our character and values. Vision is about what God will do in the future. Both are essential to a healthy missional church. Because we live in a culture of amnesia, a vibrant church rooted in the historic tradition that birthed and nurtured it and shaped its identity is good news. Let's not shortchange newcomers by pretending we have no story. Let's engage newcomers in the telling and retelling of God's story in which we play a part. And let's not forget to incorporate the new stories, too.

Set the compass on the future? Yes, of course. But the ship will topple without the ballast of memory and identity to provide stability and balance. *—John Sharp, director, Mennonite Church USA Historical Committee, Goshen, Ind.*

Continental shift?

The map in the Aug. 5 issue of *The Mennonite* is fascinating ("2003 Global Mennonite Membership"). The "continental shift" box attributed to Mennonite World Conference News Service states that Africa's Mennonite-related membership total is greater than North America's. The numbers are very close, but this version of North America includes only the United States and Canada. What happened to Mexico? The answer is revealed on MWC's Web site, which shows that "Caribbean and Central and South America" are deemed to be a continent. Now that's a continental shift.—*Bob Smucker, Goshen, Ind.*

Campbell's soup labels

Thank you for including the story of Hopi Mission School's recent success in buying a new van ("Supporters Soup Up Vehicle Acquisition for Arizona School With Campbell's Labels," Aug. 5). Since that story appeared, we have been told that there may be other individuals and groups who would assist the school in that collection effort if they knew where to send them. The article omitted that reference.Labels should be mailed to Hopi Mission School at P. O. Box 39, Kykotsmovi Village, AZ 86039. UPS deliveries come to the school if addressed to AZ Rt. 264 @ Hopi Mission School Road, Kykotsmovi. I'll use this means to express our sincere thanks to all your readers who have helped us in this important way.—*Bill Zuercher, development director, Hopi Mission School, Kykotsmovi Village, Ariz.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. *—Editors*

this date in Mennonite history

Sept. 16, 1935—The Paraguayan Mennonite mission organization Licht den Indianern is organized.

Program surpasses $1 million in grants

NEWTON, Kan.—With a recent grant to Faith Chapel, a Mennonite Church USA congregation in Los Angeles, Mennonite Men's church-building program passed $1 million in financial assistance. Mennonite Men began the program, then called Tenth Man, in 1985. It was renamed JoinHands earlier this year.

Since its inception, JoinHands has provided grants to 37 congregations in the United States, Canada and internationally. The grants are for fledgling congregations buying or building meetinghouses. The grants are for as much as 20 percent of the cost, not exceeding $50,000. Since 1999, a tithe has been given to help build churches outside North America.

Grants totalling $303,000 have been approved through 2006 for seven congregations: Iglesia Cristiana Menonita Encuentro de Renovacion, Miami; Faith Chapel, Los Angeles; Austin (Texas) Mennonite Church; Lao Christian Fellowship, St. Catharines, Ont.; Daypsring Christian Fellowship, North Canton, Ohio; Trinity Mennonite Church, Calgary; and Unity Pentecostal Church, Miami.

JoinHands, a program of Mennonite Church USA and Mennonite Church Canada, is funded by donors who contribute $100 twice a year.—*Mennonite Church USA News Service*

Restorative justice pioneer honored

HARRISONBURG, Va.—Howard Zehr, one of the founders of the victim-offender reconcilation program, has been awarded the 2003 International Prize for Restorative Justice by the Prison Fellowship International Centre for Justice and Reconciliation.

Zehr is co-director of the Conflict Transformation Program at Eastern Mennonite University in Harrisonburg, Va., where he is also professor of sociology and restorative justice.

Zehr

"Howard's writing and speaking have fired the imaginations of people in North America, Europe, Africa and the Pacific," said Dan Van Ness, the center's executive director, in presenting the award last month in Toronto. "Many people in those regions point to him as the person who motivated them to begin restorative programs in their countries."

Zehr has been speaking, writing and teaching about restorative justice since he directed the first U.S. victim-offender reconciliation program in the 1970s.

"His book *Changing Lenses: A New Focus for Crime and Justice* is a foundational work in restorative justice," Van Ness said. "It is probably referenced as much as any other single book in the growing literature on restorative justice."

Prison Fellowship International is an association of prison ministries in more than 100 countries. The Centre for Justice and Reconciliation promotes the use of restorative justice so one day it will be the normal response to crime around the world.

MHS helps launch leadership center

GOSHEN, Ind.—Mennonite Health Services (MHS) and six other national associations of faith-based health and human service providers have started a joint venture to support the leadership education needs of its members. Called the Center for Faith-Based Leadership, the initiative will provide educational programs for organizational governance and management.

Buckets of help

Kevin King, Mennonite Central Committee material resources manager, helps distribute relief kit buckets to displaced families in the eastern Iraqi city of Baquuba. Almost 4,000 buckets—containing personal and sanitary items—have been distributed in the region, which is experiencing an influx of Kurds from the north, returning to reclaim land that had been taken from them. That has displaced many local Arab families, including 50,000 in Baquuba. They have settled in local abandoned military complexes. They are receiving monthly food rations from the United Nations under the prewar oil-for-food program, but that is set to end in November.

MCC photo by Ali Talib

In addition to MHS, project participants are the Association of Brethren Caregivers, American Baptist Homes and Hospitals Association, Catholic Charities USA, United Church of Christ's Council for Health and Human Service Ministries, Lutheran Services in America and the United Methodist Association for Health and Welfare. These organizations represent more than 1,000 health and human service institutions serving several million people annually.

Initially the center will offer two programs. Vocation of the Trustee will focus on governance education, including improving board performance, effective meetings, strategic planning and selecting a chief executive officer. The Faith-Based Leadership Institute will be a year-long program to strengthen the effectiveness of senior executive and management leadership. Both programs were developed and tested by teams of professionals in the fields of theology, management and adult learning.

"Mennonite professionals in health and human services can both contribute and receive from the rich reservoir of experience and expertise represented through this interfaith effort," says MHS president Rick Stiffney.

Hesston team honored for academics

HESSTON, Kan.—For the second year in a row, the Hesston College volleyball team has received national recognition for its success in the classroom. The 12-member 2002-03 squad was given the Team Academic Award by the American Volleyball Coaches Association. The award honors college and high school teams that maintain at least a 3.30 grade-point average during the school year. The Larks posted a 3.45 GPA.

"This award is an honor to receive for the second year in a row," says coach Vanessa Schroeder. "This team is well deserving of it, as they worked hard in the classroom."

Hesston was one of 26 college teams that received the award and also earned a postseason tournament berth. The Larks were one step away from the National Junior College Athletic Association Division II tournament last November, losing in the district championship game to Longview Community College of Lee's Summit, Mo.

MCC sending 15,000 blankets to Uganda

WINNIPEG—Mennonite Central Committee is sending 15,000 blankets to refugees in the northern Ugandan city of Kitgum, where fighting with rebel forces has forced many people to flee their rural homes.

Kitgum's population has swelled from 47,000 to more than 75,000 in the past several months. Travel in northern Uganda has been significantly restricted, and relief aid can only be brought in under heavy military escort. Kitgum is among the most secure areas in the region, and many people have moved in with relatives in the city, putting added pressure on food supplies and resources.—*MCC Canada News Service*

SWISS
POWER

Give them a hand

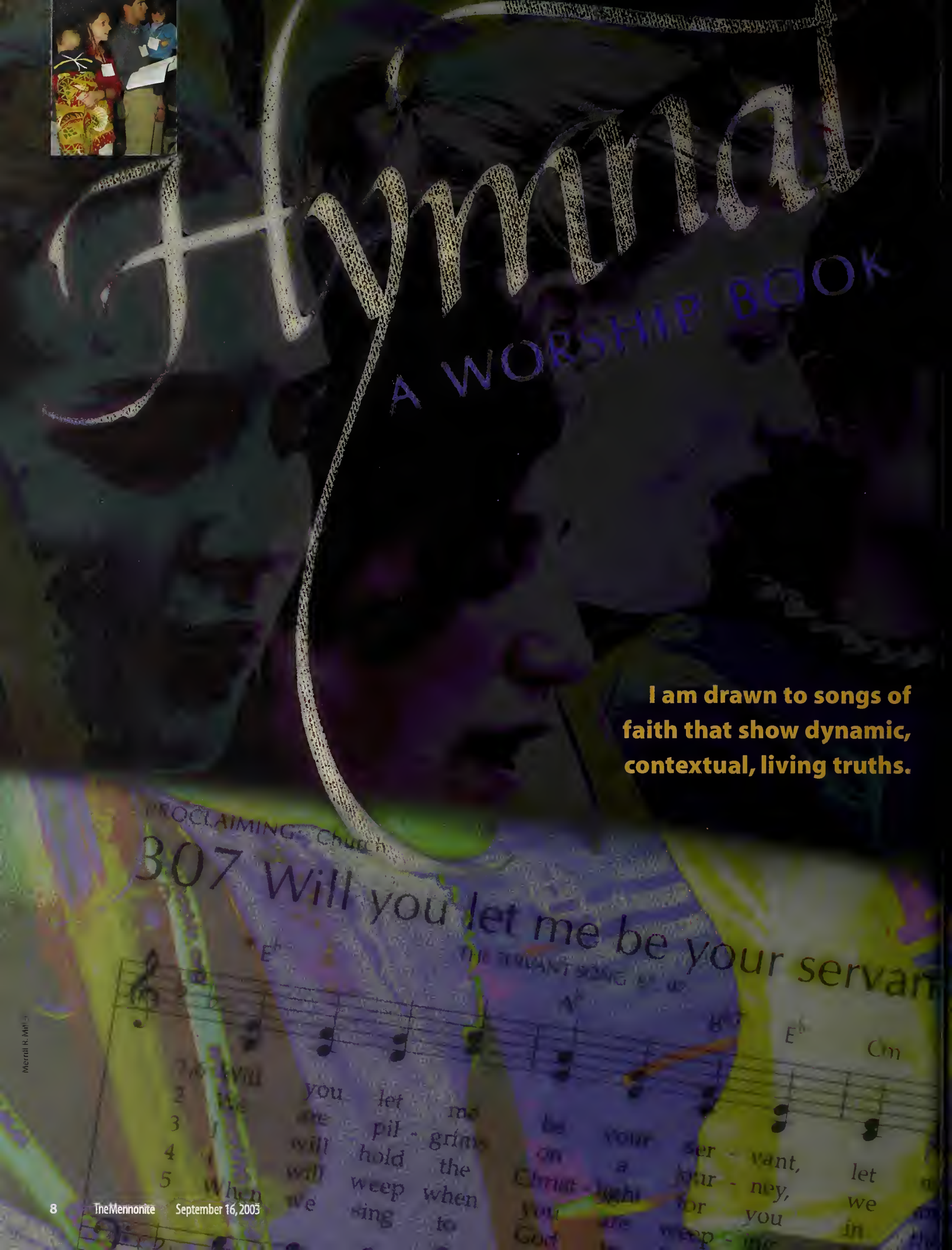
Goshen (Ind.) College junior Ben Luginbuhl from Bluffton, Ohio, gives a high five to a fellow student as he makes his way through the school's "avenue of applause" on Aug. 27. To commemorate of the start the new academic year, after the opening convocation, all students paraded past clapping faculty, staff and other students.

Retirement home administrator dies at 76

HARRISONBURG, Va.—Earl Greaser, a longtime administrator of Mennonite retirement facilities in Harrisonburg and Eureka, Ill., died of leukemia on Aug. 2 in Harrisonburg. He was 76 and had been diagnosed with the illness 12 days before.

Before his retirement, he had been executive director and director of development for Virginia Mennonite Retirement Community, Harrisonburg, from 1976 to 2000. He oversaw the building of an expanded campus and a state-of-the-art Alzheimer's care unit.

Greaser previously had been adminstrator at Maple Lawn Homes, Eureka, Ill., for 22 years when it was still owned and operated by Mennonite Board of Missions. MBM started retirement homes as a ministry for older people who were largely indigent and had no responsible relatives or others willing to take care of them.—*Mennonite Mission Network*

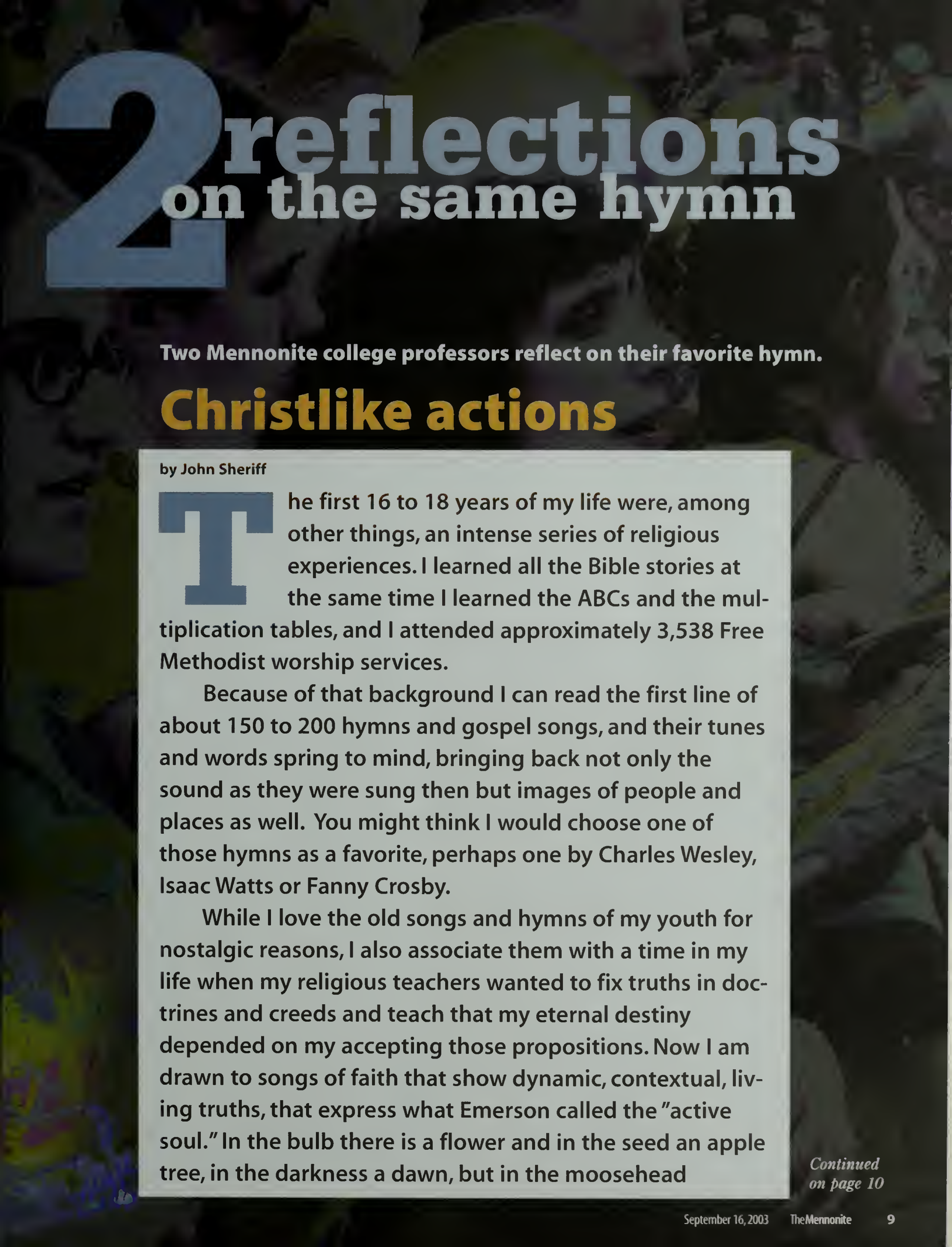

PROCLAIMING: Church
307 Will you let me be your servan
THE SERVANT SONG
E♭
A♭
B♭
Cm
1 Will you let me be your ser - vant, let
2 We are pil - grims on a jour - ney,
3 I will hold the Christ - light for you
4 I will weep when you are weep - ing,
5 When we sing to God in

Hymnal

A WORSHIP BOOK

I am drawn to songs of faith that show dynamic, contextual, living truths.

Merrill R. Miller



2 reflections on the same hymn

Two Mennonite college professors reflect on their favorite hymn.

Christlike actions

by John Sheriff

The first 16 to 18 years of my life were, among other things, an intense series of religious experiences. I learned all the Bible stories at the same time I learned the ABCs and the multiplication tables, and I attended approximately 3,538 Free Methodist worship services.

Because of that background I can read the first line of about 150 to 200 hymns and gospel songs, and their tunes and words spring to mind, bringing back not only the sound as they were sung then but images of people and places as well. You might think I would choose one of those hymns as a favorite, perhaps one by Charles Wesley, Isaac Watts or Fanny Crosby.

While I love the old songs and hymns of my youth for nostalgic reasons, I also associate them with a time in my life when my religious teachers wanted to fix truths in doctrines and creeds and teach that my eternal destiny depended on my accepting those propositions. Now I am drawn to songs of faith that show dynamic, contextual, living truths, that express what Emerson called the "active soul." In the bulb there is a flower and in the seed an apple tree, in the darkness a dawn, but in the moosehead

Continued on page 10

Continued from page 9

mounted on the wall in your den, there is no moose. One truth is always a part of many truths, and if you wrench one truth away from the rest and mount it on your wall, it no longer has life or potentiality.

Christlike: "Will You Let Me Be Your Servant" (No. 307 in *Hymnal: A Worship Book*) is not a hymn really (if you think of a hymn as a song of praise to God) but a dramatic monologue, a speaker addressing another person, whom we assume is present but not identified in the text. The song expresses the speaker's commitment to being Christlike in relating to the person addressed. The speaker does not say I will be like Christ to you after I determine if you believe like I do or are of a certain race or nationality or of a certain socioeconomic status or sexual orientation or reciprocate in like manner. Apparently knowledge about others is not a precondition for joining, hand and heart, with them on the journey.

They enacted what they were implicitly asking for from the audience, which was the quality of relationships that the song "Will You Let Me Be Your Servant" describes.

This song of faith speaks of being true to a model, which is Jesus Christ, but makes no truth claims or propositions. What is true in this song is not a statement but an action, a true aim, true love, true friendship. Embracing other people lovingly and courageously without full knowledge, in the face of doubt, is an iconic truth—that is, it is Christ likeness.

You can contemplate the speaker's request of and commitment to the other when we sing. I heard this song for the first time in chapel at Bethel College, North Newton, Kan., and I have witnessed experiences of Christlike behavior on campus that I associate with this song. I will share one of these that I remember because I was in the place of the other—the "you"—in the dramatic monologue. In a convocation during spring semester some years ago, a group of African American students read selections of poetry that expressed the rage, shame, suffering and injustice of the black experience in this country. The language was powerful, and they directed those words to the audience as authentic expressions of their experience. Being white in that audience was not particularly comfortable. And having a cold and taken too much antihistamine and not enough liquids, I passed out, going stiff as a poker there in the faculty section, in front of everybody.

What happened next I learned of as I lay in the emergency room, to which our vigilant nursing faculty had me transported by ambulance. Reginald Williams, a social work major and football player with a sharp intelligence and wide interests, had put together the poetry selections. He had the platform to say a few things; the whole minority community had the stage to see what could be done with the power of the word to sensitize this learned, predominately white community about the experience of being black in America. But when I fainted, Reggie stopped in midline and stood silent as people helped me out. Then he expressed his concern for me in a way that identified himself with me in a faculty-student relationship, turned to his friend John Richard and asked him to say a prayer for me, which John did without hesitation.

Genuine concern: They continued with their poetry, but the words are long forgotten. What stays is the act. Their genuine concern for me, the symbolic other in this particular convocation, was the antithesis of what they had been describing in their experiences; they enacted what they were implicitly asking for from the audience, which was the quality of relationships that the song "Will You Let Me Be Your Servant" describes.

In the song we know nothing about the "I" or the "you" except that the "I" makes them a "we," which can be as great a miracle as turning water into wine, and resurrection to new life. TM

John Sheriff is academic dean at Bethel College, North Newton, Kan. This is adapted from a chapel presentation on campus this spring.

One extra beat

by Don Kehrberg

There must be something about a place—Bethel College—that causes a person to stick around for 31 years. For me, "Will You Let Me Be Your Servant" (No. 307 in *Hymnal: A Worship Book*) represents, to some extent at least, what has bound me to this institution.

The text of the hymn represents what I have come to see as the centrality of the ethos of the Mennonite faith as it is "worked out" at Bethel. And for some reason that ethos resonates with and within me—a person who grew up evangelical and who today is a fairly traditional Roman Catholic.

At some point in my first 30 years of living I must have come across the word "servanthood." But it is at Bethel that I have come to know how servanthood is or can be realized.

Richard Gillard's hymn text lays it out for me. Verse one and six invokes us to a fellowship of a special kind—a fellowship of service.

We journey together, for and with each other, through dark times and fun times, in joy and in sorrow.

However, it's just not Gillard's text that represents an ideal of servanthood. His music—the melody, harmony and rhythm—also contribute.

At first glance, the melody of the text is not all that profound. It meanders between the six most comfortable notes of the E-flat scale, except for three important, higher notes at the beginning of the second phrase of each verse where you "pray" for me, "we are here to help each other," "I will hold my hand out for you," "I will share your joy," and heaven is "born of all we've known together."

The harmony creates a sense of striving. Traditional harmony in music works this way: There is the tonic chord, the beginning and ending of pieces—representing equilibrium—at home and at rest. There is the dominant chord—away from home, unrest, disequilibrium. In this hymn there is not much harmony that is just tonic or dominant—just the beginning and the end, when the harmony is on the tonic—at home, at rest. And then at the end of the first phrase there is dominant—away from home, not at rest. All the rest (75 percent or more of the chords) are somewhere in between "rest" and "unrest" in what in musical terminology is called the "predominant" area of musical harmony. That is where the work of music is done—the chords progress toward—that is, they serve—the harmonic goals of Gillard's melody. And our journey is that, too; the journey comes between the starting place and the ending place, and the work of this journey—of servanthood—is "to serve." Our journey is "together" in service.

When we check out the hymn we find there is no meter signature—nothing at the beginning to let us know there is regularity to the pulses or beats of the hymn. Once you start singing, however, you realize there is regularity, the pulses are grouped in fours, and the rhythm is a little plodding until you get to the end of each verse. There Gillard inserts an extra beat—a little quirk—that adds so much to the character of this hymn. Don't get complacent or you will sing the last word one beat too soon. So too we are reminded that our journey together may not end when we think it will end. We know with certainty, however, that in service to each other we'll arrive together to a place that is "born of all we've known together—of Christ's love and agony."

We are reminded that our journey together may not end when we think it will end. We know with certainty, however, that in service to each other we'll arrive together to a place that is "born of all we've known together—of Christ's love and agony."

Don Kehrberg retired in May as professor of music at Bethel College, North Newton, Kan. This is adapted from a chapel presentation on campus this spring.

2 tributaries in the stream of God's Spirit

Reflections of a Mennonite in a Wesleyan-Holiness environment

by Amanda Rempel

During the week of orientation at Asbury Theological Seminary, Wilmore, Ky., three years ago, the worship leader in chapel said to the 350 present, "Now turn to two or three people near you and pray together." Pray together? Right now? Out loud? With people I had never met? The chapel hummed and buzzed as people joined heart and voice in prayer. I knew then I had left a comfortable Mennonite environment for a drink from a different tributary of the Holy Spirit's river.

The sculpture of Francis Asbury on horseback greeted us as we approached Asbury Seminary for a year of sabbatical and study leave. Bishop Asbury was appointed by John Wesley to come to America in 1771 to preach the gospel. At that time only a handful of Methodist preachers existed in the colonies and on the frontier. By the time Francis Asbury died, he had ordained 4,000 Methodist preachers, and some 200,000 people in this country claimed to be Methodists. What a legacy!

Pray together? Right now? Out loud? With people I had never met?

Asbury's missionary zeal reminded me of the 16th-century Anabaptists. Wherever they went, they spoke the good news about Jesus and his kingdom. But because of persecution, many Anabaptists eventually moved into remote, safer areas of Europe and kept a low profile. Sixteenth-century Europe was a different environment from Asbury's 18th- and 19th-century America.

Stemming from those perilous times, Anabaptists of Western European background to this day prefer giving witness to Christ in deed rather than word, even in "safe" settings. I joyfully help support our area Mennonite Central Committee relief sale, shop at the local Ten Thousand Villages store or bring food and material aid to victims of disaster. When it comes to prayer, however, I prefer doing it in private, or silently in public worship, or in cooperation with a worship leader. I'm cautious about freely expressing the yearnings of my heart audibly with a group of worshipers. So when the 25 students in my Life of Prayer class only a week into the fall semester were told to gather in triplets and join together in prayer, I again felt jarred.

Prayer rail: The prayer rail in the chapel also was a curiosity at first. Often in the chapel services worshipers were invited to come forward to kneel at the "altar" and surrender to the Holy Spirit's prompting. Sometimes the dean of the chapel stood nearby to encourage or pray with people upon request. As the year moved along I came to appreciate these invitations to come to the altar for prayer.

Occasionally upon entering the chapel to practice organ, I noticed someone praying in a prostrate position near the prayer rail. In the weekly campus announcements, six to eight rooms for prayer were regularly listed with a word of encouragement to make reservations for their use. Prayer, prayer, prayer—I encountered it everywhere.

It comes as no surprise that the emphases on prayer and surrender come out of John Wesley's understanding and practice of the Christian spiritual life as a journey. Three significant transitions on this journey are movement from (1) unbelief to faith, (2) guilt and bondage to liberation and (3) pride to humility, writes Kenneth Collins in *The Enduring Relevance of Wesleyan Spirituality*. Purity of heart (i.e., inner holiness) and holiness of life are the goals of this journey.

Rather than hearing "Menno," "Anabaptists" and "discipleship" I heard "Wesley," "Scriptural holiness" and "purity of heart." And much about grace. Robin Maas writes in *Spiritual Traditions for the Contemporary Church* that Wesley's schema of salvation begins and ends with grace. Grace invites us to repent, then justifies the repentant sinner, transforms in the new birth and sanctifies on a journey toward perfection. The believer cooperates with the grace active in her life by following a set of spiritual practices and living a particular lifestyle.

Wesley himself lived a disciplined life. In the formational Life of Prayer class I saw a page of Wesley's personal diary. A scholar recently deciphered the code and concluded that Wesley kept track almost hourly of his thoughts about God, prayers, Scriptures read, sins and confessions. For leaning hard on grace, he certainly took responsibility for his spiritual life. He believed human choices are significant. His goal for holiness of heart had to do with an inner perfection, and holiness of life was expressed in the love of neighbor, which he called "social holiness." Wesley was clear that inner holiness precedes holiness of life.

I hear similar themes in the words of Menno Simons: "The new birth is … a change in the inner nature which transforms people by the power of God through faith from evil to good, from being fleshly to being spiritual, from unrighteousness to righteousness, out of Adam into Christ. … The regenerated live out of the power of their new being." Of those who have been born of God Menno says, "They leave behind all human wisdom, even themselves, and order their lives according to the Word of the Lord without hate or resistance" (Cornelius J. Dyck, *Spiritual Life in Anabaptism*).

Sometimes I feel like shouting, "Let's pay attention to God's saving, sanctifying work in our lives and tell each other and the world about what the Holy Spirit is doing."

In these words of Menno I hear themes of faith, freedom (liberation), humility and even surrender. Dirk Philips writes, "But whoever has become a partaker of the divine character, the being of Jesus Christ and the power and character of the Holy Spirit conforms himself to the image of Jesus Christ [and] in all submission, obedience and righteousness serves God, in summary is a right-believing Christian; that one is a new person and a new creature in Christ Jesus." The life of obediently following Jesus is a bold thread of Anabaptists.

Bands: Wesley's preaching in the fields of England appealed to the masses. Being a methodical person, he set up a system for order and accountability by establishing bands for new Christians. He formulated a set of questions for these bands, which we might think of as small groups. The following questions were asked of each member at each meeting:

- What known sins have you committed since our last meeting?
- What temptations have you met with?
- How were you delivered?
- What have you thought, said or done of which you doubt whether it be sin or not?
- Have you nothing you desire to keep secret?

The Anabaptists also had a system, but one not quite so exacting as Wesley's. For them the body of Christ, the church, was a community of discernment in living the life of faith. It also provided correction when one strayed from true faith. Dirk Philips writes, "But which is the congregation of Christ, which has received such power from Christ (not only to choose teachers and leaders but, what is more, to bind and to loose, to forgive sins and to retain them)?"

I have been amazed at similarities, the common threads I have encountered in reading Anabaptist and Wesleyan spiritual writings. Both streams take the Scriptures seriously, so one should hope to find much in common. My amazement came because of how differently I experienced the environments. Asbury Seminary, a Wesleyan-Holiness community, accents the inner life, purity of heart, the work of the Holy Spirit. It has been a welcome accent for me. Yet at times I've wondered if it borders on spiritual navel gazing. I have wanted to say, "Now let's get on with life and live as helpful neighbors in this world of great need."

My own tradition tends to accent the outer life of loving one's neighbor in obedience to Jesus. That can also become a narrowly focused preoccupation, and sometimes I feel like shouting, "Let's pay attention to God's saving, sanctifying work in our lives and tell each other and the world about what the Holy Spirit is doing."

The life-sustaining water from God is good in both streams and quenches thirst. As these two tributaries run together into the great gushing river of God's Spirit, I know we are on the same journey.

Amanda Rempel is a member of First Mennonite Church, Newton, Kan.

Living in divine suspense

1 Thessalonians 4:13-18—second in a series

by J. Nelson Kraybill

We asked readers to send us Scripture passages they wanted writers to address. We then asked various Bible teachers, pastors and church workers to respond. Here is the second in a series of Bible studies. These will run approximately once each month.—*Editors*

Did you ever fear that Jesus will return, take everybody you love and leave you as a cosmic orphan? A minister told me recently that her recurring nightmare as a child involved clinging unsuccessfully to her mother's feet as her mother was swept toward the skies.

Millions of people today absorb similar imagery with the *Left Behind* novels. In this religious fiction, thousands of Christians suddenly vanish from Earth. Bewildered friends and family members who did not confess Jesus as Lord find articles of clothing left behind by people who were "raptured" (from Latin for "caught up") to heaven.

Artists attempting to depict the return of Christ portray cars hitting guardrails when saints disappear. Airplanes crash as born-again pilots evaporate. Streaks rise from graveyards where buried believers burst from the tomb. In some paintings, Jesus hovers triumphant in clouds above the panorama of chaos.

Have we misunderstood Paul? Such a view of Christ's return does not sound like good news. Paul wrote his famous passage about meeting the Lord "in the air" so readers would "encourage one another with these words." Have we misunderstood this passage?

Most Christians in the first century expected Jesus to return soon, and that hope pervades Paul's letters. In this passage, Paul addresses Christians who were surprised that members of their congregation had died before Christ returned. Would their deceased loved ones miss Jesus' return and the full joy of the kingdom of God?

In the face of this fear, Paul gives pastoral encouragement. Those who die in Christ will rise to new life when he returns. Awakened by God's trumpet, they will precede believers who are still alive to meet the Lord.

Paul does not elaborate on what it will mean for believers who greet Jesus to "be with the Lord forever." Today's popular interpretations generally take this to mean Christians will permanently disappear from earth. It is likely, however, that Paul had another outcome in mind.

First-century precedent for Jesus' return: The term "second coming" never appears in the Bible. Early Christians used the Greek word "parousia" (par-u-SEE-ah, meaning "coming" or "arrival") to speak of Christ's return. Although parousia was an ordinary word that could describe the "coming" of anyone, it also had a well-known political meaning.

The parousia (coming) of an emperor or other dignitary to a city in the Roman Empire, for example, usually meant residents prepared a ceremonial welcome. Leading citizens of the host city normally organized a procession to greet their ruler beyond the city gates and joyfully escort him into the city. A visiting emperor, in return, could display his power by awarding honors to the host city. He might announce that the city could host provincial athletic games or that the imperial government would fund construction of municipal projects.

With this first-century meaning of parousia in mind, language about Jesus' return takes on new meaning. When Paul describes saints rising to "meet the Lord in the air," it is likely that he sees believers forming a delegation to go out, greet Jesus and escort him back to earth. In contrast to the escapism of some end-time theologies, this understanding of parousia is good news for a suffering world.

Hope in Christ's return is vital: Christian faith makes little sense without the hope of Christ's return. All of creation is "groaning in labor pains" (Romans 8:22). The violence, poverty and sin of our world reveal that God's kingdom has not yet fully arrived.

Yet Jesus told his disciples that "the kingdom of God is among you" (Luke 17:21). Jesus' practical teaching in the Sermon on the Mount and elsewhere suggests that he expected his followers to live by kingdom standards now, in the midst of a sinful world that does not yet honor Jesus as Lord.

So believers today are like residents of a city about to receive a mighty ruler. Knowing that Christ will soon arrive, we already acknowledge him as Lord and live in the freedom of his way. Other residents of our "city" may not honor Jesus, and our testimony to his sovereignty may be dismissed or opposed. Our efforts to bring healing and peace in the name of Jesus may sometimes appear ineffective. But soon, whether before or after our physical death, we will join the procession to greet Jesus. We will escort him back to liberate the world from death and sin.

This magnificent hope gives the church reason to do justice, care for creation, make peace and invite others to know Jesus as Lord. We recognize that our acts of kingdom citizenship are just the leading edge of a salvation from God that someday will make a "new heaven and a new earth" (Revelation 21:1). At Jesus' return, all mortals will answer to God's judgment. Systems of violence, greed and domination will collapse, so we must take care now not to align ourselves with such powers.

Risky speculation about the future: Many popular authors and preachers who interpret 1 Thessalonians 4 believe that history is divided into "dispensations" or successive eras of salvation. A premillenial dispensationalist is one who believes that Jesus will return before a 1,000-year reign of Christ on earth.

According to premillenial dispensationalism, we are now in the era of the church awaiting redemption. The kingdom of God is still in the future, so believers are not yet expected to live out the Sermon on the Mount in its fullness. Christians soon will be "raptured" out of this world of sin and suffering for eternal joy with Christ.

People left behind will endure terrible tribulation as the beast of Revelation 13 hounds anyone who chooses to confess Christ. Massive armies will convene in Palestine for the battle of Armageddon before Christ returns to judge the world and inaugurate the kingdom of God.

People who construct such scenarios of the future do so by stitching together a collage of isolated texts from Daniel, Ezekiel, the Gospels, Paul's letters, Revelation and other parts of the Bible. This is a risky way to speculate about the future because it ignores the literary and historical contexts of Bible passages. We are not free to use scattered fragments of God's Word to construct elaborate "prophecy" pictures of our own making.

Premillenial dispensationalism creates a serious problem by placing the kingdom of God in the future. Such an approach often means that difficult teachings of Jesus—such as loving enemies or sharing wealth—do not apply to the church now. This guts the gospel of its power to transform the lives and communities of those who call Jesus Lord.

The speculative nature of popular "Bible prophecy" runs counter to the teaching of Jesus. After his resurrection, the disciples asked Jesus, "Lord, is this the time when you will restore the kingdom to Israel?" This was an end-time question about God's calendar, and Jesus was abrupt in reply, "It is not for you to know the times or periods that the Father has set." Instead the Holy Spirit will infuse believers with power so they can get on with the task of witnessing "in Jerusalem … and to the ends of the earth" (Acts 1:6-8).

Living in divine suspense: Both the beginning of time as recorded in Genesis and the end of time as presented in the New Testament are couched in symbolic and poetic language. Paul's comments about Jesus' return mention an "archangel's call" and the "sound of God's trumpet." Believers ascend to "meet the Lord in the air."

The speculative nature of popular "Bible prophecy" runs counter to the teaching of Jesus.

These scriptures are God-breathed and reliable. Both the beginning and the end of the world, however, are shrouded in mystery beyond our comprehension. We should expect to learn thematic truths about God from passages that deal with the bookends of time rather than logistical details. We learn that God is in charge of origins and destiny. Our concern should be worship and obedience rather than speculation about timing and sequence of events that God will manage.

For 2,000 years, Christians have known that Jesus will return "soon." Living in that divine suspense should energize us to get on with kingdom work of justice, peacemaking, care for creation and mission. God will take care of the rest.

J. Nelson Kraybill is president of Associated Mennonite Biblical Seminary, Elkhart, Ind.

How one class changed my life

Lessons from a class on racism and power

by Sarah Yoder

During the spring semester of my second year at Goshen (Ind.) College I had what Keith Graber Miller described in one of his philosophy classes as a "paradigm shift." My understanding of the world was severely altered through one experience.

This shift, which was at times difficult and painful, occurred during a class I took under Zenebe Abebe called Analysis of Racism and Power.

While many classes I have taken in college have shown me new ideas, Zenebe's class was the first to push me outside my comfort zone and force me to examine my beliefs.

I enrolled in Analysis of Racism and Power because I heard it was an upper-level psychology course (which I needed to graduate) that revolved around guest speakers and discussions as opposed to intensive textbook readings and extensive research papers. I walked away from the course at the end of the semester with my most valuable and applicable learning thus far in my college career.

Over the 12 weeks my classmates and I examined individual, institutional and cultural racism with the help of almost two dozen guest speakers, several videos, daily class discussions, a field trip about past and present racist images, and many newspaper and magazine reports and editorials.

My eyes were opened to a problem I hardly realized still existed. I'm embarrassed to say that prior to this class I thought racism was a problem of the past. Little did I know that even though it is now illegal to discriminate based on race, a more dangerous and more lethal form of racism has emerged since the Civil Rights Movement of the 1960s. Racism today is so harmful because it has been pushed underground. It is no longer as visible as it was, with "whites only" signs and segregated classrooms, and therefore it is easier for people who are unaffected by racism to ignore it. After taking Analysis of Racism and Power I know it is my upper-middle-class white privilege that allowed me to be oblivious to a situation that for 20 years I had been blind to.

I believe Goshen has a vital weapon against racism in Zenebe's course. My eyes have been opened to the current problem of racism in the United States, and I've found myself filled with a passion for fighting it. My fighting has consisted of sharing my new information with my family, friends and classmates and encouraging other Goshen students to take the course that opened my eyes and changed my heart.

While this may not seem like a lot, I know at least one life, my own, has been changed forever because of Zenebe's class, and if I can help one other person understand what I now understand, then my learning will not be in vain. TM

Sarah Yoder is a student at Goshen (Ind.) College.

After taking Analysis of Racism and Power I know it is my upper-middle-class white privilege that allowed me to be oblivious to a situation that for 20 years I had been blind to.

Skjold Photographs, for illustration only

Everyday ode

by Jeff Gundy

They say there was a secret chord
That David played and it pleased the Lord.—Leonard Cohen

Praise then for stainless steel, its resistance,
its recoverability from the slimiest cruds
and closest associations. For the close

association of sacred and secret, words
I refuse to look up lest I learn
more about them than is right and good.

For the lesser functions, the non-miracles,
fiberglass mesh and treated lumber and
the Screen-Tite System. For the white streamers

in the overgrown front-yard trees,
frail and messily festive, coaxed down
only piecemeal by my grumpy tugging

and the unreliable rain. For the rain,
and the damp white sheaves I pick up
from the grass like manna, like empty pockets.

For fussy toddlers up the street, and for
tired mothers and fathers who manage
not to shriek. For the green and brown needles

of the scotch pine, for the fresh growth
and the broken switches of the corkscrew willow.
For my friend buckling the puddlejumper's belt

across her belly, for the little one clutched there
like the secret heart, the sacred chord,
the gyroscope spinning so fast it seems ready

to stand and hum for days, to claim a truth
small but past all doubt and without stain.

Jeff Gundy teaches English at Bluffton (Ohio) College.

What's in a name?

Marlene Kropf is director of the Mennonite Church USA Executive Board Office of Congregational Life.

A decade or two ago, the language of "Christian formation" was rarely heard in Mennonite congregations. Instead we spoke of Christian education or nurture or discipling when we described the ministry of calling people to faith and guiding them to maturity. Now our seminaries offer courses in Christian formation, and some congregations are hiring ministers of Christian formation as pastoral staff.

A century ago, families as well as congregations took active roles in shaping faith through worship, daily conversation and relationships. Then came Sunday school and summer Bible school, and trained teachers took on a significant role in faith formation. By the middle of the 20th century, education wings were added to church buildings. Some congregations called ministers of Christian education (to lead educational ministries).

During the latter half of the 20th century, dissatisfied with a classroom-centered approach and a too-narrow focus on intellectual learning, leaders looked for more comprehensive language to inspire a broader process of growth that engages the whole person and the community. And even though Mennonites never directed educational efforts primarily at children and youth, we felt something was missing in the nurture of adults, who are called to "come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ" (Ephesians 4:13).

By the early 1990s, a new word, "formation," had entered our vocabulary. Coming from the field of Christian spirituality, this holistic term conveys the sense of a process, mentoring and instruction and includes worship, prayer and daily life. Not unlike what Anabaptists have meant historically by the term discipleship, formation assumes a congregational ecology of spiritual care and guidance in which all of life is the focus.

Involving divine grace and human response, formation and transformation are two sides of the same coin. In *Christian Spiritual Formation in the Church and Classroom* (Abingdon, 1989), Susanne Johnson clarifies the relationship: "Formation is a way to talk about the everyday continuities of becoming Christian, whereas transformation is more of a way to talk about the discontinuities, or the 'big events.' Formation and transformation, processes and events, are woven together in the lifelong process of conversion, of becoming Christian, of shaping Christian character."

Within the past two years, Mennonite Church Canada and Mennonite Church USA leaders have formally adopted the term "Christian formation" to describe the many-faceted process by which people and communities become faithful disciples of Jesus Christ. Including worship, preaching, education, family life, mentoring, pastoral care, catechism, spiritual friendships, small groups, witness and service activities, peacemaking and many other settings, the whole life of the congregation becomes the context for formation and transformation.

Ministries of Christian formation have an enlarged focus. When congregations call people as ministers of Christian formation, they are not seeking someone to guide the Sunday school. Instead they want someone to examine everything the congregation does and ask, How is faith being formed here? How are people being transformed? Such ministers assist pastors, elders/deacons, worship leaders, teachers, parents, mentors and others to be more intentional about forming faith. They provide resources for guiding growth in faith.

To be formed in the image of Christ means living and loving as Jesus did. Christians today are formed and shaped through their personal relationship with Jesus Christ and with Christ's body, the church, in the world.

Jesus described the goal of this relationship near the end of his life when he told his disciples, "I do not call you servants any longer … but I have called you friends" (John 15:15). Here Jesus summarizes the whole of God's intent in the world as friendship. Just as the Triune God lives in perfect peace and unity, so God's desire for the whole creation is loving, joyful communion. To that end, what God is doing in the world is making friends. In Jesus' ministry we see what such friendship looks like: grace-filled relationships in which barriers are broken down and people are set free to love God and one another.

The central task of Christian formation is guiding individuals and congregations in the capacity and practice of making friends. Friendship with God, God's people and the world God loves is the unmistakable sign of the Spirit's enlivening, transforming presence. Whatever we call this process, the church becomes an agent of healing and hope as members embark on the journey of conversion and grow to maturity in Christ. TM

IN THE NEXT ISSUE

- **Seeking a better country**—Gerald Biesecker-Mast
- **Spirituality and environmental care**—Dave Miller

Executive Board eliminates, reduces jobs

$150,000 cut as start-up funding scheduled to end with current fiscal year

Anticipating lower contributions from churchwide agencies and area conferences in 2004, the Mennonite Church USA Executive Board is cutting its budget by more than $150,000, including trimming its staff by 10 percent.

The Executive Board next year will lose $250,000 in start-up funds from the other churchwide agencies. They had agreed to provide the money for the board's first two years. The board also projects a $30,000 decrease in giving from area conferences.

"It is tempting to try to do more with less by simply reassigning the work of staff who will be leaving or who have reduced assignments, but we know we need to readjust some program expectations," says Ron Byler, Executive Board associate executive director. "Some efficiencies may be possible, but we also need to decide how to be the most faithful with the dollars the church continues to give to support the Executive Board's work for the whole of the church."

Next year's income is projected to be nearly $2 million. That includes firstfruits giving from Mennonite Church USA agencies ($750,000), firstfruits from area conferences ($720,000), firstfruits from other agencies ($65,000), other income such as interest, bequests and fee-for-service income ($300,000) and self-generated income raised by the Historical Committee ($135,000).

Anticipated sources of increased income include contributions raised by the Historical Committee for its own support, annuities and estates, fee-for-service income and firstfruits contributions from denomination-related agencies.

"We are grateful for the generous levels of support we receive from other parts of the church, even though they are lower than we may have earlier projected," Byler says. "Some congregations, conferences and churchwide agencies are also facing financial challenges, and we know we are not alone in making difficult financial decisions."

Executive Board staff will be reduced from slightly more than 30 FTE (full-time equivalent) to just over 27, including the elimination of three positions: Kathy Harshbarger, administrative assistant in the Office of Ministerial Leadership; Steve Ropp, youth minister in the Office of Ministerial Leadership and Office of Congregational Life; and Noel Santiago, Witness and Peace Ministry assistant director in the Office of Congregational Life.

Harshbarger is in the Executive Board's office in Elkhart, Ind. Ropp is based in Bloomington, Ill., and Santiago in Souderton, Pa.

Other cuts are:

- Ken Hawkley, assistant director, Discipling Ministry in the Office of Congregational Life, reduced from full-time to half-time. He works from Homewood, Ill.
- Ammeral Johnson, administrative assistant in the Office of Cross-Cultural Relations, Hampton, Va., reduced from full-time to half-time.
- Marlene Kropf, director of the Office of Congregational Life, Elkhart, reduced from full-time to four-fifths time in response to a decision she had previously made to return to part-time teaching at Associated Mennonite Biblical Seminary in Elkhart.
- Dale Stoltzfus, co-director of the Office of Ministerial Leadership, reduced from half-time to one-third time. He is based in Lancaster, Pa.

Depending on their years of service and administrative level, staff whose jobs have been discontinued or reduced have received two or three months notice and two or three months severance pay. Staff whose roles will be discontinued will conclude their work in early fall. Ongoing reduced staff roles are effective on Feb. 1, 2004.

Additional budget cuts include office and travel expenses related to staff reductions, elimination of funds for board development consultation and reduction of firstfruits giving to Mennonite World Conference in proportion to the decrease in the Executive Board budget.—*Mennonite Church USA News Service*

The Executive Board includes offices of the Executive Director, Congregational Life, Ministerial Leadership, Cross-Cultural Relations, Communications, Convention Planning and Administration. Staff are located in Executive Board offices in Elkhart and Newton, Kan., and in dispersed locations.

Mennonite Mission Network photo by Linda Shelly

Retreat reflections

Leonidas Saucedo, president of the Bolivian Evangelical Mennonite Church (left), Mennonite Central Committee worker Cathy Wismer and two Bolivians talk during a small-group discussion at a recent retreat for church leaders in the city of Don Lorenzo. The Bolivian church emerged in the 1970s from Bible studies conducted by MCC workers. MCC then invited the participation of North American and Argentinian mission workers.

Members of a Mennonite World Conference Assembly Gathered tour to Tanzania meet under a tree in Shirati where the first Mennonite missionaries worshiped 70 years ago.

'A holy place'

Tanzanians continuing witness started by Lancaster Conference 70 years ago

Looking over Tanzania's emerald hills dotted with thatched-roof huts, Don Jacobs sees what others can't. "There must be 20 Mennonite churches in this valley," he says.

Having served 12 years as a missionary in Tanzania in the 1950s and '60s, Jacobs has a keen eye for helping visitors learn about the country's 50,000 Mennonites. "The churches are local to the people," he says. "They serve the spiritual needs of a community. That's the way the gospel gets contextualized."

> It's very significant for us to tread the ground where the African mission work for the Mennonite Church took root.—John Ruth

Mennonites have been fitting the Christian faith into the Tanzanian context for nearly 70 years. In that time, the Tanzania Mennonite Church has grown into a thriving denomination of 286 congregations.

It began in 1934, when Lancaster Conference sent its first two missionary couples to the land then known as Tanganyika. The first to arrive was Elam Stauffer, who traveled to the eastern shore of Lake Victoria and asked Chief Nyatega of the Luo tribe for a place to start a mission. The chief directed him to Katuru Hill, in a region largely neglected by other denominational missions. Stauffer told the chief that Mennonites would bring Christianity, education and health care.

North American Mennonites quickly delivered on the promise. Their Tanzanian Mennonite successors are still doing so. "As you see this place today, you will see that these things are happening," says Esther Lehman Kawira, the medical officer in charge at Shirati Hospital.

She was speaking Aug. 6 to a group of visitors touring in East Africa before the Mennonite World Conference assembly in Zimbabwe. The hospital is one of the landmarks on Katuru Hill. As the visitors toured the hospital, church and gravesites—and paused under two trees where the first missionaries worshiped—they saw a place that represents

Continued on page 22

Correction: In the article "Sharing with Each Other" (page 21, Sept. 2) the writer incorrectly identified Mary Oyer as Mary Oyer Goslen.

Editor's note: In conjunction with the Mennonite World Conference activities in Bulawayo, Zimbabwe, Aug. 11-17, called Assembly Gathered, was Assembly Scattered—tours to other regions of Africa. Paul Schrag reports on a tour to Tanzania. He is editor of *Mennonite Weekly Review* and submitted these stories and photographs for Meetinghouse.

Life's journeys connect again

Africa meeting is latest leg for Tanzanian and Indiana friends

Rachel Hartzler didn't remember the wedding gift she gave Rhoda Mtoka in 1969. But 34 years later and half a world away, there were the words in Hartzler's handwriting: "I hope I can sign this book someday in Africa."

On Aug. 7, she did. "It was something I'd totally forgotten," Hartzler says.

For Hartzler, of Goshen, Ind., and Mtoka, of Musoma, Tanzania, who were roommates at Hesston (Kan.) College in 1966-67, the guestbook symbolizes a friendship that has spanned four decades, two continents and life's joy and sorrow.

"It brought back memories of my youth," Mtoka says of reuniting with Hartzler for the first time since 1978. "We have shared a common reality of widowhood. We have trusted God, and he has been faithful."

The Mennonite women's lives have intertwined in ways that Hartzler sees as being led by God. "Having her as a college roommate has been far more significant than I could have realized," Hartzler says. "This is one leg of my journey, coming here."

Hartzler came to Africa as part of a tour before the Mennonite World Conference (MWC) assembly in Zimbabwe in August. During the group's visit to Tanzania, Hartzler spent a night in Mtoka's house near the shore of Lake Victoria—a house Hartzler enabled Mtoka to build after Mtoka's husband was murdered in 1993.

The events that led a woman from Indiana to raise $10,000 for a Tanzanian woman to build a house began in 1966, when the two were assigned to room together at Hesston. Mtoka went on to graduate from Eastern Mennonite University in Harrisonburg, Va. She married Daniel Mtoka, a fellow Tanzanian Mennonite and EMU graduate, in a ceremony at Kidron Mennonite Church in Ohio in 1969. They returned to Tanzania in 1971.

Daniel became a pastor and teacher at the Mennonite Theological College of Eastern Africa, located at Musoma. Rhoda was headmistress at a girls' school. They raised six children.

Hartzler graduated from Goshen (Ind.) College in 1970 with a bachelor's degree in nursing. She married Harold E. Hartzler, a chemist, in 1971. She became a nurse educator, and she and Harold raised four children.

Rachel Hartzler (left) of Goshen, Ind., and Rhoda Mtoka of Musoma, Tanzania, in front of the house Hartzler raised money for Mtoka to build. Hartzler holds the guestbook she gave Mtoka as a wedding present 34 years ago.

Hartzler and Mtoka stayed in touch, writing letters once or twice a year. They reunited once, when Mtoka came to the United States for the 1978 MWC assembly in Wichita, Kan.

Fifteen years later, in 1993, Hartzler heard the tragic news that Daniel had been murdered when the church vehicle he was driving was hijacked.

Rhoda Mtoka wrote to Hartzler, asking for help. Her family had been living in housing at the Mennonite theological college. Now they should move, but she didn't know where.

Hartzler decided to help Mtoka build a house.

We have shared a common reality of widowhood. We have trusted God, and he has been faithful—Rachel Hartzler

She needed a good house because after Daniel's death she became responsible for several relatives, including her mother-in-law, a sister-in-law, a grandnephew and a grandniece.

Hartzler wrote letters to potential donors and raised $10,000 in a few months. The house's completion was delayed when it turned out that amount wasn't enough. Mtoka paid for the rest and finally moved in this past January. Her own children are grown now, but five relatives live with her.

Meanwhile, six years after Mtoka became a widow, Hartzler experienced the same sorrow.

Continued on page 22

Continued from page 20

more than a missions success story. It symbolizes Lancaster's first venture into spreading the gospel overseas, following a trend other Mennonite groups had begun decades earlier in India and South America.

"It's very significant for us to tread the ground where the African mission work for the Mennonite Church took root," says John Ruth, a historian from Harleysville, Pa., and one of the tour's leaders.

Some of that ground lies under the widely spreading branches of two trees where the first missionary couples—Elam and Elizabeth Stauffer and John and Ruth Mosemann—began holding Sunday worship services in 1934.

"This is a very holy place," says Jacobs, who with his wife, Anna Ruth, spent 20 years in Africa with Eastern Mennonite Missions (EMM), the Lancaster Conference mission agency.

Ezra Gomba, an employee at Tanzania's Shirati Hospital, shows artificial limbs made at the hospital.

Central to the ministries on Katuru Hill are the church and hospital. Shirati Mennonite Church, the headquarters of the Tanzania Mennonite Church's North Mara Diocese, is packed with 300 people on a typical Sunday. The hospital, with support from EMM and the Tanzanian government, has a staff of 64. It operates a medical research center as well as a school of nursing and midwifery, which graduated 45 students this year.

Over the years, the hospital has been especially known for its work with leprosy patients. It pioneered the integration of leprosy treatment in hospitals by closing its separate leper camp in the mid-1960s.

"We teach the families that leprosy is not dangerous, that you can live with them [leprosy patients] without infection," says Josiah Magatti, the hospital's administrator for leprosy research.

The hospital still operates a long-term-care facility for people disabled by leprosy. Many of its 18 residents have lived there for decades.

Recently a possibility has arisen that could expand the ministries that began on Katuru Hill. In 2001, the Tanzania Mennonite Church and the regional government signed an agreement to start a new university using Tanzania Mennonite facilities at several locations, including the Mennonite Theological College at Musoma. The campus for health sciences would be at Shirati Hospital.

The physical improvements that would accompany university status would be most welcome for a hospital that had its last major renovation 30 years ago. But much work remains to realize the plan.

"We have started to dream more in earnest about it," Kawira says. "It remains to be seen how quickly it can move." TM

Continued from page 21

Harold died of a heart attack in 1999 at age 65.

The links between Mtoka's and Hartzler's lives were not yet done. Two years ago, Hartzler agreed to host Mtoka's daughter, Rose, now 31, when she came to study at Goshen College. Hartzler also raised money for her tuition. Rose began her third year at Goshen this fall, majoring in business.

Hartzler, who is working toward a master's degree in Christian formation at Associated Mennonite Biblical Seminary in Elkhart, is deeply grateful to the many people who have contributed to the projects for the Mtokas. Hartzler hopes a college education will enrich Rose's life as it did Mtoka's.

"When I see what education has done for people, it confirms for me that one way we North Americans can join in what God is doing in Africa is to support the education of African people," she says.

Rhoda Mtoka is employed by the Tanzanian government in community development, working primarily with women's issues such as domestic abuse. She also is a church leader, having chaired the Mennonite Theological College board—an unusual position for an African woman to hold.

Now, having reunited with Mtoka in Africa, Hartzler marvels at how their lives have continued to intersect. "I have a sense of God at work even in what seem to be the little things in our lives," she says.

For Hartzler and Mtoka, the little things have added up to something big. TM

MCC photo by Sacara Martin

Lenny Martin of Lee Heights Community Church is surrounded by children in Jos, Nigeria. Martin—who described the welcome as one of the happiest moments of his life—was part of a 20-member delegation to Nigeria from the Cleveland congregation in July.

Nigeria trip was heaven, homecoming for group from Cleveland congregation

An exchange begun nine years ago came full circle this summer, when a group of 20 people from Lee Heights Community Church, a Mennonite Church USA congregation in Cleveland, traveled to Nigeria. They stayed with members of the Servant Singers, a women's choral group that had visited Cleveland during a Mennonite Central Committee (MCC)-sponsored trip in 1994.

The Lee Heights group arrived at the MCC guesthouse in Jos, central Nigeria, on July 15. They were met by the Servant Singers walking toward them singing a song of greeting. "As the travelers started to get out of the bus, the Servant Singers broke into a run and the song dissolved in the air as the group was greeted with many hugs and tears," reported MCC Nigeria worker Rochele Beachy, who is also a member of Lee Heights.

Said group member Regina Shands Stoltzfus, "This must be what heaven is like."

Plans for a Lee Heights visit to Nigeria had been in the works ever since the Servant Singers first visited Lee Heights. Trips were canceled due to visa and ticket problems in 1996 and 1997.

The group that finally made the three-week trip ranged in age from 9 to 68. Their whirlwind tour included visiting a game park, learning about the precolonial history of the region and meeting the deputy governor of the state. They spent time at the AIDS clinic where Beachy and her husband, Nathan, serve as doctors, as well as at sites of other MCC-supported projects.

A highlight of the trip, many participants said, was staying at the homes of the Servant Singers and enjoying their hospitality. They rotated houses every few days, so they had the chance to observe different lifestyles and living conditions and build bonds with several families.

"It was so meaningful to us that they accepted us for who we were completely," said Servant Singer member Asabe Anthony. "Our friends couldn't believe that they would stay with us in our houses."

The Lee Heights group also enjoyed the music and dance they experienced at several cultural events and during lively church services. "In our lives, we reserve music for 'appropriate' times," said Sacara Martin of Lee Heights. "There, music is always appropriate."

The trip was both a reunion and a homecoming of sorts. When the Servant Singers visited Lee Heights, a diverse congregation that includes many African-Americans, they commented that they felt as if they were at home. During their time in Nigeria, African-Americans in the group from Cleveland expressed that same sense of belonging. For them, visiting an African country had significance beyond the usual excitement of new experiences. Returning to the region from which their ancestors had been torn evoked deep emotions.

"Before I came here I knew something was missing in my life, but I didn't know what it was," said group member Rick Spearman. "Now I feel complete."—*MCC News Service*

> Before I came here I knew something was missing in my life, but I didn't know what it was. Now I feel complete.
> —Rick Spearman

British Columbia conference questioning ties with Mennonite Church Canada

Dissatisfaction with Mennonite Church Canada has led the denomination's British Columbia conference to begin formally examining its continued affiliation with the national body. Mennonite Church British Columbia (MCBC), one of five Mennonite Church Canada area conferences, is holding a series of listening meetings this fall to help determine its future direction.

The conference had scheduled the meetings following the MCBC assembly in June. Delegates were asked if they felt ownership in the conference mission/vision statements. The result was the postponement of action on the next budget and plans for the listening meetings and a November delegate meeting to make decisions.

But the listening meetings have taken a broader focus in the wake of Mennonite Church Canada's action on same-sex marriage at its annual delegate assembly in July. Called Resolution 6, it called for the denominational General Board to communicate to the federal government, which is considering legalizing homosexual unions, that marriage is "one man and one woman in a lifelong covenant of love." The resolution passed by one vote.

Following the assembly, Kelowna Gospel Fellowship voted to withdraw from MCBC, while Cedar Valley Mennonite Church in Mission urged the conference to discern options for relating to the denomination.

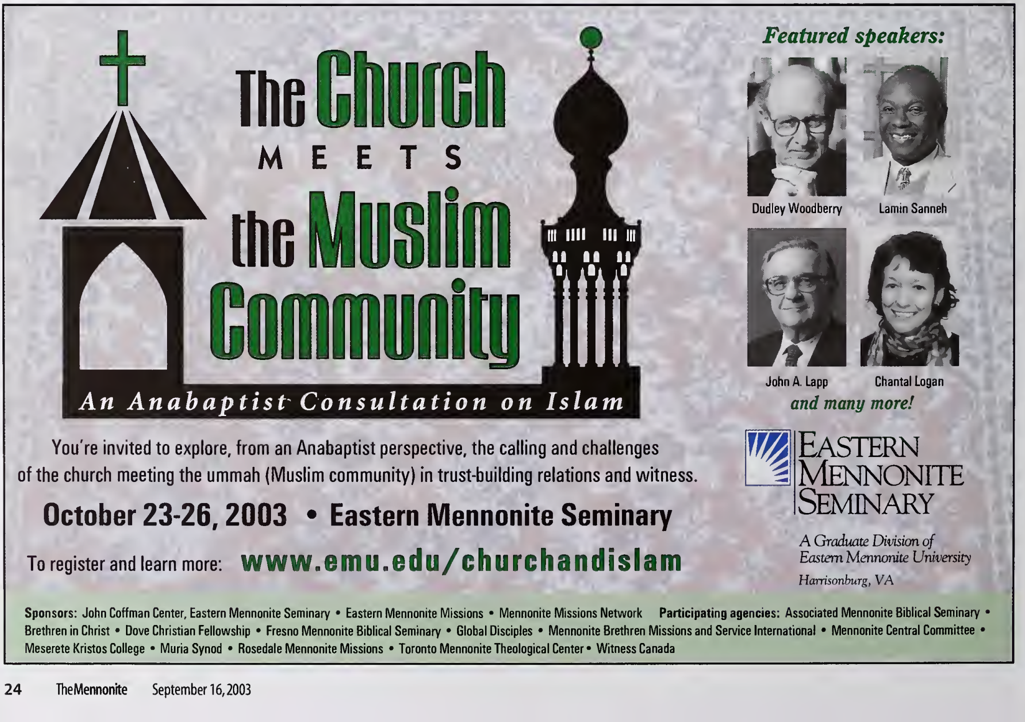
"The narrow acceptance of Resolution 6 has revealed a move in [Mennonite Church] Canada that we are uncomfortable with," Cedar Valley wrote in a letter. "We will not continue the relationship with [Mennonite Church] Canada as it is, and we believe that other congregations within MCBC will have the same thoughts."

In a letter to congregations, MCBC moderator Ray Epp wrote, "It has become evident to the executive that the issue of MCBC's relationship with [Mennonite Church] Canada needs to be clearly resolved before we can move ahead."

He said the issues are more than Resolution 6. "It's our understanding of the confession of faith: Does that draw us as a center, give us boundaries?" Epp said. "It's a perception of lack of leadership. … It is our understanding of Scripture.

"We need to figure out where we're at and what we can build on."

Another Mennonite Church Canada area conference, Northwest, withdrew in March. The conference had been a provisional member of the denomination.—*Canadian Mennonite*



The Church MEETS the Muslim Community

An Anabaptist Consultation on Islam

Featured speakers:

Dudley Woodberry

Lamin Sanneh

John A. Lapp

Chantal Logan

and many more!

You're invited to explore, from an Anabaptist perspective, the calling and challenges of the church meeting the ummah (Muslim community) in trust-building relations and witness.

October 23-26, 2003 • Eastern Mennonite Seminary

To register and learn more: www.emu.edu/churchandislam

Eastern Mennonite Seminary

A Graduate Division of Eastern Mennonite University

Harrisonburg, VA

Sponsors: John Coffman Center, Eastern Mennonite Seminary • Eastern Mennonite Missions • Mennonite Missions Network **Participating agencies:** Associated Mennonite Biblical Seminary • Brethren in Christ • Dove Christian Fellowship • Fresno Mennonite Biblical Seminary • Global Disciples • Mennonite Brethren Missions and Service International • Mennonite Central Committee • Meserete Kristos College • Muria Synod • Rosedale Mennonite Missions • Toronto Mennonite Theological Center • Witness Canada

Mennonites, Catholics hold first martyr study

A group of prominent Mennonite and Catholic scholars met in July to begin an unprecedented joint study of 16th-century Anabaptist martyrs. St. John's Abbey in Collegeville, Minn., hosted the gathering, an outgrowth of the recently concluded dialogue under the auspices of Mennonite World Conference and the Vatican.

In his opening reflections, Ivan Kauffman, a Catholic and former Mennonite, said the time had come for both groups to together examine the historical root of their division.

Mennonite presenters included Neal Blough, director of the Paris Mennonite Centre; John Roth, history professor at Goshen (Ind.) College; and A. James Reimer, theology professor at Conrad Grebel University College, Waterloo, Ont.

Catholic presenters came from Indiana, Ontario and the Netherlands.

Another conference is scheduled for July 2004.

The conference was sponsored by St. John's Abbey and affiliated St. John's University; Schwenkfelder Library in Pennsburg, Pa.; the Institute for Mennonite Studies at Associated Mennonite Biblical Seminary in Elkhart, Ind.; and the Institute of Anabaptist and Mennonite Studies at Conrad Grebel.—*MWC News Service*

"Living joyfully with HIV is a real miracle ..."

Read more online in the "Doctors' Diary."
You'll experience daily life at the Faith Alive
Clinic with MCC Nigeria workers
Nathan and Rochele Beachy,
family doctors from Cleveland, Ohio.

mother
grandmother
daughter

Generations at Risk

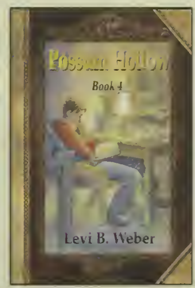
www.mcc.org/aids

New Fiction from Herald Press

Sequel to Before the Storm
EYE of the STORM
JANICE L. DICK

Eye of the Storm
Crossings of Promise Series
As their world is torn apart by world war, the Russian Revolution, and church and family conflicts, Katarina Hildebrandt and Johann Sudermann strive to maintain their faith in God. Meanwhile, Paul Tekanin has chosen what he thought to be the path to Utopia, but is instead finding it to be a way of darkness and death.

A sequel to *Calm Before the Storm* by **Janice L. Dick**.
Paper, 400 pages, $14.99; in Canada $23.49



Possum Hollow, Book 4
"The Possum Hollow stories are a collection of **Levi B. Weber's** memories from his childhood in the early 1900s. Families with homeschoolers will find these books insightful for their understanding about turn-of-the-century rural living."—*Church Libraries*

Book 4 concludes the series.
Paper, 200 pages, $9.99; in Canada $15.79

Herald Press

1 800 245-7894 • www.heraldpress.com

CALENDAR

Becoming Missional: A Purpose Driven Approach, two-day seminar, Archbold, Ohio, Oct. 31 and Nov. 1. Sponsored by Ohio Conference Evangelism Commission. For complete seminar information and downloadable registration form go to www.ohio.mennonite.net - Evangelism Conference.

7th Cincinnati Mennonite Arts Weekend, Winton Woods Middle School, Cincinnati, Ohio, Feb. 6, 7 and 8, 2004. This year's theme, "Encounters at the Margins." For more information contact Hal Hess at 513-351-8785 or at schess@earthlink.net.

WORKERS

Cairns, Benjamin and Celesta Falconi, Centennial, Colo., are beginning a three-year MCC assignment in Uganda as teachers.

Dutchersmith, Teresa, ended Aug. 31 as pastor at Faith Mennonite Church, Goshen, Ind.

Farmwald, Kevin D., joined the pastoral team July 1 and was installed July 20 at Eighth Street Mennonite Church, Goshen, Ind.

Geiser, Charles and Teresa, Apple Creek, Ohio, are beginning a four-year MCC assignment in El Salvador as community development workers.

Geiser, Philip and Rebecca, Knoxville, Tenn., are beginning a three-year MCC assignment in Bangladesh as staff development coordinators.

Habecker, Mark, Palmyra, Pa., is beginning a two-year MCC assignment as maintenance assistant.

Hubbard, James and Sandra, Flagstaff, Ariz., are beginning a two-year MCC assignment in Whitesburg, Ky.

Jameson, Joseph and Mari, Henderson, Neb., are beginning a two-year MCC assignment in Akron, Pa., as hosts.

Jiminez, Rodolfo, Plainfield, Ill., is beginning a three-year MCC assignment in Chicago, Ill., as regional associate.

Leonard, Richard and Ruth, Columbus, Ohio, are beginning a two-year MCC assignment in China with China Educational Exchange program as English teachers.

Lyon, Teresa, Lancaster, Pa., is beginning a two-year MCC assignment in Akron, Pa., as children's orientation assistant coordinator.

Moyer, Abby, Green Lane, Pa., is beginning a two-year MCC assignment in China with China Educational Exchange program as an English teacher.

Musselman, Jessica, Clarksville, Ark., is beginning a two-year MCC assignment as records/library manager.

Pierce, Laurie and Matthew, Hermitage, Tenn., are beginning a three-year MCC assignment in Iran with the Iran Student Exchange program.

Schumacher, Janet, Pandora, Ohio, is beginning a two-year MCC assignment as MCC Great Lakes regional associate.

Stoltzfus, Jeanette, Roann, Ind., is beginning a two-year MCC assignment in Washington, D.C., as a rape crisis center volunteer.

Stutzman, Mervin and Rose, Goshen, Ind., are beginning a three-year MCC assignment in Nairobi, Kenya.

Sunderman, Mark, Johnson City, N.Y., is beginning a two-year MCC assignment in China with China Educational Exchange program as an English teacher.

Tursack, Daniel, Pottstown, Pa., is beginning a two-year MCC assignment in China with China Educational Exchange program as an English teacher.

Wall, Esther A., ended June 30 as interim pastor at Eighth Street Mennonite Church, Goshen, Ind.

Weaver-Zurcher, David and Valerie, Harrisburg, Pa., are beginning a one-year MCC assignment in Hindman, Ky.

Weber, Mary Ann, Elkhart, Ind., is beginning a two-year MCC assignment as MCC Great Lakes human resources and communications liaison.

Wittmeyer, Jay and Sarah, Harrisonburg, Va., are beginning a three-year MCC assignment in Nepal.

Yoder, Carolyn and Clark, Canby, Ore., are beginning a three-year MCC assignment in Bolivia as hosts.

Yousey, Keith, Akron, Pa., is beginning a two-year MCC assignment at MCC headquarters in Akron as computer programmer/analyst.

BIRTHS & ADOPTIONS

Bergen, Henry Joseph, July 26, to Keith and Gretchen Boehr Bergen, Granby, Colo.

Bitikofer, Morgan Ann, Aug. 8, to Kurt and Dori Barnhart Bitikofer, Ft. Loudon, Pa.

Blum, Tristan Conner, Aug. 7, to Timothy and Susan Nice Blum, Souderton, Pa.

Bodamer, Corbin Paul, Aug. 19, to Brad Bodamer and Lori Schultz, Lake Quivira, Kan.

Breneman, Ashlyn Faith, Aug. 9, to Alan and Angie Breneman, Harrisonburg, Va.

Breneman, Elizabeth Grace, Aug. 16, to Scott and Lorena Horning Breneman, Lancaster, Pa.

Crouse, Jonathan Douglas, Aug. 21, to Jim and Mary Crouse, Chambersburg, Pa.

Drouillard, Emma Joy, Aug. 22, to John and Cheryl Landis Drouillard, Lancaster, Pa.

Franz, Emma Lou, Aug. 17, to Ann Franz, Hutchinson, Kan.

Gingrich, Sophia Grace, Aug. 24, to Dustin and Sarah Frye Gingrich, Landisville, Pa.

FAITH ▪ LEARNING ▪ LEADERSHIP

While studying music and education I was encouraged by professors and fellow students to accept God's call to ministry. My education and experience at Bethel prepared me to serve the church.

Jim Ostlund, Class of '99
Associate Pastor
Eden Mennonite Church
Moundridge, KS

The Bethel Difference

Bethel College

prepares its students to make a difference in their field

www.bethelks.edu

300 East 27th Street
North Newton, Kansas
67117-0531
admissions@bethelks.edu
1-800-522-1887

Graber, Elizabeth Joanna, July 23, to David and Shari Bollinger Graber, White Pigeon, Mich.

Haggerty, Gavin Daniel, July 21, to Daniel and Heather Kaufman Haggerty, Freeman, S.D.

Hargett, Joseph Dean Atticus, Aug. 18, to Kirk and Rhonna Williams Hargett, Manhattan, Kan.

Householter, Chloe Lyn, Aug. 15, to Benjamin and Dena Ramer Householter, Elkhart, Ind.

Kaufman, Bradey Jo, June 30, to James and Kerri Sorensen Kaufman, Freeman, S.D.

Lehman-Rios, Helen Sun, June 2, to Manuel and Angela Lehman-Rios, Richmond, Va.

Long, Zechariah Jefferson, July 16, to Jeffrey and Deana Bar Long, Soap Lake, Wash.

Keim, Sarah Ruth, Aug. 27, to Greg and Jen Halterman Keim, Harrisonburg, Va.

Martin, Christy June and Cloe Rose (twins), July 29, to Frank and Diane Jantzi Martin, Denver, Pa.

Paul, Elyse Danae, Aug. 5, to Kenneth and Cinthia Moyer Paul, Boyertown, Pa.

Rohrer, Faith Selah, July 27, to Casey and Rachel Mellott Rohrer, New Columbia, Pa.

Sack, Miriam Clemens, Aug. 13, to Paul Sack and Gwendolyn Clemens, Owings Mills, Md.

Sharp-Bontrager, Nehemiah Courage, July 3, to Kenton and Deborah Sharp-Bontrager, Westbrookville, N.Y.

Shenk, Irene, July 12, to Troy and Cassandra Graber Shenk, Silver Plume, Colo.

Shepherd, Brianna Lee, July 17, to Lance and Jamie Ritchie Shepherd, Elkhart, Ind.

Stucky, Joshua Calvin, June 17, to Nate Travis and Janel Denise Stucky, Salisbury, Md.

Tellado, Eliana Rayel, Aug. 24, to Aurelio and Tema Gerber Tellado, Telford, Pa.

MARRIAGES

Alwine/Mock: Jodi Alwine, Hollsopple, Pa., and Tim Mock, Davidsville, Pa., Aug. 2 at Thomas Mennonite Church, Hollsopple.

Bessler/Kramer: Jennifer Bessler, Swanton, Neb., and Brent Kramer, Sutton, Neb., Aug. 23 at Berean Church, Lincoln, Neb.

Carnahan/Ranck: Jaime Carnahan, Powhatan, Va., and Jon M. Ranck, Powhatan, Aug. 16 at Powahatan (Va.) Christian Fellowship.

Classen/Copenhaver: Stacey Classen, Denver, Pa., and Nathan Copenhaver, Ephrata, Pa., Aug. 9 at Akron (Pa.) Mennonite Church.

Dunham/Johnston: Dustin Dunham, Kouts, Ind., and Stephanie Johnston, Saskatoon, Saskatchewan, June 7 in Canada.

Franz/Glinsmann: Tessa Franz, Henderson, Neb., and Rick Glinsmann, Marquette, Neb., Aug. 16 at United Methodist Church, Central City, Neb.

Gerber/Zehr: Braden J. Gerber, Apple Creek, Ohio, and Sherah-Leigh Zehr, Leo-Cedarville, Ind., Aug. 9 at North Leo Mennonite Church, Leo-Cedarville.

Greenmun/Miller: Jeff Greenmun, Stuarts Draft, Va., and Janelle Miller, Staunton, Va., July 19 at the bride's home, Staunton.

Hartzler/Maiwurm: Elsie Mumaw Hartzler, Marshallville, Ohio, and Roger Maiwurm, Massillon, Ohio, Aug. 16 at Martins Mennonite Church, Orrville, Ohio.

Layman/Wenger: Carlene Layman, Waynesboro, Va., and Evan Wenger, Richmond, Va., June 21 at Mountain View Mennonite Church, Lyndhurst, Va.

Rogers/Swartzentruber: Lucas Rogers, Rantoul, Ill., and Heidi Swartzentruber, Fisher, Ill., June 28 at East Bend Mennonite Church, Fisher.

DEATHS

Alderfer, Elizabeth Verna Young, 91, Souderton, Pa., died Aug. 5. Spouse: Wilmer M. Alderfer (deceased). Parents: Allen and Sallie Boyer Young. Children: Murray, Ferrill, Wilmer, Arlene, Lorraine, Linda Welty; 10 grandchildren; 15 great-grandchildren. Funeral: Aug. 9 at Souderton (Pa.) Mennonite Homes Chapel.

Clemens, Ruth, 92, Bluffton, Ohio, died July 29. Spouse: Melvin S. Clemens (deceased). Parents: Leidy and Mary Elizabeth Roth. Children: Stanley, Louise Lehman, Elizabeth Martinson; eight grandchildren; six great-grandchildren. Funeral: Aug. 30 at First Mennonite Church, Bluffton.

Fisher, Robert L., 82, Reedley, Calif., died Aug. 9. Spouse: Virginia Heppner Fisher. Parents: George and Rose Fisher. Children: Janet Hauge, Gayle Janzen, Bob; five grandchildren; four great-grandchildren. Funeral: Aug. 14 at First Mennonite Church, Reedley.

Henss, Velma, 92, Wayland, Iowa, died July 13. Spouse: Laurence Henss (deceased). Parents: John Whittrig and Betty Althaus. Children: John, Joan Lang, Kathleen Meyer, Larry, James; 18 grandchildren; 33 great-grandchildren; one great-great-grandchild. Funeral: July 16 at Wayland (Iowa) Mennonite Church.

Hernley, Betty, 70, Goshen, Ind., died Aug. 4. Spouse: Charles "Chuck" Hernley. Parents: Marion and Beulah Hartzler. Children: Kathi Janssen, Pam Reedy, Cindy Clayton, Steve, Doug, Ron, Jeff; 23 grandchildren; 11 great-grandchildren. Funeral: Aug. 7 at Berkey Avenue Mennonite Fellowship, Goshen.

Hostetler, Leila Good, 79, Kouts, Ind., died July 19. Spouse: Samuel Hostetler (deceased). Parents: William and Mabel Reinhardt Good. Children: Linda Dreyer, Sam G., Pat Agnew, Margaret "Peg"; nine grandchildren. Funeral: July 27 at Hopewell Mennonite Church, Kouts.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

- •Editor@TheMennonite.org
- •fax 574-535-6050
- •1700 S. Main St., Goshen, IN 46526-4794

DISCOVER THE WORLD ON A TOURMAGINATION TOUR

FALL 2003 TOURS

FALL FOLIAGE TOUR in NEW ENGLAND (October 7-13)
GERMANY and SWITZERLAND (October 9-23)
CHRISTMAS SERVICE TOUR to PENNSYLVANIA (November 29 - December 4)

2004 TOURS

SERVICE TOUR to SUNNY JAMAICA (January 23 - February 1)
VIETNAM (February 4-21) • AUSTRALIA and NEW ZEALAND (February 6-26)
MEXICO (March 5-13) • PARAGUAY, BOLIVIA and PERU (March 23 - April 8)
SEVEN CHURCHES of REVELATION (May 28 - June 8)
ALASKA CRUISE TOUR (June 9-21)
EUROPEAN ANABAPTIST HERITAGE (June 9-23)
ENGLAND and SCOTLAND for GRANDPARENTS and GRANDCHILDREN (June 23 - July 5)

EUROPEAN HERITAGE (July 6-22) • From PRAGUE to GDANSK (July 22 - August 1)
CANADIAN MARITIME PROVINCES (August 7-16)
SWISS GLACIER EXPRESS (August 9-24) • IRELAND (September 3-14)
SWISS-VOLHYNIAN MENNONITE HERITAGE (September 15-29)
LANDS of the BIBLE (September)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

CALL 1-800-565-0451 FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street, Waterloo, ON N2J 1V6 Canada
Reg. #1567624

1011 Cathill Road
Sellersville, PA 18960-1315 USA

Kauffman, Henry A., 88, Dresden, Kan., died Aug. 13. Spouse: Ruth Widmer Kauffman. Parents: Abraham and Susie Gingerich Kauffman. Children: Larry, Bette, Adin, Kenneth, Ramona Amlong; six grandchildren; three great-grandchildren. Funeral: Aug. 16 at Kalona (Iowa) Mennonite Church.

Kaufman, Fern Kleinsasser, 63, Freeman, S.D., died Aug. 7. Spouse: Clyde Kaufman. Parents: Joe K. and Julia Schrag Kleinsasser. Children: Sharla Unruh, JoLeen Cunningham, Allison Russell, Robin Anderson; five grandchildren. Funeral: Aug. 11 at Salem Mennonite Church, Freeman.

Knight, Emma Stamm Roth, 91, Archbold, Ohio, died Aug. 16. Spouse: (1st) Elden Roth, (2nd) Leon Knight. Parents: Adolph and Ida Stamm. Children: Alva, Wayne, Carl, Rollin; 17 grandchildren; 29 great-grandchildren. Funeral: Aug. 19 at Fairlawn Chapel, Stryker, Ohio.

Litwiller, B. Marie Miller, 92, Hopedale, Ill., died Aug. 11. Spouse: John Pete Litwiller (deceased). Parents: Eli and Amanda Hochstettler Miller. Children: Merwyn, Wayne, Norma Hendricks; 10 grandchildren; 19 great-grandchildren; one great-great-grandchild. Funeral: Aug. 14 at Hopedale (Ill.) Mennonite Church.

Livengood, Ken, 49, Goshen, Ind., died July 14 in a motorcycle accident. Spouse: Gale Stockslager Livengood. Parents: Willard and Alvina Miller Livengood. Children: Cory, Hannah. Funeral: July 19 at First Mennonite Church, Middlebury, Ind.

Longenecker, Ruth E., 84, Chambersburg, Pa., died Aug. 2. Spouse: Elmer Z. Longenecker. Parents: Amon K. and Elizabeth Z. Miller Kreider. Children: Eunice E. Stoner, Dale K., Alton K., Elmer F. (deceased); nine grandchildren; nine great-grandchildren. Funeral: Aug. 8 at West Side Brethren Church in Christ, Chambersburg.

Loux, Edna Landis, 88, Souderton, Pa., died Aug. 6. Spouse: Jacob Loux, Sr. (deceased). Parents: Raymond and Stella Landis. Children: W. Harlan, Jacob, Rober, Ronald; nine grandchildren; 17 great-grandchildren. Funeral: Aug. 11 at Souderton (Pa.) Mennonite Homes Chapel.

Miller, Marilyn Swinehart, 69, Goshen, Ind., died Aug. 12. Spouse: D. Richard Miller. Parents: C. Olen and Hilda Swinehart. Children: Christine, Daniel, Philip, David; three grandchildren. Funeral: Aug. 15 at Berkey Avenue Mennonite Church, Goshen.

Myers, Kathryn A., 86, Lansdale, Pa., died Aug. 9.Spouse: Leidy M. Myers (deceased). Parents: Enos and Katie Allebach Godshall. Children: Victor, Louise Newswanger, Carol Brown, Sylvia Allebach; nine grandchildren. Funeral: Aug. 13 at Dock Woods Community Chapel, Lansdale.

Naffziger, Clara, 100, Eureka, Ill., died Aug. 11. Spouse: Jesse Naffziger (deceased). Parents: Valentine W. and Emilie Unzicker Springer. Funeral: Aug. 16 at East Bend Mennonite Church, Fisher, Ill.

Nunemaker, Ronald, 57, Wakarusa, Ind., died July 27. Spouse: Jan Conrad Nunemaker. Parents: Willis and Miriam Harter Nunemaker. Children: Janae, Eric. Funeral: July 31 at Holdeman Mennonite Church, Wakarusa.

Severson, John E., 81, Greeley, Colo., died June 19. Parents: Fletcher and Amy Stanton Severson. Children: Margaret Leonard, Maridel Merritt; step-children Bonita Buerge Hagemeister, Jason Buerge, Rosanne Sather. Memorial service: June 25 at Greeley (Colo.) Mennonite Church.

Smucker, Barbara, 87, Bluffton, Ohio, died July 29. Spouse: Donovan Smucker (deceased). Parents: Cornelius and Addie Claassen. Children: Timothy, Thomas, Rebecca Smucker-Blick; seven grandchildren; four great-grandchildren. Funeral: Aug. 2 at First Mennonite Church, Bluffton.

Stauffer, J. Marvin, 73, Phoenix, Ariz., died Aug. 8. Spouse: Mary Ann Stoner Stauffer. Parents: Willis and Cora Warfel Stauffer. Children: Carol Batdorf, Dave, Dan; six grandchildren. Funeral: Aug. 15 at Sunnyslope Mennonite Church, Phoenix.

Troyer, Dennis Dee, 56, Shickley, Neb., died July 1 of cancer. Spouse: Mary Carlson Troyer. Parents: Glenn and Aldene Reeb Troyer. Children: Matt, Brett, Anne, Kristin. Funeral: July 3 at Salem Mennonite Church, Shickley.

Unruh, Esther Handel, 92, Freeman, S.D., died Aug. 12. Spouse: Milton Unruh (deceased). Parents: Christian and Kathy Handel. Children: Lee Ann Duncan, Carolyn Appiono, Daniel; seven grandchildren. Funeral: Aug. 17 at Salem Mennonite Church, Freeman.

Weaver, Robert L., 54, Strasburg, Pa., died July 26. Spouse: Marianne L. Fisher Weaver. Parents: Ivan H. and Ada Stauffer Weaver. Children: Kurt R., Kreg R., Kent R.; foster daughter Olga; two grandchildren. Memorial service: July 31 at Willow Street (Pa.) Mennonite Church.

Wentland, Theodore "Ted", 86, Fisher, Ill., died Aug. 15. Spouse: Frieda Wentland. Parents: William and Lydia Wentland. Children: Ann Marie, James, Denise Irene Peters; five grandchildren; two great-grandchildren. Funeral: Aug. 18 at East Bend Mennonite Church, Fisher, Ill.

Yoder, Enos E., 87, Plain City, Ohio, died July 8. Spouse: Amanda Beachy Yoder. Children: Herman, Andrew, Steve, Marcus, Howard, Wesley, Lonnie, Ruth Haimerl, Freda Cron; 25 grandchildren; 31 great-grandchildren. Funeral: July 12 at Sharon Mennonite Church, Plain City.

Search for Hesston College President

Hesston College is beginning a search for president of Hesston College, Hesston, Kan.

Founded in 1909, Hesston College is a fully-accredited two-year liberal arts institution. Its 50-acre residential campus is located in Hesston, Kansas. Hesston College, the two-year college of Mennonite Church USA, educates and nurtures each student within Christ-centered community, integrating thought, life, and faith for service to others in the church and the world. Its 440 students come from about 30 states and 15 countries, including Canada.

The ideal candidate should have advanced academic experience, an Anabaptist Christian faith commitment, strong intellectual and relational leadership qualities, proven abilities in organizational development and fiscal management, and the ability to understand and communicate effectively with diverse constituencies.

To insure full consideration, the search committee invites nominations and applications in confidence by September 20, 2003. Submit nominations and applications to Norm Yoder, Chair, Hesston Presidential Search Committee, c/o Hesston College, PO Box 3000, Hesston, Kansas, 67062.

Persons who bring gender, ethnic, and cultural diversity are strongly encouraged to apply. EOE.

Fall Seniors Getaway in the beauty of fall foliage, **Spruce Lake Retreat**, Oct. 5-10. This fall retreat features a steam locomotive ride, good Christian fellowship and daily sessions with church historian Myron Dietz, who will bring to life the story of the Anabaptist faith tradition and its relevance for today. For reservations call 800-822-7505.

"Attending to God's Presence," Oct. 17-19, **Spruce Lake Retreat**. Blaine and Connie Detwiler will guide this fall retreat focused on spiritual refreshment and inner growth. Mountain Laurel Lodge will be an informal home for the weekend. There will be no demands placed on anyone but to relax and settle into God's loving embrace. For reservations call 800-822-7505.

Rocky Mountain Mennonite Relief Sale for MCC, Oct. 18-19, Arkansas Valley Fairgrounds, Rocky Ford, Colo. Festival of food, fun and fellowship: quilt auction, crafts, plants, woodwork, kids' activities. Special events include 1950 John Deere B tractor auction and musical program. See www.emclj.org/sale or call 719-384-7914 or 719-481-2527.

First Mennonite Church, Indianapolis, a growing, professional congregation, is seeking a full-time ***associate pastor*** with an emphasis in youth programming. The position will also include responsibility for directing Christian education for all ages, or resourcing peace and justice ministries, depending on the candidate's passion and training. Prefer availability by January 2004.

Contact Randy Stoesz, 317-293-4280, randestoesz@comcast.net.

First Mennonite Church (Lincoln, Neb.), a vibrant, growing congregation of 100 members is seeking applicants for a full-time ***pastoral position***. Candidates who embody God's love, flourish amid diversity and can help nurture our sizable population of children and young adults are especially encouraged to contact Central Plains conference minister Sharon Kennel (sharondkennel@yahoo.com or 402-627-4375) or search committee chair David Breckbill (dbreckbill@cs.com or 402-826-8283).

North Leo Mennonite Church is looking for a half-time ***director of music*** to lead our music programs. For more information call 260-627-2149 or send resume to Box 213, Leo, IN 46765. Immediate opening.

Menno Haven Retirement Communities (CCRC), located in south central Pennsylvania, is seeking an ***internist*** with geriatric interest to join Menno Haven Physician Services. Currently the practice includes one internist and one PA-C and is interested in expanding the practice.

For more information regarding this opportunity, contact John N. Benner, MD, 717-261-4194, or jbbenner@pa.net.

Nampa Mennonite Church, an established church in Idaho with a 100-year history and about 100 in regular attendance, is prayerfully seeking a full-time ***pastor***. The church is located in a fast-growing area with various outdoor recreational activities nearby. Applicants should have a calling to service in areas of preaching, teaching, evangelism, encouragement and discipleship.

Please contact Everett Earnest, 14678 Woosley Drive, Nampa, Idaho 83651; phone 208-466-7450; email pastorsearch@nampamennonitechurch.com or esq@access4less.net.

Sharon Mennonite Church of Plain City, Ohio, wishes to dialogue with ***pastoral candidates*** interested in a full-time position available fall of 2004. Our congregation of 210 members worships together in a growing but rural community, ideally located just 15 miles northwest of Columbus. Central Ohio offers a wonderful opportunity for ministry and a great quality of life.

For more information, please contact John D. Rohrer, 11285 Converse-Chapel Road, Plain City, OH 43064; phone 614-873-8905; email rohrer.2@osu.edu.

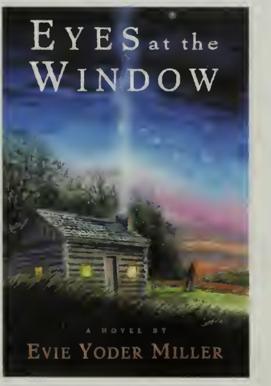
Western Mennonite School is seeking a full-time qualified and experienced person to serve as ***business manager/accountant.*** Key responsibilities include management of all business services, operating budget, financial accounts and financial reporting. This position is salaried with benefits. Western offers an excellent, Christ-centered education for grades 6-12 and is located on 45 beautiful acres within the Willamette Valley of the Pacific Northwest.

Contact Darrel White, 503-363-2000, or wmswhite@teleport.com, 9045 Wallace Road NW, Salem, OR 97304.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Marla Cole, or email TheMennonite@TheMennonite.org.

Coming — October 1



Historical novel set on the frontier (1810-1861).
The murder of an Amish baby goes unsolved
for more than 50 years and unsettles
the pioneers and their communities.
Wonderfully written.

Good Books™ 800/762-7171
www.goodbks.com

Subscribe to *The Mennonite*. Call 800-790-2498 today!

Building relationships.
Advancing your mission.

Supporting denominationally related nonprofit organizations with advancement consultation services, including:

Strategic visioning
Fundraising
Campaigns
Constituency relations
Communications

Jerry Kennell, Rich Gerig, and Dan Hess welcome Pat Swartzendruber as Associate.

3816 La Mesa Drive
Fort Collins, CO 80524-9529
866-777-1606 toll free
info@advanassociates.com
www.advanassociates.com

ADVANCEMENTAssociates

God loves every body

Gordon Houser

The body mediates our relationships and the creative spirit. Through our body we gain a sense of place and belonging, and this is its wonder.—Lilian Calles Barger, *Eve's Revenge*

Gnostics and early Greeks spoke of the body as a "prison house for the soul," while Jesus, shortly before his own body was killed, said to his intimate friends, "This is my body, which is given for you" (Luke 22:19b).

Unfortunately, too many Christians act more like Gnostics than like Jesus, who honored the bodies and presences of others by offering healing and welcoming them to his table. We talk of God "saving our souls," but God saves our bodies as well. We believe in a God who became flesh in Jesus. The Bible does not deny or denigrate the body.

Lilian Calles Barger, president of The Damaris Project (www.damarisproject.org) has written an important book that can help us practice a more embodied faith as Christians. *Eve's Revenge: Women and a Spirituality of the Body* (Brazos Press, 2003, $14.99) calls us to address the destructive ways we view our bodies—particularly women's bodies—in our culture.

Barger writes that "women's bodies and their hunger for meaning are on a collision course." She addresses how women are trained to serve "the false idols of beauty." Women always feel "under the gaze," she writes, feel defined by how they look and rarely feel that they measure up to the standards of society. Barger writes: "Most women I interviewed spoke about the feelings associated with having a nose that is too big, being overweight or having bad skin. ... Few women were able to describe what it feels like to dance, float on water or run—that is, what it actually feels like to live through a body."

The media ideal of thinness is destructive, Barger writes. More than 60 percent of females in high school are dissatisfied with their bodies, and 80 percent of those in college, while 42 percent of girls in first to third grades want to be thinner. Eating disorders and cosmetic surgeries reflect this dissatisfaction.

Women have had to endure being treated as abnormal in a world ruled by men. The so-called equality in the work world is more about sameness. She writes, "Structural equality with men has often made women subject to male life cycles, expected to compete on the same terms as men in institutions that have been set up by men for men."

While addressed largely to women, *Eve's Revenge* should be read by men as well. Men also feel disconnected. Barger writes, "As [a man] gains transcendence in the world he remains cut off from the relationships that are mediated through his body as son, husband and father."

I especially resonated with Barger's chapter on suffering ("Jars of Clay"). "The spirituality we embrace," she writes, "must be at peace with terms of our embodiment, our suffering, our joys and our death." She discusses how pain "brings you into the present, where the body lives."

I've learned to see my body, even when it does not work in the way I wish it would, as a part of God's magnificent creation. Pain has been an important teacher, drawing me to God in the present moment. I've learned that even something as elemental as breathing can be a means of experiencing God's presence.

I can't do justice to Barger's book in this short space. She discusses gender, sexuality, abortion, food, the biblical concept of "imago dei" (image of God), Mary of Nazareth, Communion, the holy kiss and other topics. She has some catchy quotes: "Society is more shocked by the sight of a breastfeeding mother than by a plunging neckline." "Our society is centered on either the containment of sex or reducing all needs to the erotic."

Her basic point is that we need to build community, and "physical presence increases commitment and commitment creates community." So get together with others and discuss this book. TM

FILMS

This has been a summer for good documentaries, some of them actually released last year but just reaching theaters. **Winged Migration** (PG) follows the flight of various birds as they migrate north, then south. The stunning cinematography deepens one's appreciation for the wild beauty and variety of God's creation.

Seabiscuit (PG-13) could have been great. Instead of simply telling the moving (true) story of a small racehorse who overcame mistreatment and succeeded beyond expectations, the film tries to make him the savior of America during the Great Depression. The acting is superb, and the racing scenes are handled expertly.

Marooned in Iraq (unrated) is an Iranian film that shows the plight of Kurds being bombed by Saddam Hussein's forces as a family of musicians look for a relative. It is by turns funny and sobering.

BOOKS

The Dogmatic Imagination: The Dynamics of Christian Belief by A. James Reimer (Herald Press, 2003, $6.99) shows that a theological book does not have to be thick and hard to read to be good. Reimer writes about faith in a knowledgeable yet accessible manner. He covers 24 topics, from the Bible to life everlasting, all in 105 pages. He balances tradition and experience. "The challenge," he writes, "is to embrace the world in which we live, but through the eyes of traditional wisdom." This is an excellent tool for catechism or Sunday school.

VIDEOS

Ararat (R) is a Canadian film that looks at the Turkish genocide against Armenians in 1915 from a variety of angles. Perhaps it tries to do too much artistically and loses some of the power of this tragic, neglected piece of history.

It used to be
cross stitch
now it's
cross country

Retirement. Our grandparents may have spent their leisure years at the dining table or on the porch swing. Today we expect a more active, involved retirement. MMA can help make it happen – whether you've already put in your last day at the office, or you still have decades to go.

Your MMA counselor has solutions, from **investment plans** that fund your retirement, to **annuities** that help you make the most of it. And to protect these assets from the high cost of health care, MMA offers **long-term care** and **Medicare supplement insurance,** all delivered with the customer service MMA is known for.

If your life plans include a rewarding retirement full of possibilities, visit with your MMA counselor today, or phone **(800) 348-7468.**

MMA®

Stewardship Solutions

**************************CAR-RT LOT**C-059
<9786> 58
5100 12/03 205377 Q:1 230
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

One church in two countries?

Mennonite Church Canada and Mennonite Church USA will not meet in a joint assembly in 2005. MC USA delegates will meet alone in Charlotte, N.C., rather than in Toronto. According to outraged readers on both sides of the border, this development constitutes a broken promise. Others view the action by MC USA leaders, who made the decision about the 2005 location, as parallel to our country's unilateralist foreign policy (Readers Say, Aug. 5, Aug. 19 and this issue).

But the matter of where conventions will be held in the future is not so simple. MC Canada and MC USA have moved in directions not foreseen when General Conference Mennonite Church and Mennonite Church delegates voted in 1997 to create "one church with two country structures." So the matter of where conventions will be held in the future now becomes a test case for what partnership means as our national identities become increasingly distinct.

National identity will include understandings about the Mennonite Church on the other side of the border.

Unfortunately there has not been much thoughtful conversation about this presumed partnership during the past five years. Most of the conversation between leaders in the two national bodies has been driven by the financial crisis at Mennonite Publishing Network. Although there are other important binational partnerships—for example, Associated Mennonite Biblical Seminary in Elkhart, Ind., and JoinHands, Mennonite Men's church-building program—those partnerships have received little if any air time at meetings of the Joint Executive Committee (comprised of the executive committees of Mennonite Church Canada's General Board and MC USA's Executive Board).

So what exactly do we mean when we talk about partnership between Mennonite Church Canada and Mennonite Church USA? And shall we move on from the hope of one Mennonite Church in North America with separate country structures?

The Mennonite's own development since 1998 is is the result of separation between Canadian and U.S. constituencies. This magazine was created for Mennonite Church USA members but with a strong expectation that Canadians would subscribe so that they could stay informed about MC USA happenings. Conversely, those of us on this side of the border were asked to subscribe to the *Canadian Mennonite* so that we could stay in touch with our Canadian brothers and sisters. Reality has been quite different. Our circulation in Canada has dropped from 1,897 in 1998 to 673 today. *Canadian Mennonite* subscriptions in the United States have fallen from 302 in 1998 to 236 today.

If the experience of our periodicals is an indicator of national identity, then 1997 assumptions about binational partnerships must be revisited. One of those assumptions relates to delegate assemblies and youth conventions.

Whether or not to meet with Mennonite Church Canada is one of six values that MC USA leaders must balance when determining the future of churchwide conventions. The other five: keeping youth and adults together, frequency, meeting during summer months, meeting in different U.S. regions and cost. Planners gathered data through a survey at Atlanta 2003 to learn what convention participants value. The results? Top priority was to keep youth and adults together in future meetings. Second-highest priority was to meet every two years. The lowest priority? To "meet with MC Canada every four years and meet every third time in Canada."

Such an answer may be evidence that those of us in Mennonite Church USA have a narrow world view that cannot see beyond our borders. But this data is also evidence that no compelling vision has yet been shaped for binational partnership.

Both churches are sufficiently established to work on such a vision. If we work at partnership issues now, the national identity that emerges in each constituency will include understandings about the Mennonite Church on the other side of the border, including joint conventions. Before resolving the question of where conventions will be located, we first must decide whether we are still one Mennonite Church. When that question is answered, we can decide what kind of conventions to hold, and where.—*Everett J. Thomas*

The Mennonite's toll-free customer service number and 724-fax number are answered at Mennonite Publishing Network offices in Scottdale, Pa. Due to intermittent phone difficulties at MPN, our customers have occasionally not been able to get through to *The Mennonite*. If you have difficulty reaching us through those numbers, please use one of the direct-dial numbers listed in the masthead on page 2.

The Mennonite

www.themennonite.org

October 7, 2003

proclaim the whole gospel

Page 8

12 Time to say farewell to arms

14 Love God, love the earth

18 An open letter to Don Steelberg

32 Racism and the church

Holy places

The earth is the Lord's, and everything in it, the world, and all who live in it; for he founded it upon the seas and established it upon the waters. Who may ascend the hill of the Lord? Who may stand in his holy place?—Psalm 24:1-3 NIV

Donna Mast is co-pastor of Scottdale (Pa.) Mennonite Church.

This past summer I stood in a number of God's holy places. My soul is satisfied. My heart is grateful.

The summer began with a merging of two congregations. On June 1, Mennonite Church of Scottdale and Kingview Mennonite Church became one congregation, named Scottdale Mennonite Church. My husband and I were installed as the pastors of this new congregation. The two congregations had spoken of becoming one for some time, but always, after brief explorations, the idea was dropped. Many thought this day would never happen. But the two are now one, and it happened peacefully and joyfully. The congregation will have some growing pains as we discover what it means to be one. For some the coming together was less joyful than for others, but I believe I stood in one of God's holy places as the two became one. Only God could have brought this about so quickly.

The next Sunday I again stood in one of God's holy places when four young people, two from each of the previous congregations, told the congregation why they wanted to be baptized and become a part of the church. These four became the fledgling congregation's first new members. Listening to their testimonies and participating in their baptisms was holy. Watching the congregation greet these newest members filled me with joy.

A few weeks later I attended Mennonite Church USA's biennial assembly in Atlanta. The Georgia World Congress Center was filled with holy places as children, youth and adults met for worship, workshops, fellowship and delegate sessions. I even helped create some holy space by serving on the adult prayer team. Before the assembly began, the adult and youth prayer team met in a large, nondescript room and pondered how God wanted to use that space. One part became a prayer labyrinth. Another part became a prayer room. A third part was a simple, elegant entrance from which one entered either the labyrinth or the prayer room. After the room was laid out, the two teams met again to bless the space. We realized that the nondescript room had become a holy place.

Nine days after leaving Atlanta, I was in another room that had become holy. The Shenandoah, a large recreational building at Laurelville Mennonite Church Center, near Mount Pleasant, Pa., was the site for Allegheny Conference's annual meeting. People lifted their voices in song, watched dramas and puppet shows, listened to great preaching, prayed and offered their money and lives to God.

Two weeks later I experienced holy places in Zimbabwe. One of these had a dirt floor and only partially thatched roof over an enclosure that allowed chickens to walk through. But God's Spirit also had freedom there as people met for worship. Their joy in welcoming us into their holy place was evident in the smiles and handshakes, the sharing of song, the offering of water to wash and food to eat. We had come to a holy place.

Later, at the Mennonite World Conference assembly in Bulawayo, the entire Zimbabwe International Trade Fair complex became a holy place as God's Spirit brought about miracles. One was that the assembly even took place in Bulawayo as planned. Another was 7,000 people from around the world joining in worship. Another miracle was feeding everyone.

What made each of these various places holy was the awareness of God's presence. The psalmist says only those with clean hands and a pure heart may stand in his holy place. Through Jesus, we are made pure and able to stand in God's holy places. TM

TheMennonite

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing/Advertising: **Marla J. Cole**
Secretary: **Kristene Miller**
Editorial assistant: **Nora Miller**
Design: **Merrill R. Miller**
Editor Emeritus: **J. Lorne Peachey**

Cover by Merrill R. Miller

Vol. 6, No. 19, October 7, 2003

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
phone: 800-790-2498 fax: 316-283-0454

P.O. Box 1245, Elkhart, IN 46515
phone: 574-523-3046 fax: 574-293-1892

Web site:
www.themennonite.org

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for July when it is published on the first and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $38.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Mennonite Church USA

CONTENTS

AMBS
LIBRARY
ELKHART, IN
OCT 9 '03

21
GOSHEN COLLEGE WAY

8 Seeking a better country and the peace of the city
How activists and quietists can help the church sustain an unpopular peace witness—*Gerald Biesecker-Mast*

12 Time to say farewell to arms
Six questions for peacemakers today—*José Ortiz*

14 Love God, love the earth
Spirituality and environmental care—*Dave Miller*

17 Certain unalienable responsibilities
Read, write, speak and think with care.—*Wendell Berry*

19 MPN event opens 'window of opportunity'
Consultation participants give counsel for denominational publishing ministry.—*Laurie L. Oswald*

20 MCC administrator asked to resign
'This case has exposed the weakness of MCC's … administrative functioning.'—*Everett J. Thomas*

21 Former EMM service worker returns to Pennsylvania community as pastor
—*Jewel Showalter*

DEPARTMENTS

2 Grace and truth
Holy places—*Donna Mast*

4 Readers say

6 News digest

18 Speaking out
An open letter to Don Steelberg

25 For the record

30 Takes on faith
World attention on nonviolence turns to U.S.—*Rich Preheim*

32 Editorial
Racism and the church—*Everett J. Thomas*

Responses to Africa 2003

I read every word of your report on the Mennonite World Conference assembly in Zimbabwe (Sept. 2). It was a good report about a wonderful conference, but you said nothing about the music except that there was a lot. I went to Africa 2003 looking for links between the American Negro spiritual and current African church music. Many times our spirituals convey feelings of anguish and misery. However, the African singing was filled with exuberance, movement, dancing, drums and joyfulness ... this from a people enduring overwhelming hardships.

The music leadership was outstanding, with special kudos to Marilyn Houser Hamm. Good preaching but awesome music.—*Hiram Hershey, Harleysville, Pa.*

I want to add my appreciation for the character and quality of the music at Mennonite World Conference assembly. The music was not incidental or confined only to a five- or eight-minute slot. Program planners acknowledged the importance of singing together by scheduling it for a full hour each morning. This allowed us time to experience congregational music-making in a mode quite different from that of Europe and North America.

Most of the Mennonites and Brethren in Christ who gathered in Bulawayo learn music through the ears, not the eyes. If the approach was uncomfortable for those of us who read music, it was certainly a relief for the large majority of the congregation who catch a song quickly by hearing. We had time also to reflect on the value of repeating a short song over and over. The songs that worked best were not dense with words; they carried their meaning with repetition and vigorous rhythm. Body and mind joined to praise as Africans helped us clap and move freely. The choir of 18 singers from five continents (fluent in a total of 16 languages) was remarkably unified as they learned each other's songs and led us in singing around the world. Their director, Marilyn Houser Hamm, drew out leadership abilities from individual choir members who helped us understand the songs from their own particular cultures. She herself filled in skillfully wherever she was needed. I think we are making progress in understanding people unfamiliar to us through participating in their music. —*Mary Oyer, Goshen, Ind.*

I really appreciated the Mennonite World Conference issue. The pictures complemented the well-covered happenings. It was prayers answered, God glorified. It almost seemed like I had been present, too.—*Roger Wyse, Wayland, Iowa*

We are members of Paoli (Ind.) Mennonite Fellowship. Our family attended the Mennonite World Conference assembly in Zimbabwe. We were able to bring our church's "Siyahamba" banner along for the opening processional. Sadly, the banner disappeared sometime during that week. It was to be displayed with the other banners, but no one recalls seeing it after the opening night ... that is until the Sept. 2 issue of *The Mennonite* displayed it in full color in its pages. It was made about seven years ago by our children at Bible school so it has some sentimental value. If anyone has information about it, please contact our congregation.—*Yolanda Yoder, Paoli, Ind.*

I appreciated the way you covered the Mennonite World Conference in Zimbabwe, but I have two concerns about the article on MWC's AIDS workshops. Why was it important enough to identify how Ephraim Disi was infected with HIV and include it in the article? If he had been infected by less acceptable means, would you have included this also?

Ethiopia's Meserete Kristos Church will not marry a couple if one member is HIV positive; that seems to me like unusual and severe punishment. In the United States, a couple can have a normal sexual relationship even if one is HIV positive. With the proper information and practice of safer sex, they can do this.

HIV/AIDS continues to be a problem in North America, with the infection rate remaining level, not up or down. I have worked with HIV/AIDS people for 13 years. Would one of my HIV-positive friends be welcome in your church? How would you respond to their presence?—*Homer E. Yutzy, Wauseon, Ohio*

IN THIS ISSUE

As the United States gets bogged down with its military occupation of Iraq, several Mennonite leaders offer a fresh look at what it means to be a peace church in these days. Gerald Biesecker-Mast, who teaches communication at Bluffton (Ohio) College, points to the nationalism present in the arguments of both peace activists and "quietists" (page 9). He notes "For a church to remain faithful to a whole gospel of peace it will need to replace its national identification with an identity of exile and pilgrimage." Exile and pilgrimage are also the examples offered by José Ortiz, executive director for Mennonite Central Committee U.S. (page 12). Citing the example of Abraham, Ortiz notes that by becoming a wanderer, Abraham, freed from natural forces, was able to develop faithful communities in his world. Both articles call us as followers of Jesus Christ to become pilgrims in a kingdom that stands apart from the country in which we live. Both remind us that our leader is first the Prince of Peace.—*Editor*

Reflections on a hymn

Thanks for "Two Reflections on the Same Hymn" (Sept. 16) by John Sheriff and Don Kehrberg. These are the best articles that have appeared in *The Mennonite* during the last several years. I'm going to give copies of those articles to the worship leaders at Patchwork Central here in Evansville. We often sing that hymn, "Will You Let Me Be Your Servant." I hope we'll use those articles in a service sometime.—*Laura H. Weaver, Evansville, Ind.*

Having attended more Free Methodist worship services than John Sheriff ("Christlike Actions," Sept. 16), I had a special appreciation for his article and also the article by Amanda Rempel in the same issue ("Two Tributaries in the Stream of God's Spirit"). Social holiness and personal holiness are so well combined in the life of Jesus there should be great fellowship among Wesleyans and Anabaptists.—*Wayne D. Lawton, Elizabethtown, Pa.*

How racism class changed my life

I liked the article by Sarah Yoder, "How One Class Changed My Life" (Sept. 16). I believe that racism is still alive and growing. The church can be a safe haven for those who might otherwise feel the sting of racism, but on the other hand it can be a safe haven for the one who is being racist. The feelings can be such a part of a person that they may not even know they are there. It's easy to say we love and care, but let's love and care God's way: unconditionally.—*Debra Taylor-Benedict, Corning, N.Y.*

Peacemaking central to faith

Re Ron W. Adams' column, "The Good News of Peace" (Grace and Truth, Sept. 16): It is encouraging to hear this Mennonite pastor boldly proclaim that commitment to peace is at the heart of Christianity. This is a brave thing for him to say at a time when some want to downplay the peace position in order to be more missional and seeker-sensitive. Adams goes even further to state that peacemaking may be the "central defining characteristic of faithfulness." How true. Surely now is the time for Mennonite churches to courageously profess a renewed rather than a downplayed commitment to peacemaking, as Jesus taught and lived.—*Shari Gehman Nyles, Fleetwood, Pa.*

A vision for one church

I am among those who are distressed and embarrassed by the decision of Mennonite Church USA not to meet in Canada in 2005. I strongly support Ralph Lebold's call for reconsideration (Readers Say, Sept. 16).

I overlooked the formulation "one church with two country structures." That is helpful. Such language underscores an ecclesiology holding that anything less than the total church should be understood more as a regional or national conference rather than as the complete body of Christ. If that formulation is our ecclesiology, then giving up joint assemblies should only be done as a last resort and not as an economic or programmatic expedient. Striving to be "one church" should be the vision that compels us to meet together regularly and with some frequency.—*John A. Lapp, Akron, Pa.*

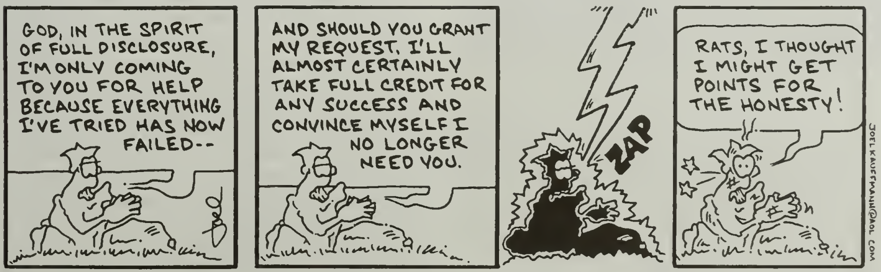
MPH retirees get contributions

Thanks to all who are contributing to the Mennonite Publishing House retirees' supplemental health-care fund. Thanks also to the committee that recommended that the general church cover this expense and to the Executive Board and Constituency Leaders Council for accepting the recommendation and allowing the church to be solicited for funding the benefit.

Enough funds have been contributed thus far to allow a distribution equal to the cost of one quarter of one year's supplemental Medicare coverage to be mailed to participating retirees.—*Nelson Waybill, John Beachey, Betty Bucher, Dorothy Cutrell, Herb Weaver, MPH Retired Employees Committee*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. *—Editors*

Pontius' Puddle **by Joel Kauffmann**


GOD, IN THE SPIRIT OF FULL DISCLOSURE, I'M ONLY COMING TO YOU FOR HELP BECAUSE EVERYTHING I'VE TRIED HAS NOW FAILED--
AND SHOULD YOU GRANT MY REQUEST, I'LL ALMOST CERTAINLY TAKE FULL CREDIT FOR ANY SUCCESS AND CONVINCE MYSELF I NO LONGER NEED YOU.
ZAP
RATS, I THOUGHT I MIGHT GET POINTS FOR THE HONESTY!
Joel
JOELKAUFFMANN@AOL.COM

History contest winners announced

GOSHEN, Ind.—The Mennonite Church USA Historical Committee has announced the results of the 2003 John Horsch Mennonite History Essay Contest.

In the seminary and graduate school category, first place was awarded to Aram DiGennaro of Eastern Mennonite Seminary, Harrisonburg, Va., for "Christ at the Center: The Concept of Discipleship in the Writings of Desiderious Erasmus and Balthasar Hubmaier." Second place went to Rickard L. Eby of Eastern Mennonite University's Lancaster, Pa., branch for "The Role of Temperament in the 1847 Mennonite Church Split and Its Applications for Today's Church."

In the undergraduate category, James Regier of Bethel College, North Newton, Kan., received first for "Mennonitische Vergangenheitsbewältigung: Prussian Mennonites, the Third Reich and Coming to Terms With a Difficult Past." Brett Klingenberg of Bethel was second with "Balancing Tradition and Culture, Moundridge Mennonites During World War I." Third place went to Paul Yoder of Eastern Mennonite University, Harrisonburg, for "Virginia Mennonites and the Question of Race: A History of Trial and Progress."

In the high school category, Jon Meyer of Bethany Christian High School, Goshen, Ind., was first with "Conversation at Puidoux: Mennonites Rethink Church and State." Second place was shared by two students from Eastern Mennonite High School, Harrisonburg: Isaac Beachy with "George Blaurock: Quite the Man" and Sara Hershberger with "How Shall We Serve?: Pacifist Nursing During World War II." Third was Ashley Bontrager of Bethany with "Civilian Public Service: Mennonites Serve Both God and Country."

First-place winners were awarded $100 and one-year subscriptions to *Mennonite Quarterly Review.* Second-place entries received $75 and third place $50. All 14 students entered in this year's contest received a one-year subscription to *Mennonite Historical Bulletin.*

this date in Mennonite history

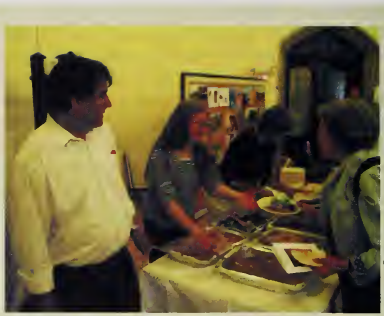
Oct. 7, 1937— Franconia Conference prohibits members from having television sets in their homes or businesses.

Indian seminary celebrates anniversary

PUNE, India—India's Union Biblical Seminary, an interdenominational postgraduate school, is marking its 50th year with a commitment to prepare students in a rapidly changing context.

"In the past, you could call yourself a Christian, and it didn't cost you," principal Leaderwell Pohsngap, noting the rise of Hindu fundamentalism, said at a Sept. 1 reception. "Now it isn't going to be easy to be a Christian."

Despite the challenges, that could also mean a time of opportunity. "God will use the church in a mighty way," Pohnsgap said.


Doug Hostetter

Feeding peace

Chicago chef Abdul Rahman Qazi, watches as the Afghan meal he catered is served to a Sept. 11 interfaith gathering, "9-11 and Its Aftermath: From Death and Chaos to Unity and Life," in Evanston, Ill. The program was organized by Evanston Mennonite Church and several other Christian and Muslim organizations. The evening featured a lecture, discussion and music in addition to the meal. More than $1,500 was contributed for Mennonite Central Committee's program to rebuild bombed homes in Afghanistan.

The seminary, located in Pune, was started in 1953 by Mennonites and other Christians in India. Today the school is supported by 27 denominations, including the Mennonite Church in India, Bihar Mennonite Mandli, Bharatiya General Conference Mennonite Church and Mennonite Brethren Church of India.

Mennonite Mission Network seeks to supply a visiting professor from North America each year. In August, Wilbert Shenk of Fuller Theological Seminary, Pasadena, Calif., taught in Union's doctorate program.—*Mennonite Mission Network*

MMA helps fair-trade coffee campaign

GOSHEN, Ind.—Nearly 20 organizations are savoring success after the largest seller of coffee in the United States announced it will introduce fair-trade coffee.

The organizations—including Mennonite Foundation, Mennonite Retirement Trust and Mennonite Mutual Aid's Praxis mutual funds—were part of a shareholder coalition that during the last two years had called on Procter & Gamble to offer fair-trade coffee. The coffee will be offered under the name Millstone, the company's specialty coffee division.

"[Procter & Gamble's] action is an excellent example of what can be accomplished through the collaboration of shareholder activists and nonprofit organizations," says Ruth Rosenbaum of the Center for Reflection, Education and Action, which was a leader of the shareholder coalition. "It's a win-win situation for the world's small-scale coffee farmers, for the environment and for P&G itself. We brought very serious concerns to P&G, and after considerable dialogue, the company was willing to take action."

Fair-trade coffee adheres to strict criteria for social and environmental standards backed by an internationally recognized monitoring system. Farmers are guaranteed a minimum of $1.26 a pound for their harvest. That is more than double the current market price, which has fallen almost 50 percent in the past three years and now hovers near a 30-year low.

Radio ministry founder dies at age 88

MATTAWANA, Pa.—J. Otis Yoder, a former seminary professor who founded the Heralds of Hope radio ministry, died July 18 at the age of 88 in Mattawana, Pa.

Yoder pastored several Mennonite congregations before earning a doctorate in theology and New Testament languages and joining the faculty of Eastern Mennonite University (EMU), Harrisonburg, Va., in 1947. He taught both college and seminary courses for 21 years. Yoder was also an evangelist, often joining well-known speaker Myron Augsburger.

In 1968, Yoder left EMU and took his evangelism to the airwaves, founding Heralds of Hope, based in Breezewood, Pa. He broadcast his first radio sermon on June 2, 1968. *Voice of Hope,* a weekly 30-minute program, features a sermon, commentary and a cappella singing. The weekly 15-minute *Hope for Today,* started in 1975, is aired in Canada, Asia, Africa, South Pacific and Middle East. Heralds of Hope also does literature distribution.

A memorial service was held July 24 at Chambersburg (Pa.) Mennonite Church. Burial was in the Lindale Mennonite Church cemetery in Harrisonburg.—*Mennonite Weekly Review*

Canada addresses financial situation

WINNIPEG—In the wake of a budget crisis, Mennonite Church Canada has heard from two consultants from Mennonite Economic Development Associates (MEDA) hired to review the denomination's financial operations.

The MEDA consultants, Ruth Dueck Mbeba and Neil Janzen, recommended hiring an interim financial consultant, improving financial reporting to stakeholders, updating financial policies and procedures and implementing a staff-performance management system.

Mbeba and Janzen also observed that the denomination's annual audit process has been well managed, more weight needs to be placed on financial management and strategic thinking in financial leadership, unrestricted cash reserves need to be rebuilt and "the organization places a high value on efficient administration.

"The review ... has provided a valuable external assessment of our financial management, with commendation as well as good counsel for improvement," says Dan Nighswander, general secretary of Mennonite Church Canada.

One of the recommendations has already been adopted, as Lloyd Plett has been hired as interim financial consultant. He is a semiretired accountant who most recently was vice president of finances at Loewen Windows in Steinbach, Man.—*Mennonite Church Canada News Service*

MDS draws support after trailer theft

JACKSON, Tenn.—When a flatbad trailer disappeared from the Mennonite Disaster Service project site in Jackson, MDS project director Fred Kathler told local media that it had been "borrowed."

As the story spread, immediate offers of assistance poured in, and seven trailers were offered. One person wanted to donate two trailers, one to replace the missing one and an extra. Another person simply delivered a trailer to the MDS parking lot, saying God told him to buy one.

MDS plans to continue work in Jackson, which had been hit by a tornado, through the summer of 2004.

Mennonite Mission Network photo by Patricia Urueña

First circle

Mission worker César Moya (right, with guitar) leads a workshop on conflict resolution with children attending the first retreat of the Mennonite Church of Quito, Ecuador, Aug. 22-24. About 30 people from the 2-year-old congregation gathered to discuss the theme "Radical Theology." Moya and his wife, Patricia Urueña, native Colombians teaching in Quito, are supported by Mennonite Mission Network, Colombia Mennonite Church and Central Plains Conference.

Seeking a bette
pe

Christian disciples must instead focus their energies on making God's reign visible amid communities, organizations and movements whose purposes are aligned with the reign of God.

country and the ace of the city

How activists and quietists can help the church sustain an unpopular peace witness

by Gerald Biesecker-Mast

Given the social and political pressure against pacifist convictions fostered by the U.S. war on terrorism, how best should Mennonites publicly express our commitment to the Prince of Peace? We've been divided. On the one side are those who have moved from quietist to activist peacemaking—those who organize rallies, speak and write publicly against war, petition political leaders and assume in their arguments that the peace and security of the nation (and the world) are best served by policies that more nearly follow the nonviolence of Jesus. On the other side are those who claim to follow an older Mennonite quietism—those who see petitions and rallies against war as muddling two different things: the church that is expected to follow Christ's teachings on peace and the government that is ordained to keep order through the sword.

What strikes me is the way arguments by both quietists and activists tend to identify more with the nation than with the church. Activist Mennonites often expect the nation to behave in ways reserved for those communities transformed into the likeness of Christ. Quietist Mennonites, on the other hand, often assume that state-sanctioned violence is God's preferred strategy for intervening in human history and maintaining order. Both approaches show symptoms of American exceptionalism—the myth that America is a unique nation with a special calling that sets it apart from other nations. Neither emphasis adequately accounts for the sin and futility intrinsic to the unprecedented power concentrated in American political and economic structures. And neither gives adequate attention to the communities and people on the cutting edge of God's inbreaking reign—places where "power is made perfect in weakness" (2 Corinthians 12:9).

The whole-gospel witness: Both quietists and activists have focused on an important part of the biblical peace witness. The danger is that in remaining polarized the two camps will compromise the whole gospel the church is called to proclaim. At their best, activists remind us that Jesus invites all people—including governmental officials and leaders and including all who have armed themselves to

Continued on page 10

Continued from page 9

defend the nation or their property—to turn from their sinful, warring ways and be reconciled to God and their enemies. That invitation should be at the center of our witness to the state, members of the armed forces and our neighbors who support war.

At their best, quietists remind us that the "powers that be" are used by God for God's purposes, even when they are "outside Christ's perfection" (see the Schleitheim Brotherly Union) and that our task with respect to any civil authority is first of all to be "subject" to them (Romans 13). That place of subjection is the biblical location from which to make God's reign visible, even when that witness involves challenging the policies of the state and proclaiming our loyalty to God alone.

The whole gospel witness includes both dimensions: a testimony to all the reconciliation Christ offers and exemplifies—a weaponless, nonviolent, graceful embrace of enemies—and acceptance of subjection and weakness rather than authority and power as the place from which that grace is offered and in which the reign of God is first made visible. Such a witness concerns itself neither with stopping a war (as do many activists) nor with validating it (as do many quietists) but with an invitation to all who participate in the nation's violence to "lay down their swords and shields" and "study war no more" as members of the defenseless body of Christ.

Leaving the powers: The whole-gospel witness described here assumes the nation's institutions and structures are under the grip of the unholy forces or powers defeated by the life, death and resurrection of Jesus and that God does not absent himself where those powers exert force and do violence. Precisely because of God's providence amid these powers, followers of Jesus can leave the powers to their self-destructive future, recognizing that God can work through and despite the disobedient and defiant structures of power for the preservation of the good. Christian disciples must instead focus their energies on making God's reign visible amid communities, organizations and movements whose purposes are aligned with the reign of God.

Effectiveness and faithfulness: Yet even as the church makes itself subject to the powers rather than fighting them, the church also points to a different politics than that practiced by nations and armies. The church knows that in Jesus costly enemy love has triumphed over the powers and that because of Jesus' resurrection "heaping coals of fire" is ultimately the most effective approach to dealing with enemies, even though in the short term it may involve sacrifice and suffering (Romans 12:20). The church calls all people, including presidents and soldiers, to follow Jesus and in so doing to disarm. That call can be an evangelical invitation for all to become Christian disciples. It also can be a prophetic plea for nations and governments to pursue peace rather than war, to seek restorative rather than retributive justice and to work through international institutions rather than going it alone. For these calls to be biblical and faithful, the evangelical invitation must include the call to disarm and the prophetic plea must be made in the name of Christ. As such, the Christian peace witness is first of all committed to faithfulness, even though it recognizes what the blinded world cannot, that in Jesus God has made visible the most effective response to enemies.

Seeking a better country: For the church to remain faithful to the whole gospel of peace it will need to replace its national identification with an identity of exile and pilgrimage. Such a church seeks the "peace of the city" (Jeremiah 29:7) where it has been sent while at the same time looking for a "better country whose builder and maker is God" (Hebrews 11:16). Only as the church is looking for the better country can it truly bring well-being to the cities and nations where it dwells. Such a church is identified first of all with the brothers and sisters of the worldwide church, more than with fellow citizens of the nation. Such a church trusts the stories of its missionaries and peacemakers over the stories told by the President and CNN. Such a church is committed to supporting all victims of war, including U.S. and "enemy" soldiers and the thousands whose lives have been destroyed and will be destroyed by U.S. weapons. Such a church speaks of the actions of the U.S. government not as our actions but as those of the nation in which we happen to live.

A church with such an exilic identity will be able to sustain a peace witness during a time when peace is not popular. That church will invite all to follow after Christ and Christ's way of costly discipleship and enemy love, recognizing that governments and nations who refuse to accept the work of Jesus Christ will be unable to bring about the peace and reconciliation so desperately needed by the world. At the same time, that church will continue to urge the disobedient nations among which it finds itself to reduce rather than to increase reliance on violence, recognizing that such a witness is one way in which the reign of God is made visible. But most importantly, that church will exemplify in its very existence the peace Jesus makes possible. It will be a church where, as Menno Simons wrote, "everything that is seen, heard and done is peace." TM

For the church to remain faithful to the whole gospel of peace it will need to replace its national identification with an identity of exile and pilgrimage.

Gerald Biesecker-Mast teaches communication at Bluffton (Ohio) College and is a member of First Mennonite Church, Bluffton

Evening news

by Michael Martin

Corel photos

Late October
I sit on my garden bench
in the gathering gloom
watching bats wheel and dart
over the dank rot of frost-killed vines,
while trigger-happy neighbors
pop in their last rounds
of target practice before dark,
sending two ducks winging
over my head with
desperate intent.

Broken bits of cloud scud darkly eastward
like a flock of geese flying backward.
In the space between,
rising from just above the treetops
a far-off jet flees
the dark line of its vapor trail.
It is the knife point of God
slowly slicing open the sky,
coming to put an end
to our foolishness.

But before the gap is sufficient
for judgment to slip through
the jet vanishes into higher clouds
and its trail dissipates into fading gray.
I rise from my bench
stiffened from the cold
and turn westward,
only to be overtaken
by the unexpected blood-red glory
of the vanished sun
through blackened oaks.
Grace, it seems,
has won out
one more time.

Michael Martin lives in Greencastle, Pa.

Time to say farewell to arms

Six questions for peacemakers today

by José Ortiz

The story of the Emmaus journey (Luke 24) models a way to deal with the Iraq War and the effects of military action. In the absence of creative responses, let's raise some questions to further the conversation in the search for peaceful options to resolve human conflict. It is time to say farewell to arms.

1. How do we define and respond to God's authentic call as peacemakers when pluralism is becoming a de facto religion? Abraham, the beloved patriarch for Jews, Christians and Muslims, was challenged to move away from the polytheism at Ur of the Chaldeans, north of Basra, where the Iraq invasion began and the phrase "urban war" was born. God asked Abraham to leave his homeland and be faithful to God since those he lived with engaged in religious polytheism, which worshiped natural forces such as the moon, sun, wind, water and other gods (Genesis 11:31; 12:1-7). By accepting the call of God, Abraham became a wanderer, a "habiru" or a migrant from the other side of the river. This is also the language that describes the Christian peacemaker.

The sand, soil, oil and running water are political issues behind the wars in the Middle East.

Religious diversity is disguised in natural forces in the land of Iraq. The sand, soil, oil and running water are political issues behind the wars in the Middle East. Large agribusinesses, golf courses, affluent communities and small farmers compete for the waters of rivers such as the Jordan, Tigris, Euphrates and other sources of fresh water. Thirsty industrialized societies are in line for the oil of the Middle East. In the process, this becomes a matter of national security for producers and consumers of oil. National security and safety at the borders needs to be protected by armies.

For Abraham, moving away from those individuals, worshiping the forces or resources of nature and becoming a wanderer, made him feel free to move on and develop Aabrahamic communities faithful to God. Early Christians were also asked to form communities of pilgrims or sojourners relating to local parishes as citizens of God's kingdom, a language foreign to those engaged in issues of national security.

2. What is ahead of us believers that presents challenges or new visions in the same way Abraham was challenged to value his faith and start his journey? I suggest that acting as peacemakers is an Abrahamic call these days, and some lesser gods must be left behind. We may not be ready for this type of a call from God; the price is too high in modern currencies.

3. Is war the best instrument of political change? War is being removed from the ethical dilemmas of life or death and now seen as a growth industry or a quick cash-crop opportunity for defense contractors bankrolling the politicians. After the three-week war in Iraq, simple folks will ask the ultimate question on warfare: Why did they have to destroy buildings, roads, public utility lines, government buildings, palaces or museums only to rebuild again after the war at taxpayer expense? War is an expensive commodity; surely there are other economical options in conflict management.

4. Who is sending the nation's troops to fight? Leadership for government comes from two sources: lawyers and former military personnel, including former president Jimmy Carter, a Nobel Peace Prize winner and a peacemaker but having served with the U.S. Navy. Yasser Arafat of the Palestinian Liberation Organization, received a Nobel Peace Prize yet carries a gun.

Like the Emmaus disciples, we must ask if our society can be redeemed with the leadership being elected or selected in an electoral system in which lawyers and former military personnel have the political edge and the dollars? This is agenda for peacemakers to contemplate.

5. How do we interpret the different views between Christian leaders and people in the church on peace and war issues? Research indicates that 63 percent of Christians favored the war and were supportive of the troops, while their leaders were beating the peace drums. In the Middle Ages, when the clergy distanced themselves from the opinions of the people, the Protestant Reformation was born. This situation is heading toward a crisis. Church leadership and peacemakers must face the issue of whether biblical faith has been eclipsed by nationalism as a popular religion or if mainline Christians continue to buy into the just war theories or militarism as the lesser of two evils. The Apostle's Creed as a confessional statement has been replaced by a slogan like "God bless America." A stronger affirmation of the purpose of God is, "God bless America and the whole world, no exceptions." To be a blessing to other nations is also an Abrahamic statement, even when it emerged out of a beduin society 2,000 years before Christ.

6. A final question must be raised by peacemakers: Are you walking with me, Jesus, in my peacemaking activity? In my seminary days, the question for Christians involved in the Vietnam War was a parallel one: Are you bombing with me, Jesus? For some Christians, participation in war was accepted. At Emmaus, Jesus walked with the disciples, who were not aware of the presence of the resurrected Lord. The fallacy of some people investing in peace is that the presence or absence of Jesus makes no difference.

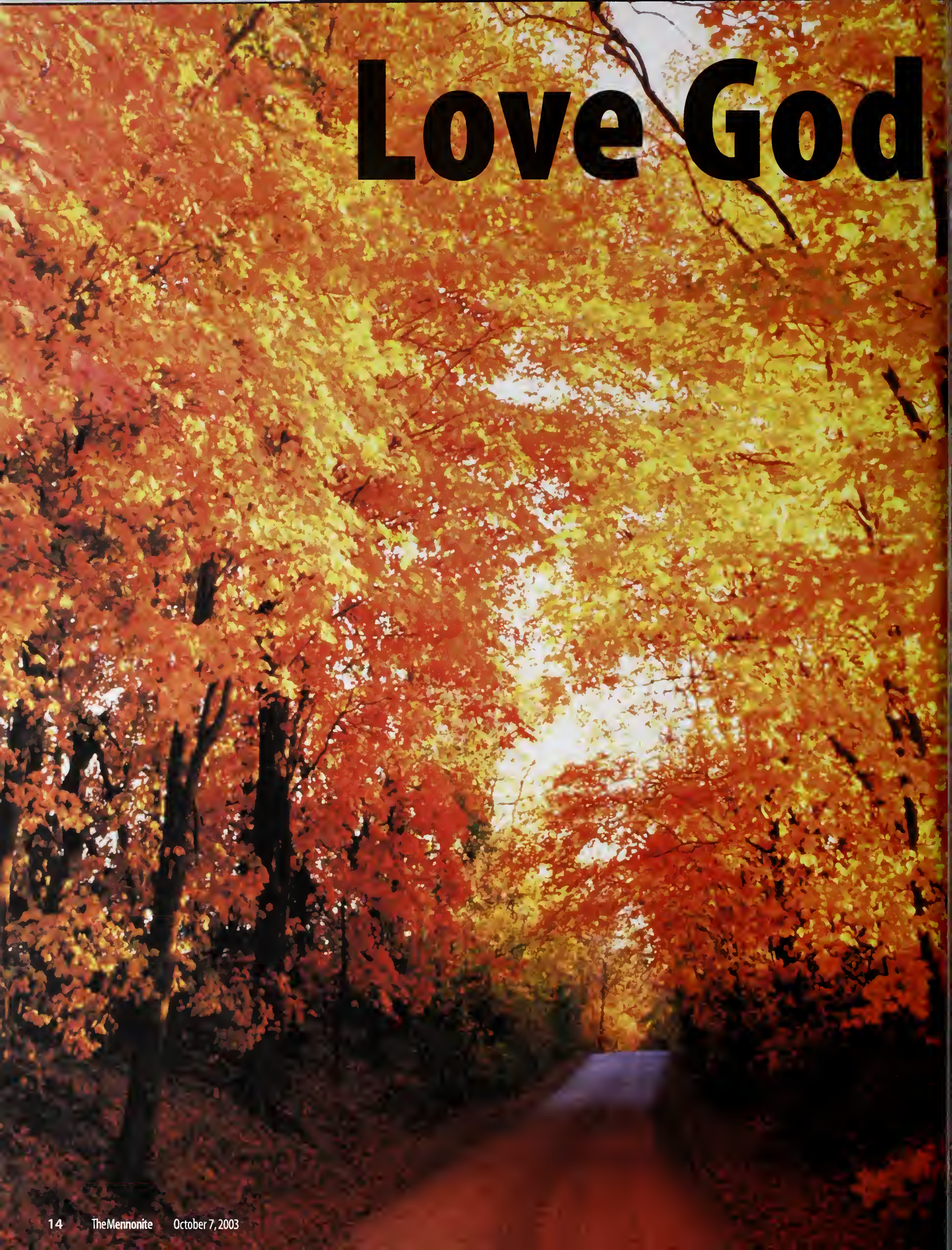
Once I became a Christian, I grew as a peace-witnessing person since violence was not an option. On becoming a Christian, my father, Mariano, stopped planting tobacco and going to cockfighting events. Our peace stance was not historical but existential, a response to the gospel of peace. Out of high school, I registered as a conscientious objector, since peace is at the heart of the gospel—not the total gospel or another gospel.

The fallacy of some people investing in peace is that the presence or absence of Jesus makes no difference.

Peacemakers don't walk alone. I can see the presence of the living and resurrected Lord among the million Chaldean Christians and other Christian groups in Iraq who are suffering oppression and often look at exile as an option to escape elsewhere. I can see the presence of Jesus with Christian relief agencies such as Mennonite Central Committee handling health kits and school kits, their common expressions of compassion. For Christians involved in the reconstruction of Iraq, Jesus is there and walks with them, and that makes a world of difference. Let us engage each other in asking these questions and affirming each other's faith, since peacemaking is a long journey.

José Ortiz is executive director of Mennonite Central Committee U.S. in Akron, Pa.

Love God



love the earth

Spirituality and environmental care

by Dave Miller

There are many motivations for caring for the earth. For some people it is fashionable. For others there is an economic interest, or a response to fear—fear of running out of resources, of illness due to environmental contamination or of global warming. Others respond out of guilt. Throwing something into the garbage that can be recycled produces this response in many of us.

These motivations are not necessarily bad. Certainly they are better than no motivation. However, I suggest Christians' prime motivation for caring for the environment ought to be love for God. Learning to love God is at the core of relationship with God. The more we learn to love God, the more we learn to love what God loves. This has important implications in how I relate to the earth.

As a youngster I was interested in the natural world and in spiritual things. Unfortunately no one ever taught me there is a connection between the two. However, as I have studied natural science over the years and continued to pursue my interest in spirituality, I have become aware of an intimate intertwining of these two areas.

We need to rethink our basic understanding of the created order. Many people take the view that God created the earth and then created humans. Humans were created to serve God and share love with God. The earth, however, was created to serve humans, and God no longer cares about it. A better understanding is that God created humans as an integral part of the natural world and all creation receives God's love and serves God in return.

I suspect it is difficult for us to see a connection between God and the natural world because we see a dichotomy between the spiritual and the physical. God is holy, distant, spiritual and not interested in the natural order of things. Nature, on the other hand, is nearby, physical, sometimes thorny and uncomfortable. This dichotomy is not applied uniformly, however. Exceptions include sunrises, sunsets, mountains and rainbows. Such grand vistas evoke feelings of the presence of God. But few people think of God when they look at mosquitoes or earthworms. Yet like the mountain ranges, these creatures also are created by God and are marvels of engineering.

We must ask how we relate to the rest of the natural world in light of our spiritual relationship with God. Here are five basic attitudes for reflection:

1. Respect: Our relationship with the earth should be molded by our awareness that it is a product of God's creative activity. The earth and all it contains has been created by God. This fact alone should be sufficient for us to treat the systems of the earth with care. We proclaim God as our Savior, our heavenly parent and our friend. If God is all these to us, it is only logical that love and care of the earth that God also made should be important to us as well. It should be enough to move us to be caretakers, instead of careless takers, as we so frequently are. As caretakers of God's work, we are not only concerned with the grand vistas, the beautiful and the powerful. We are also caretakers for the insects, spiders, nettles, flowers and swamps. Simply because they are the work of God, we ought to treat them with respect.

2. Participation: The Psalms contain frequent references to praise of God found in the natural world. Mountains, trees, rivers and seas are admonished to bring praise to God.

Some of us find our thoughts turning in praise to God when we are out walking in the natural world. One cold, January morning several years ago, as I heard the winter calls of birds, saw animals and evidence of animals, enjoyed the cold air and the browns of winter, I thought about the praise it all

Christians' prime motivation for caring for the environment ought to be love for God.

Continued on page 16

Continued from page 15

raises to God. I realized that praise is always a part of nature. It is not dependent on my presence or anyone else's presence. I just join in with all the animals, plants, rocks, wind and rain that are already raising a chorus of praise.

Thus when we destroy habitat, we destroy a source of praise to God. When the bobolink no longer has a place to establish a territory, its voice of praise is silenced. When the wetlands are drained and the frogs have no place to breed, the night becomes silent. Besides the audible voices of spring peepers, the silent voices of dragonflies, tadpoles, salamanders, duckweed, water snakes, cattails, willows and a vast array of other organisms are also lost. Is silencing their praise OK? Is our praise so wonderful that it makes up for their loss?

3. Humility: Christ taught us clearly that our treatment of others is a reflection of what is in our heart. Might this also be true for our treatment of the earth? Consider the attitude reflected when we coerce ecosystems into a form that is to our advantage at the expense of all other organisms that use it. Is this not arrogance? Is it not saying we are most important? Is this attitude consistent with the way of Christ? Is it justifiable to force everything, from earthworms to grizzly bears, from dandelions to redwoods, to bend to our will, be it for our comfort, our convenience or our economy?

As we find our fullness in God, we find our self-worth in that relationship, and our need for excessive consumption of things disappears.

I am not suggesting we are unimportant. Neither am I saying we cannot utilize the resources of the earth. I am suggesting that perhaps we and our plans are not so important that other parts of the natural world can be destroyed indiscriminately for our convenience.

As followers of Christ we are people of compassion and gentleness, as he taught us to be. These characteristics should be reflected in an attitude of humility in all areas of our lives, including our relationship with the earth.

4. Awareness: As we become more closely connected with God we become more aware of the natural world. The things around us—birds, trees, air, rain—all become an integral and important part of our lives. In his book *No Man Is an Island*, Thomas Merton writes, "There are some [people] for whom a tree has no reality until they think of cutting it down, for whom an animal has no value until it enters the slaughterhouse, [people] who never look at anything until they decide to abuse it and who never even notice what they do not want to destroy."

He goes on to say that we are guilty of constant motion, constant noise and constant busyness, all of which causes us to ignore creation and make us impatient of everything outside our busyness. Growing in our love for God takes us outside our selves and our preoccupation with ourselves. Then we become more aware of God's creation, which, Merton says, is made up of "things which exist only for God and not for themselves."

5. Contentment: One of the most deceitful teachings of our day is that our worth is defined by how much stuff we have. This is not taught overtly but is a continual message from many sources. It is designed to produce dissatisfaction in us—dissatisfaction that can be dealt with only by buying more stuff.

Our excessive consumption is hard on the earth. It is hard in terms of the production of goods as raw materials are extracted and in absorbing the mountains of waste generated in production, marketing and discarding the used-up, obsolete goods we need to throw away.

Learning to love God more deeply leads to contentment. As we find our fullness in God, we find our self-worth in that relationship, and our need for excessive consumption of things disappears. Generosity fills our hearts instead of greed. Our lives become characterized by contentment, and the need for stuff diminishes.

Conclusion: As I look at the natural world and learn of the intricacies and attention to detail evident there, I see a world that received loving, careful craftsmanship. I believe God is saddened by our destruction of it and by our careless attitudes and ignorance of it. I cannot conceive of it having been made as a throwaway construction. According to Genesis, a number of times God looked at what God had made and said, "It's good." Most of these evaluations were given before humans came on the scene. At the conclusion the judgment was, "It's very good." God was satisfied. God liked it. That is the same as saying, God loves the natural world. If God loves it, and we love God, how can we not love it also? The more we learn to love God, the more we learn to love what God loves.

Dave Miller teaches environmental studies at Goshen (Ind.) College and attends Benton Mennonite Church near Goshen.

Certain unalienable responsibilities

Read, write, speak and think with care.

by Wendell Berry

If we are responsible older people, we try to teach the young to read, write, speak and think with care and with due respect for the complexity of issues and events. We try to give them the knowledge that informs and enables care, believing that such knowledge and such care will lead to understanding and to a sufficient measure of truth.

But if we aren't careful we will imply to our children and students that the current world of politics, industry and commerce is eagerly awaiting the arrival of young people who are able to read, write, speak and think with care—and that would be wrong. As we are aware ourselves, we need to warn the young that the dominant mode of thought and speech in today's world is oversimplification, often gross oversimplification, leading to falsehood.

Assumptions: For example, the powers of the world, "liberal" and "conservative" alike, have been assuming for a long time:

- That economic value originates in "the market" or "the economy," not in the earth or in human need for the earth's products.
- That the economy, having thus no natural limits, is therefore limitless.
- That therefore the "global economy," being merely the logical result of limitless economic growth, involves no natural or cultural penalties, and is a win-win situation for everybody.
- That the profitability of this economy is the result of altruism and compassion, but its destructiveness is merely inevitable.
- That the inevitable inequities, injustices and damages of this economy, and the consequent anger, require it to be protected militarily by the world's most powerful nation in the interest of its own security.
- That the result of this more or less constant warfare will certainly be national security and world peace.

I don't have time here to construct an argument against this remarkable set of assumptions but will only point out that it is invalidated by its oversimplifications and its internal contradictions.

Fundamental principles: It is invalidated, furthermore, by its indifference to some of the fundamental principles of our culture and politics:

- That the earth belongs to God, who loves it and has enjoined us to "keep it"—that is, to take proper care of it.
- That we are to love our neighbors as ourselves and that we must not exclude from this love even our enemies.
- That since God has imparted his Spirit and his breath to all the living world, we are not permitted to exclude any of it from our love and care.
- That, for those reasons, colonialism in any of its forms is wrong and justly to be opposed.
- That it is "self-evident … that all men are created equal" and are "endowed by their Creator with certain unalienable rights," among which are "life, liberty and the pursuit of happiness."
- That governments derive "their just powers from the consent of the governed."

These great principles are not problems to be solved by some hotshot intellectual or politician. They are not going to be easily or quickly understood by anybody. They are instructions to be suffered, lived with, struggled with, learned from, for the lifetime of a civilization—and, we must hope, for longer than that.

How are we to "keep" this world? Who are our neighbors? Who are ourselves? How are we to enlarge the practical and effective reach of our love? What is the meaning of political equality? What, properly, may we consider to be our rights? On what conditions may we properly consent to be governed? What is security? What is patriotism? What is peace?

Beware the establishment. Beware the antiestablishment establishment. Stay responsible, stay alive, all your life.

My dear children, don't let anybody else answer those questions for you. Keep them vital, never finally answered, in your thoughts. Beware the establishment. Beware the antiestablishment establishment. Stay responsible, stay alive, all your life.

Wendell Berry, essayist, novelist, poet and author of The Unsettling of America, *gave this commencement talk to Highlands Latin School in Louisville, Ky. His granddaughter was one of the two graduates. Berry farms in Kentucky and is a member of the Land Institute's Prairie Writers Circle, Salina, Kan., which sent us this article.*

An open letter to Don Steelberg

Lisa Brightup, Wichita, Kan.; **Richard (Dick) D. Davis**, Dallas, Texas; **Rick Derksen**, Lancaster, Pa.; **Duane Ediger**, Dallas; **Joy Flora**, Dallas; **Margery Freeman**, New Orleans; **Carol Rose**, Wichita; **Marcia Stoesz**, Philadelphia; **Jim Unruh**, Hutchinson, Kan.; **Cia Verschelden**, Manhattan, Kan.

We are the white constituents of Mennonite Central Committee Central States who took part in the "sit-in" Don Steelberg refers to ("A Reply to Charges of Racism," Speaking Out, July 1). We wanted the board to act on the report of the team investigating allegations of racial harassment in Central States.

We have been in communication with the board through its chair and acknowledge the steps the board has taken, and we hold in prayer the people involved. We express our continued concern, given the importance and difficulty of the process at Central States and in light of the public discussion under way.

The race issues at Central States are not unusual in Mennonite institutions. Central States is not a scapegoat for larger systemic problems, but its struggles are a harbinger of what is to come throughout our denominational organizations, given that racism is a systemic problem. Central States is the rule, not the exception, and we are concerned that all our institutions learn with us in Central States as we struggle.

We in Central States have a remarkable space for repentance. We white folks have the choice to accept the grace offered us or to resist it.

Diversity in staff and board representation is the starting point, not the goal, for becoming an antiracist institution. Racist diversity abounds. Expecting people of color to participate in predominantly white institutions without changes to institutional culture, power structures and decision-making simply perpetuates unequal and unjust relationships. Diversity does not take us directly to just and equal partnerships. For white people in predominantly white institutions, diversity usually takes us one step forward, to the place where we start to experience challenges to the way things are being done in our white system. Then we can either opt for retrenchment, try to recover the relative calmness and stability that we used to enjoy when everyone cooperated nicely, or we can move toward a liberating transformation of who we are and how we see everything we do. Identity change is not easy and painless for individuals or for institutions. It is this liberating transformation we hope for Central States, its leadership and constituents.

The white people in leadership of Central States are no worse or better than the rest of us. All of us must face the truth about being white in America. As white people seeking to own our racism and claim our antiracist identities, we have been called to repentance for our actions—or more often our failure to act—on the racism we participate in daily in our organizations. We know how painful it is. As white leaders, many of us expect to receive the kind of intervention we undertook with the Central States board in February.

As white leaders we also experience the internal conflict of interest between being charged with building and maintaining institutions we love and, as white antiracists, being called to change them. As white people in a racist system we have learned to be responsible for *our* institutions and have become addicted to our *in-charge* position. We are learning to recognize our inability to even see the ways we and our organizations are oppressive and to trust that when people of color press for change, we are being held accountable, and that is a gift from God that offers us a chance for liberation from the system we also are caught in.

The cry for change often comes through voices of flawed humans with complex identities who belong to groups that have been oppressed. The demand and the response may come from flawed individuals, but the demand and response are parts of real systems, not just the problems of individuals. By the grace of God and the graciousness of people of color in the struggle for liberation, we in Central States have been presented with this remarkable opportunity for real change toward just and equal partnerships. Let us not allow MCC politics to derail this opportunity. We are not going back to the way it was. For us white folks who have traditionally held power in MCC and other Mennonite institutions, we pray we may accept the offer of grace presented in this situation and experience liberation from our addiction to power and control, even the need to control the antiracism process.

In 1857, Frederick Douglass said: "If there is no struggle there is no progress. Those who profess to favor freedom and yet deprecate agitation are men who want to crop without plowing the ground: they want the rain without thunder and lightning. They want the ocean without the awful roar of its many waters … power concedes nothing without a demand. It never did and it never will. Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong which will be imposed upon them. The limits of tyrants are prescribed by the endurance of those whom they oppress." TM

IN THE NEXT ISSUE

- **Should you call your pastor Joe?**—Tim Schultz
- **The joys of ministry**—Carl Newswanger

MPN event opens 'window of opportunity'

Consultation participants give counsel for denominational publishing ministry.

In a consultation planned by Mennonite Publishing Network (MPN) to further develop its ministry, participants from Mennonite Church Canada and Mennonite Church USA felt fresh breezes of hope blow through new windows of opportunity. About 55 people attended the event, held Sept. 19-21 at a retreat center near Pittsburgh, to address ways to sustain an ongoing, vital publishing ministry.

The participants expressed hope that future resources will be grounded in Anabaptist and biblical understandings; provide quality educational and theological materials for Christian formation for people of all ages; be packaged for media-savvy 21st century; and be developed within a web of partnerships spanning North America.

"I came home with renewed hope about MPN," said Marlene Bogard, minister of Christian nurture and resource library director for Western District Conference. "That hope was renewed by being together with people whose hearts and souls are concerned about offering quality resources.

"The freedom we were given at the consultation to dream, and the quality of the process to imagine new things, also give me hope. We don't know for sure what the future will look like, but it felt good to network with others. I came hungry for that kind of thing, and I spent every meal and every moment in conversation to share ideas and challenges."

Fragile miracle: Eleanor Snyder, the new director of Faith & Life Resources, a division of MPN, said, "I feel we have a new window of opportunity but also feel that we must seize the moment now to open it. The image I have is when a butterfly is just ready to emerge from the cocoon. It's a miracle, but it's also a fragile place. I have a lot of hope and optimism that it will be beautiful and will fly high and well."

The consultation was the first in a series of such meetings planned by MPN to meet with and receive counsel from a cross-section of constituents and leaders. Future consultations will focus on whether MPN resources adequately meet the needs of people of color and special interest groups, such as church schools. MPN also wants to meet with book publishers and agencies that may want to explore partnerships.

For the first consultation, MPN staff shone a searchlight on resources—what is being produced and what yet needs to be created in areas such as worship and music, spirituality, missions and service, community, interpreting Scripture through biblical and theological education, leadership for pastors and laity, and stewardship.

Participants shared what characteristics they felt Anabaptist-focused materials need in resources that range from books to Web programs to videos. A concern for many participants was that the church focus more intently on training its Christian educators and providing quality materials that shape Christian formation for all ages.

Don Rempel-Boschman, pastor at Douglas Mennonite Church in Winnipeg and a member of Mennonite Church Canada's Christian Formation Council, said he believes MPN seriously heeded this concern. "The church has spent a lot of time and money on training its pastors to sort through what is good material and what is less good," he said. "I don't think the church has given the same sort of sorting skills for its teachers. And I'm encouraged to see MPN saying that one of its core activities will be to develop these kind of resources."

Revamp, don't reinvent: Participants encouraged MPN to update and revamp materials instead of reinventing them; to create flexible curriculum that can be cross-referenced in Sunday schools, vacation Bible schools, Wednesday-night programs and at home with families; and to develop materials geared for the missional church.

"If we are being truly missional, we will attract people who don't come from a traditional Mennonite background and could be intimidated by some of the materials positioned for those who have a Bible or church background," said Gay Brunt Miller, Franconia Conference director of administration. "We need to be creating materials now for the future, when those people who we're just beginning to reach out to will have come into our churches."

Participants also encouraged MPN to develop a line of essential materials, rather than a comprehensive array, and to recommend resources from other denominations when useful.

Finances and more: Additional feedback was given regarding finances, marketing and distribution, collaborating, multicultural needs and theological diversity. For example, participants recommended that MPN create a "one-stop shopping" Web site, where constituents may find resources and links to other materials.

They also encouraged the creation of advocacy networks in which materials can be dispersed at the local level and to invite pastors to more explicitly share MPN materials with their congregations. Other suggestions included developing expertise in grant writing and MPN being more up front about its financial needs.

"It's incredibly gratifying to see how the church in the United States and Canada has stood behind us," said Ron Rempel, the new MPN executive director. "So many people have said to us that they can't imagine having a healthy church without having a healthy publishing ministry."—*Laurie L. Oswald of Mennonite Church USA News Service*

Debt deadline extended

The deadline for Mennonite Publishing Network (MPN) to repay $1.7 million in debt has been extended from Aug. 31 to the end of the year as only $260,000 in contributions have been received.

The money—owed to Mennonite Church USA and Mennonite Church Canada—was the goal of the second phase of MPN's "barn-raising" campaign to help reduce its $5 million debt. Of the $1.7 million, $1 million was to come from major donors and $300,000 from congregational donors. The balance was to come from operations.

"It looks as though MPN will be able to pay down about $800,000 to $900,000 of the $1.7 million," says MPN executive director Ron Rempel. "In the next month or so, the MPN board will decide how to address the remaining debt." —*Mennonite Church USA News Service*

MCC administrator asked to resign

'This case has exposed the weakness of MCC's … administrative functioning.'

Since 1996 through its Damascus Road program, Mennonite Central Committee has been teaching the Mennonite Church to dismantle racism in church institutions, area conferences and congregations. Now MCC has turned its attention toward its own structures and has determined that the environment in one of its four regional offices is hostile to people of color. That finding, however, is disputed by several leaders who formerly held positions in the regional office being investigated.

Since *The Mennonite* first reported the investigation of the MCC Central States office ("MCC Investigates Charges of Racism," May 20), Central States' executive director, Ron Braun, took a 16-week paid sabbatical at the board's request. A Sept. 4 release from MCC News Service said that the Central States board "believed this time was needed to release pressure from the intensity of this conflict and what was becoming a crisis."

During Braun's sabbatical, Central States' board decided that "new leadership was needed … if [Central States] was to move forward."

Braun, who lives in North Newton, Kan., resigned on Aug. 16 at the request of the Central States board.

"I was told that I had to resign because I withheld information from my board," Braun said. "But I was never told what information I withheld."

The roots of this painfully public process reach back to the spring of 2002, when some Central States staff members complained to administrators at MCC's headquarters in Akron, Pa., that their work environment was hostile for people of color. Those complaints sparked an investigation by MCC's human resources office, which concluded that "the structure and work environment of MCC Central States … was hostile for people of color as defined by MCC policies."

Six problems: The team investigating the report cited six problems: systemic racism in Central States structure, communication issues, decision-making processes, use of power, organizational culture and the mission of the office.

Although the findings were delivered to Central States' board for action by June 2002, Central States executive committee did not immediately share the full report with its 17-member board. Instead, Central States board chair Don Steelberg, Wichita, Kan., requested that professional mediators attempt to restore relationships between employees. But the mediators were unsuccessful because, according to MCC's release, there was no "psychological safety" between the supervisors and the employees they supervised.

On Feb. 22, a group of 10 activists traveled to Newton, Kan., and surprised the Central States' board with a sit-in. According to their statement (Speaking Out, page 18), these "white constituents of MCC Central States" interrupted the meeting so the board "would take seriously the report of the team investigating allegations of racism … and to act on the recommendations."

Several months after the Feb. 22 meeting, the Central States board asked Braun to take the paid leave that eventually led to his resignation.

Steelberg, who chaired the Central States board from 1995 to 2002, disputes both the process and the findings of the investigation team.

"The investigation failed to provide due process for those being investigated, or to investigate the slander against them," he wrote in a July 1 Speaking Out column in *The Mennonite*. "There was no notice of charges being brought, no interview of witnesses … no cross-examination."

Steelberg resigned as chair of the Central States board in June 2002 and was succeeded by Lois Bartel of La Junta, Colo. Maria de Leon, Mathis, Texas, was elected as the current chair of the board on Feb. 22. On Sept. 18, MCC U.S. executive director José Ortiz announced that, at de Leon's request, he would begin a series of meetings with staff, former board members and pastors at Central States' headquarters in North Newton, Kan., in late September.

Central States has six staff members in North Newton and one each in Freeman, S. D. and Edinburg, Texas. The current budget is $850,000.

Regionalism: In an interview for this article, Steelberg and Braun said changes caused by "regionalization"—MCC's decentralization of its national operations into four regional offices—are an unrecognized part of the problem.

"The investigation team's report does not recognize the impact of regionalism," Braun said. "MCC Central States is no different than the other regional offices. The same policies exist elsewhere."

Leaders at both Central States and MCC U.S. do agree that changes are needed in the current structure. MCC's Sept. 4 release describes several proposals that national-level staff are considering for all three levels of its governance structure.

"This case has exposed the weakness of MCC's current administrative functioning vis a vis relationships between MCC binational, MCC U.S. and regional offices and boards," said the release.

A change to the job description for the next MCC U.S. executive director is one specific step expected, including "a stronger role in hiring and evaluating regional directors." All regional boards may also be brought together for a "development seminar to explore working in a synchronized manner."—*Everett J. Thomas*

GLOSSARY

MCC—Mennonite Central Committee is the international relief, development and peace organization of Mennonite and Brethren in Christ churches of North America.

MCC U.S.—The part of MCC that represents Mennonite and Brethren in Christ churches in the United States and Puerto Rico.

MCC Central States—One of four U.S. regional offices operating service programs and promoting the work of MCC and MCC U.S.

Damascus Road—An Anabaptist anti-racism training and skills development program.

Former EMM service worker returns to Pennsylvania community as pastor

Four years ago, Jason Rissler spent his days hanging out with kids and visiting folks from Allison Hill, the community surrounding Eastern Mennonite Mission's (EMM) Harrisburg (Pa.) Discipleship Center. He wasn't planning to start a church. He just thought he would spend a year as the HDC community outreach coordinator.

Then this country boy from Bowmansville, Pa., fell in love with his wrong-side-of-the-tracks community and its rich blend of Hispanic, Asian, African, American and Anglo peoples. His friendships with children and adults led to a community-based home group that began to feel almost like a church.

As the vision for church planting grew, nine other young adults, all alumni of EMM discipleship training programs, settled in apartments in the region around HDC, helping to form the core group for a possible church plant. Then in February 2000, the group named itself New Hope Community Church and began Sunday morning worship together. Rissler was called to pastor.

Almost immediately 40 people began regular attendance. The number has slowly risen to about 70. Six adult small groups, and youth and children's groups meet weekly for Bible study and ministry.

"I feel like we're taking slow, steady steps," Rissler says. "But it's tough. The new church-plant honeymoon is over. People are so transient. Recently one of our members violated parole and landed back in prison. Of course this was disappointing, but it's also opened amazing opportunities for us to connect with other inmates, both in prison and when they leave. One former inmate now lives in our men's Discipleship House. Others attend New Hope and seem to feel at home among us."

Last summer, down by the Susquehanna River, the group celebrated the baptism of several new members. One, Martín Alarcón, a neighbor of church members Randy and Kendra King, says, "My life took a totally new direction when I accepted Christ. I was healed from many sicknesses and felt like a huge weight was lifted from me. For the first time ever, I discovered that I had feelings."

Martín has become a member of the congregation, even though he speaks more Spanish than English.

Another new member, Sam Ruoro from Kenya, says, "Ever since I stepped into New Hope, my life will never be the same. I was searching for a place to belong. I got saved and was baptized a month later. People are close to each other here. God is at work."

I feel like we're taking slow, steady steps. But it's tough.

—Jason Rissler

Supported by his home congregation, Bowmansville Mennonite, Rissler serves as full-time pastor. In addition, EMM provides a grant to support the work of Regina Fritz in children's ministries. EMM staff member Henry Buckwalter coaches Rissler and New Hope's leadership team.

"The coaching has made a huge difference," Rissler says. "We don't feel so alone."

The church also connects with other congregations in the Harrisburg District of Lancaster Conference, and Rissler regularly prays and fellowships with an interdenominational pastors' group involving seven congregations in the Allison Hill area.—*Jewel Showalter of EMM News Service*

GOSHEN COLLEGE WAY

Jodi H. Beyeler

Centennial sign

Goshen, Ind., mayor Allan Kauffman (right) presents Goshen College president Shirley H. Showalter with a sign for a renamed street on the school's campus. The two-block street, which connects the campus Music Center and Rec-Fitness Center, was renamed to commemorate the 100th anniversary of the school's relocation to Goshen. Started as the Elkhart Institute in nearby Elkhart in 1894, the struggling school moved to Goshen after local supporters raised $10,000. The newly named Goshen College opened its doors for classes for the first time on Sept. 29, 1903. Kauffman, a 1971 Goshen graduate, presented the sign during a Sept. 16 program celebrating the centennial of the move.

Workers turn Mongolian classroom into mission field

To serve God and the people of Mongolia, Petrus and Yuliana Handoyo spent their first two years as missionaries in Mongolia in full-time language study. But they believe that memorizing vocabulary and conjugating verbs is not a prelude to evangelism but an avenue to share the good news.

"Language study is not only to study the language itself and to have good marks at school, but has a deep meaning, namely, language study is a ministry," Petrus says.

Yuliana and Petrus Handoyo

Mennonite Mission Network photo

The Handoyos are Indonesian natives supported by a three-way partnership of Mennonite Mission Network, Mongolia Mission Partnership of eastern Ohio churches and individuals and the GKMI, one of Indonesia's three Mennonite synods.

The Handoyos went to Mongolia in 2001. A highly complex language, Mongolian sentences commonly equal three English sentences in length. The Handoyos say they provided uproarious entertainment for their tutors as they struggled to master the language. But they also stimulate serious spiritual reflection through their choice of language texts.

Some of their tutors agreed to use parts of the four gospels as a basis for language learning. The Sermon on the Mount awed Och, one of the Handoyos' teachers. After reading the verse about life worth more than food and the body worth more than clothes, Och confided her life was empty and worried. She expressed a desire to go to church but was also fearful.

"She is afraid of her sins and wrongdoings if she goes to church," Petrus says. "But God is love. We told her that God does not see and consider her wrongdoings, but he truly says to her, 'I love you, Och.' "

Mutual teaching and learning took place between the Handoyos and their tutors as the tutors explained grammatical structures and the Handoyos explained the spiritual meaning of the Scriptures they read together.

While language learning occupied most of the Handoyos' time, they also engaged in other forms of ministry. They spent days traveling in brutal conditions to enter the world of the nomadic families of their university friends on the beautiful but barren steppes. In this world, people live in "gers"—portable felt tents—that permit them to move three to five times annually in search of pastures for their herds of goats, cows, horses and yaks. Two-year-olds ride horses and guests are served "airag"—fermented mare's milk. The Handoyos also ministered to children in the state orphanage and in Sunday schools.

Earlier this year, Petrus worked with a Mongolian pastor, to "theologize God." The term for God has been an issue of heated discussion among Mongolian Christians for the past decade. According to Sheldon Sawatzky, Mennonite Mission Network's director for East Asia, the traditional term for God, "burkhan," was adopted by Buddhists when they arrived in Mongolia centuries ago. Bible translators coined a new term in the 1990s, "yertontsiin ezen," in an attempt to avoid confusion with Buddhist beliefs. The new term, which translates as "Master of the Universe," has no intrinsic meaning and sounds foreign even though the title is made up of Mongolian words, Sawatzky says.

"Most believers prefer burkhan and fill it with the Christian meaning for God," he says.

Although theologians such as Petrus may provide valuable insights into the nature of God, the Mongolians themselves will need to decide what name to call God, Petrus says. "In the end, the local Christians themselves will decide which term to use for God in their own context," he says. "The final decision will depend on the local believers, not on the foreigners."

The Handoyos completed their full-time language study in April and returned to Indonesia, where Petrus is studying theology and Yuliana gave birth to their first child, Hizkia. His Mongolian name, Munkh-Erdene, means "Everlasting Jewel."

Petrus hopes to finish his master of divinity degree in June 2004. The family then plans to return to Mongolia, where Petrus has been invited to serve of the faculty at Union Bible Training Center in the capital city of Ulaanbaatar.

Mennonite Mission Network has been involved in Mongolia since 1993, working with Joint Christian Services International, an umbrella organization of 17 mission agencies involved in agriculture, education, community and economic development and health-related projects.—*Lynda Hollinger-Janzen of Mennonite Mission Network*

MCC worker provides welcome for immigrants

Nine years ago, Rina Kusuma was an immigrant to the United States from Indonesia. Today she is a lifeline for other Indonesian newcomers, who come to her with a dizzying array of questions: How do I enroll my children in school? Are there English classes nearby? How can I adjust my legal status? Where do I go to get a driver's license or ID card?

Now serving as a church community worker with West Coast Mennonite Central Committee (MCC) in Los Angeles, Kusuma views her work with immigrants as an expression of her desire to follow Jesus. "Helping each other—this is what makes life meaningful," she says.

Kusuma knows what it is to be lonely, scared and far from home. She and her husband, Yusak, first came to southern California with their young daughter, Joyce, in 1994. Their intent was to study theology and return to serve Indonesia to teach at a seminary.

But while they were gone, anti-Chinese riots swept their home country. An ethnic minority known for their dominance in business, Chinese-Indonesians—a group that includes Kusuma and many other Indonesian Mennonites—had become the targets of others frustrated by Indonesia's economic and political woes. "We didn't know where we would be safe in Indonesia," Kusuma says.

At the same time, she and her husband felt a call to minister in their new home. With 20,000 Indonesians in the San Gabriel Valley area alone and several thriving Mennonite congregations, they knew their gifts were needed.

The couple eventually helped to found Gereja Kristus Injili Mennonite Church in Duarte, where they now serve as pastors to some 45 members. Newcomers who have benefitted from Kusuma's outreach include Hwie In, whose voice still trembles when she recalls the violence that drove her to flee from Indonesia less than two years ago.

When anti-Chinese sentiment erupted, angry crowds burned almost the entire area where she lived, including her business, a travel agency. In escaped only with the help of her employees, who smuggled her out on a motorbike. After being turned away by several hotels where she sought refuge, she managed to escape to a suburb—after she paid a hefty sum to soldiers, who smuggled her out in a truck among vegetables.

Alone and terrified, In came to the United States on a tourist visa. A friend put her in touch with Kusuma. As she does with many of the people she assists, Kusuma invited In to church. "It's been like a big family," In says of the church.

The congregation has also been the source of a literal new family for her: On March 29, she married a man she met there.

Mennonite Central Committee worker Rina Kusuma at a Chinese restaurant in Los Angeles where she likes to take homesick Chinese-Indonesian immigrants.

MCC photo by Rachel B. Miller Moreland

Through MCC, Kusuma has received basic training in immigration procedures. While legal assistance isn't her main focus, she tries to help newcomers navigate the complex paperwork involved in the immigration process. Most Indonesians enter the U.S. legally—on tourist or student visas, for example—but need help if they want to stay permanently. Once they learn about immigration laws, many decide to apply for asylum.

A native of Jakarta, on the island of Java, Kusuma works mostly with Christians but has also reached out to Muslims and Buddhists from her diverse homeland. Going far beyond 9-to-5 involvement, she has taken immigrants into her home for months at a time. Once she gets to know someone on a deeper level, the queries often go beyond "Where do I get an ID card?" Face to face with their own vulnerability, many immigrants begin to ask larger questions about God's purpose for their lives.

"They need friends, so they are interested in coming to church," Kusuma says. "They are happy when they hear about Christ."—*Rachel B. Miller Moreland of MCC News Service*

Five Bluffton alumni to be recognized

Recipients include mission workers and international development leaders.

Two longtime mission workers, leaders in international development and an expert on Alzheimer's disease will receive Bluffton (Ohio) College alumni awards Oct. 10, during the school's homecoming events.

Neal and Janie Blough and Isaac and Pauline Riak will be given Lifetime Service Awards. Sally Weaverdyck will receive the Professional Achievement Award, and Donald Pannebecker the Faculty/Staff Service Award.

For the past 28 years, Neal, a 1972 Bluffton graduate, and Janie, a 1973 graduate, have served in the Paris suburb of St. Maurice with Mennonite Mission Network. Neal is a church history professor at a Protestant seminary and director of the Paris Mennonite Center, which he helped found. Janie teaches English as a second language and is active in local ecumenical efforts and at the Paris Mennonite Center.

The Riaks live in Nairobi, Kenya, where Isaac, a 1971 graduate, is an economics professor and chair of the business administration division at United States International University-Africa. Pauline, a 1970 graduate, is the founding director of the Sudanese Women's Association in Nairobi, which brings together displaced women from war-torn Sudan. Earlier she developed the sociology department at Kenyatta University.

Isaac, a native of Sudan, is also editor of African Journal of Business and Economics and a consultant to the U.S. Agency for International Development. He previously directed African programs for World Vision International. Pauline, a Jamaican, is a development consultant, including to the World Bank, and a delegate to the United Nations for Women Parliamentarians and Policy Makers in the Greater Horn of Africa. Both Riaks earned doctorates at Stanford University in Palo Alto, Calif.

Weaverdyck, a 1977 graduate, is on the research faculty at the University of Michigan in Ann Arbor, where she is an internationally recognized specialist in geriatric cognition and dementia. She is also the founding director of the Alzheimer's research program at Eastern Michigan University in Ypsilanti.

Weaverdyck's work has led to an award-winning video called *Wesley Hall: A Special Life* and three books published through Johns Hopkins University Press. She travels extensively as a consultant, lecturer and workshop leader.

Pannabecker, a 1958 Bluffton graduate, spent 33 years at the school, first teaching religion and philosophy but eventually moving into administration. His positions included associate dean, registrar and assistant to the president. In 1978, Pannabecker was named provost, a post he hold for 16 years. For three years before he retired in 1997, he served as vice president and dean of academic affairs.

The Lifetime Service Awards recognize alumni who have "dedicated their lives to heartfelt sevice to people, community or church." The professional Achievement Award honors graduates who have "continued the pursuit of intellectual growth and have explored creative ventures in their chosen fields." The Faculty/Staff Service Award recognizes former employees who, during their time on campus, "fostered a spirit of community through personal relationships with others." Bluffton's alumni awards were reconfigured into these awards this year.

x-plore

God's mission for your life

DOOR (Discovering Opportunities for Outreach and Reflection) is expanding to Atlanta. Consider a weekend or weeklong service and learning experience for your group through DOOR. Also in Chicago, Denver and Miami.

Mennonite Mission Network
The mission agency of Mennonite Church USA

www.MennoniteMission.net

CALENDAR

100 years of Mennonite presence, Arkansas Valley, Colo., Nov. 15 and 16. Hosted by East Holbrook Mennonite Church, Emmanuel Mennonite Church and Rocky Ford Mennonite Church. A two-day celebration with worship, history presentations, tours, visiting and fellowship meals.

"Ethics of Biotechnology: Viewing New Creations with Anabaptist Eyes", Nov. 13-15, Eastern Mennonite University, Harrisonburg, Va. Registration is $140 with special student rate of $25. For more information or to register, call 540-432-4000 or visit www.bioethics.emu.edu.

WORKERS

Correction: Elmer A. Wall was incorrectly listed as Esther A. Wall in the Sept. 16 issue.

Bowman, Richard, was installed Sept. 7 as overseer in Central District of Virginia Mennonite Conference.

Detweiler, Russel, ended Aug. 31 as minister of visitation and former pastor of New Eden Fellowship, Schwenksville, Pa.

Henderson, Eric, ended Aug. 30 as interim pastor of Holly Grove Mennonite Church, Westover, Md.

Johnson, Jesse S., was licensed and installed Aug. 24 as pastor of Media Mennonite Church, Oxford, Pa.

Kotya, Joseph III, ended May 25 as pastor of First Mennonite Church, Allentown, Pa.

Lapp, Ray, ended June 15 as associate pastor of Ridgeview Mennonite Church, Gordonville, Pa.

Nickles, Christian J., was licensed and installed Aug. 31 as youth pastor of Grace Mennonite Church, Lansdale, Pa.

Schloneger, Craig R., was licensed and installed Aug. 10 as pastor of Neffsville Mennonite Church, Lancaster, Pa.

Schmell, Rodger, was installed April 6 and ordained June 8 as pastor of Deep Run Mennonite West, Perkasie, Pa.

Strunk, Steve, ended in May as pastor of Church of the Good Samaritans, Holland, Pa.

Yoder, Nelson S., was installed June 15 as associate pastor of Ridgeview Mennonite Church, Gordonville, Pa.

Zuercher, Marvin J., was licensed Sept. 7 as pastor of Chestnut Ridge Mennonite Church, Orrville, Ohio.

BIRTHS & ADOPTIONS

Allison, Tyler Lance, Aug. 7, to Clay and Lisa Birky Allison, Colorado Springs, Colo.

Beachy, Alexander Curtis, Oct. 11, 2001, received for adoption June 19 by Carey and Michelle Sixbey Beachy, Bradenton, Fla.

Beachy, Anyah Louise, April 6, 2001, received for adoption June 19 by Carey and Michelle Sixbey Beachy, Bradenton, Fla.

Borkholder, Braden Jay, Aug. 16, to Olen and Lois Hostetler Borkholder, Goshen, Ind.

Brown, Trace Dakota, July 8, to Jeff and Tisha Dalke Brown, Hutchinson, Kan.

Chico, Jeremiah Dean, Sept. 5, to Romel and Patty Bontrager Chico, Goshen, Ind.

Davis, Victoria Ann, Aug. 20, to Vance and Frankie Davis, Colorado Springs, Colo.

Eichler, Braden Amandus, Aug. 4, to Dean Eichler and Tara Short, Archbold, Ohio.

Friesen, Lottie M., Aug. 9, to Matt and Kristine Friesen, St. Paul, Minn.

Fritsch, Alec Steiner, June 11, to Joe and Kathy Steiner Fritsch, Olney, Md.

Green, Zachary Tyler, Aug. 15, to Wuilliam and Jessica Zehr Green, Elbridge, N.Y.

Groves, Gracie Jean, Aug. 25, to Shawn and Carol Yoder Groves, Accident, Md.

Hildebrand, Carter Reid, July 5, to Jody and Tracy Harms Hildebrand, Altona, Man.

Hostetter, Karla Grace, Sept. 17, to Obe and Jill Hartzler Hostetter

Jantz, Ethan Timothy, Aug. 3, to Tim and Melissa Shirk Jantz, Goshen, Ind.

Johns, Leah Renee, Aug. 19, to Matt and Tonya Johns, Paradise, Pa.

Kaufmann, Rilynn Good, July 22, to Eric and Cynthia Good Kaufmann, Goshen, Ind.

Kent, Titus Long, Aug. 4, to James Kent and Alicia Long, Pottstown, Pa.

Lapp, Sarah Kathryn, Sept. 5, to Kevin and Sherry Goss Lapp, Lancaster, Pa.

Mason, Tahlia Grace Louise, Aug. 1, to Brasos and DeAnn Neuenschwander Mason, Orrville, Ohio.

Mast, Mackenzie Emmaleah, Aug. 30, to Brian Mast and Cheryl Kaufman, Goshen, Ind.

Miller, Camden Lee, Aug. 26, to Nelson Lee and Donna Swantz Miller, Washington, Iowa.

Mohr, Rachel Emma Elizabeth, Aug. 2, to Steve and Tory Mohr, Listowel, Ont.

Okerstrom, Hannah, Nov. 1, 2001, received for adoption Sept. 5 by Mike and Paula Okerstrom, Minneapolis, Minn.

Reinford, Micah Richard and Sierra Marie (twins), Aug. 30, to Richard and Shana Swartley Reinford, Quakertown, Pa.

Schrag, Liesl Wen Li, Sept. 1, to David Schrag and Tina Huang, Easton, Pa.

Scott, Taryn Leah, Sept. 9, to Jeffrey and Lori Fox Scott, Quakertown, Pa.

Showalter, Kenda Leigh, Aug. 5, to Brian and Michele Bontrager Showalter, Olathe, Kan.

Siebert, Dalton James, Aug. 15, to Eric and Carol Tora Siebert, Golden, Colo.

Snyder, Matthew Skinner, Aug. 15, to Dave and Elizabeth Skinner Snyder, Goshen, Ind.

Springer, Rohan David, Aug. 24, to Ryan and Nisha Subyaiya Springer, Elkhart, Ind.

Stauffer, Joshua Jay, June 18, to Chad and Judy Petersheim Stauffer, Denver, Pa.

Ethics of Biotechnology
Viewing New Creations with Anabaptist Eyes

November 13-15, 2003
Eastern Mennonite University
Harrisonburg, Virginia

A conference for students, faculty, healthcare professionals, bioresearchers and other professionals in various fields. We will examine current applications in cloning, stem cell research, gene therapies, and use of genetically modified plants and animals. How will we use our Anabaptist perspective in informing and shaping our bioethical discernment? All this and more will be featured at the conference.

www.bioethics.emu.edu

"... the patient went away with her whole world rocked."

Read more online in the "Doctors' Diary." You'll experience daily life at the Faith Alive Clinic with MCC Nigeria workers Nathan and Rochele Beachy, family doctors from Cleveland, Ohio.

mother
grandmother
daughter
Generations at Risk

www.mcc.org/aids

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

•Editor@TheMennonite.org

•fax 574-535-6050

•1700 S. Main St., Goshen, IN 46526-4794

Stutzman, Grace Danielle, Sept. 3, to Clayton and Pam Schrock Stutzman, Sarasota, Fla.

Snyder, Toby Dean Jr., July 14, to Toby and Amanda Seachris Snyder, McPherson, Kan.

Swartzendruber, Silas Blake, Aug. 16, to Nick and Jaime Clark Swartzendruber, Laramie, Wy.

Waltner, Amber Rose, Aug. 29, to Brent and Betsy Harrington Waltner, McPherson, Kan.

Weaver, Michaiah Neal, Sept. 4, to Kevin and Letitia LeFever Weaver, Lancaster, Pa.

Yoder, Treyton Reese and Tayton Lynn (twins), born Aug. 9, received for adoption by Sheldon and Tisha Yoder, Hutchinson, Kan.

Yutzy, Abigail Ruth, Aug. 17, to Mike and Tina Doell Yutzy, Wichita, Kan.

MARRIAGES

Aungst/Nyce: Juliet Aungst, Coatesville, Pa., and Matthew Nyce, Archbold, Ohio, Aug. 2 in Wagontown, Pa.

Betts/Swackhammer: Rachel Betts, Bryan, Ohio, and Brian Swackhammer, New Breman, Ohio, Aug. 9 at Zion Mennonite Church, Archbold, Ohio.

Beun/Miller: Erik Beun, Kidron, Ohio, and Laura Miller, Millersburg, Ohio, July 12 at Berlin (Ohio) Mennonite Church.

Brady/Newswanger: Shawn Brady, Portland, Ore., and Jon Newswanger, Salem, Ore., July 5 at Salem (Ore.) Mennonite Church.

Byler/Campbell: Justin Byler, Belleville, Pa., and Amanda Campbell, Belleville, July 5 in an outdoor ceremony.

Dedloff/Hernstrom: Cindy Dedloff, Valparaiso, Ind., and Wayne Hernstrom, Chesterton, Ind., July 5 at Hopewell Mennonite Church, Kouts, Ind.

Dickson/Friesen: Carmen Dickson, Newton, Neb., and Brandon Friesen, Henderson, Neb., Sept. 20 at West Zion Mennonite Church, Moundridge, Kan.

Diener/Meyer: Lindsy Diener, Goshen, Ind., and Eric Meyer, Goshen, Aug. 9 at Berkey Avenue Mennonite Fellowship, Goshen.

Duerksen/Peters: Jeremiah Duerksen, Diller, Neb., and Joni Peters, Henderson, Neb., Sept. 27 at Bethesda Mennonite Church, Henderson.

Gaillard/Phaphouvaninh: Christophe Gaillard, Paris, France, and Souriphonh Phaphouvaninh, July 26 at Kenyon College Church, Gambier, Ohio.

Gerber/Zehr: Braden Gerber, Kidron, Ohio, and Sherah-Leigh Zehr, Leo, Ind., Aug. 9 at North Leo (Ind.) Mennonite Church.

Guengerich/Novinger: Melani Guengerich, Austin, Texas, and Curtis Novinger, Austin, June 28 at First United Methodist Church, Austin.

Hurt/Marshall: Sharla Hurt, Littleton, Colo., and David Marshall, Aurora, Colo., Aug. 30 at Glennon Heights Mennonite Church, Littleton.

Janzen/Wiebe: Tim Janzen, Waterloo, Ont., and Ericka Wiebe, London, Ont., Aug. 23 at St. Jacobs (Ont.) Mennonite Church.

Johnston/Patterson: Michele Johnston, Kidron, Ohio, and Jeremy Patterson, Millersburg, Ohio, Aug. 16 at Sonnenberg Mennonite Church, Kidron.

Kaufman/Schweitzer: Christine Kaufman, Salem, Ore., and Brad Schweitzer, Salem, May 31 at Dyck Arboretum of the Plains, Hesston, Kan.

Lamb/Yoder: Shannon Lamb, Harleysville, Pa., and Alex Yoder, Belleville, Pa., Aug. 9 at Locust Grove Mennonite Church, Belleville.

Landis/Steiner: Christy Landis, New Britain, Pa., and Cedric Steiner, Harrisonburg, Va., Aug. 16 at Doylestown (Pa.) Mennonite Church.

Lebow/Siebert: Ryan Lebow, Lincoln, Neb., and Bobbie Siebert, Henderson, Neb., Sept. 20 at Bethesda Mennonite Church, Henderson.

McDonough/Penderghest: Dan McDonough, Harleysville, Pa., and Amy Penderghest, Harleysville, Aug. 9 at Salford Mennonite Church, Harleysville.

Nussbaum/Shue: Scott Nussbaum, Kidron, Ohio, and Bethany Shue, Kidron, July 26 at Kidron (Ohio) Mennonite Church.

Obee/Yoder: Sarah Obee, Cincinnati, Ohio, and Chad Yoder, Apple Creek, Ohio, June 14 at Sonnenberg Mennonite Church, Kidron, Ohio.

Sensenig/Yoder: Victor Sensenig, Denver, Pa., and Michelle Yoder, Belleville, Pa., July 19 at Locust Grove Mennonite Church, Belleville.

DEATHS

Bishop, Alva M., 73, Hatfield, Pa., died Aug. 29. Spouse: Robert M. Bishop. Parents: Charles and Myrtle Harman Snedeker. Children: S. Craig, Sherry Godshall; five grandchildren; one great-grandchild. Funeral: Sept. 3 at Grace Mennonite Church, Lansdale, Pa.

Blough, Gertrude DeBoer, 89, Hesston, Kan., died Sept. 3. Spouse: Alvin Blough (deceased). Parents: Samuel and Seabie DeBoer. Children: John, Jerry, Jim, Jay, Joe, Judy Blough Smith, Joyce Blough McLear, Julia Blough Rodgers; 16 grandchildren; seven great-grandchildren. Funeral: Sept. 6 at Hesston (Kan.) Mennonite Church.

Derstine, Fern Moyer Heebner, 63, Philadelphia, died July 19 of cancer. Spouse: James L. Derstine. Parents: Elwyn and Margaret Moyer. Children: Jodi Derstine Miller, J. Darin; four grandchildren. Funeral: July 24 at Germantown Mennonite Church, Philadelphia.

Gerber, Titus M., 85, Kidron, Ohio, died Aug. 14. Spouse: Esther Gerber (deceased). Parents: Aden and Sarah Gerber. Children: Jann Allison, Gerald, Glenn, Carol Kahrig; nine grandchildren. Funeral: Aug. 18 at Kidron (Ohio) Mennonite Church.

Statement of ownership

Statement required by the act of August 12, 1970, Section 3685, Title 39, United States Code, showing the ownership, management, and circulation of *The Mennonite*, published 24 times a year at Scottdale, PA 15683, as of October 1, 2003.

The names and addresses of the publisher and editor are: Publisher-*The Mennonite* Magazine Board, 1700 S. Main Street, Goshen, IN 46526; Editor-Everett J. Thomas, 1700 S. Main Street, Goshen, IN 46526.

The owner is *The Mennonite* Inc.

The average number of copies of each issue sold or distributed through the mail or otherwise to paid subscribers during the 12 months preceding the date shown was 14,301. The average number of copies not distributed was 1,106. The average total number of copies of each issue printed during the same 12 months was 15,407.

The actual paid/requested outside county mail subscriptions was 12,484. Actual paid in-county subscriptions was 22. Actual sales through other non-USPS paid distribution was 670. Total actual distribution was 13,402. Other classes mailed through USPS was 185. The actual number of free distribution by mail outside Westmoreland County was 30. Free distribution in-county was 2. Free distribution of other classes was 0. Free distribution outside the mail 9. Total actual free distribution was 41. Total actual copies not distributed was 1,371. The actual number of copies of single issues published nearest to filing date was 14,773. Actual percentage of paid subscriptions was 99.6%.

Everett J. Thomas, Editor
October 2003

Haas, Mabel S., 82, Lansdale, Pa., died Aug. 10. Spouse: John W. Haas (deceased). Parents: Alvin and Susan Springer Godshall. Child: Dawn M. McDermott; four grandchildren; five great-grandchildren. Funeral: Aug. 15 at Dock Woods Community Chapel, Lansdale, Pa.

Hershberger, Etta Kropf, 92, Woodburn, Ore., died Sept. 14. Spouse: John M. Hershberger (deceased). Parents: Clarence and Mary Miller Kropf. Children: Warde, James, Keith; seven grandchildren; 10 great-grandchildren. Funeral: Sept. 19 at Zion Mennonite Church, Hubbard, Ore.

Hershberger, Orpha Cooprider, 93, Goshen, Ind., died Sept. 1. Spouse: Ezra S. Hershberger (deceased). Parents: Thomas and Vida Yoder Cooprider. Children: Jillian, Janice Stoltzfus, S. James; seven grandchildren; one great-grandchild. Funeral: Sept. 4 at College Mennonite Church, Goshen.

Johns, Joe, 59, Sheridan, Mich., died Sept. 5. Spouse: Jeanette Sherwood Johns. Parents: Galen and Edith Hoover Johns. Children: Jason, Jenica Johns Arntz. Memorial service: Sept. 8 at Greenville (Mich.) Community Church.

Kroeker, Frank, 89, Chouteau, Okla., died Aug. 31. Spouse: Elizabeth Rempel Kroeker. Parents: Henry G. and Margaret Pankratz Kroeker. Child: Henry Dean; two grandchildren. Funeral: Sept. 3 at Eden Mennonite Church, Inola, Okla.

Lepp, Marie Brauer, 97, Buhler, Kan., died Aug. 22. Spouse: Henry Lepp (deceased). Parents: Wilhelm Brauer and Mabel Schroeder. Funeral: Aug. 26 at Buhler (Kan.) Mennonite Church.

Miller, Mary Stutzman, 74, New Paris, Ind., died July 28. Spouse: John Miller. Parents: Monroe and Tillie Stutzman. Children: Cheryl, Karen, Gary, Randy, Timothy; seven grandchildren. Funeral: Aug. 1 at East Goshen (Ind.) Mennonite Church.

Miller, Roy, 81, Asheville, N.C., died July 9. Spouse: Mary Yoder Miller. Parents: Solomon and Ida Miller. Children: Jim, Janet Miller-Boyd; three grandchildren. Funeral: July 15 at Asheville (N.C.) Mennonite Church.

Nachtigal, Daniel E., 86, Inman, Kan., died Aug. 29. Spouse: Marjorie Regier Nachtigal. Parents: Henry P. and Marie Ediger Nachtigal. Children: Diane McReynolds, Suzanne Jones; six grandchildren; three great-grandchildren. Funeral: Sept. 1 at Hoffnungsau Mennonite Church, Inman.

Ringenberg, Lawrence Albert, 82, Eureka, Ill., died Aug. 2 of cancer. Spouse: Rachel Smith Ringenberg. Parents: William and Alta Smucker Ringenberg. Children: Roger, Steven, Thomas, Lorie Hershberger; 11 grandchildren. Funeral: Aug. 5 at Metamora (Ill.) Mennonite Church.

Smucker, Fanny Gingerich, 94, Kalona, Iowa, died Aug. 22. Spouse: Herman J. Smucker (deceased). Parents: John and Lydia Reber Gingerich. Child: Mary Lou Bowers; four grandchildren; two great-grandchildren. Funeral: Aug. 26 at Lower Deer Creek Mennonite Church, Kalona.

Sperry, Evert V., 77, Quakertown, Pa., died Aug. 25. Spouse: Sally McKinley Sperry. Parents: Maggie Baker. Children: Chery, Doreen Wesner, Linda; step-son Albert Veltman; five grandchildren. Funeral: Aug. 30 at Towamencin Mennonite Church, Kulpsville, Pa.

Studer, Marilyn K., 73, Lansdale, Pa., died Sept. 12. Spouse: Rev. Gerald C. Studer. Parents: Ward and Myrle Miller Kreider. Children: Jerri Longacre, Maria DiDomenico; three grandchildren. Funeral: Sept. 17 at Plains Mennonite Church, Hatfield, Pa.

Sweeney, Gerald, 65, Washington, Ill., died Sept. 12 of cancer. Spouse: Sue Sutherland Sweeney. Parents: William and Dorothy Arnold Sweeney. Children: Terri Tomlinson, Judith Leins; 12 grandchildren. Funeral: Sept. 17 at Calvary Mennonite Church, Washington, Ill.

Telford, Ruby Richard, 80, Dallas Center, Iowa, died Aug. 15 of cancer. Spouse: Martin Telford (deceased). Parents: Noah and Anna Graber Richard. Children: Michael, Sue Shields; four grandchildren. Funeral: Aug. 25 at Des Moines (Iowa) Mennonite Church.

Troyer, Glenn V., 81, Union City, Pa., died Aug. 22 of a heart attack. Spouse: Mary Yoder Troyer. Parents: Perry and Elsa Roth Troyer. Children: Barbara Springer, Ronald, Karen Ramseyer, Debra Bontrager; 15 grandchildren. Funeral: Aug. 26 at First United Methodist Church, Corry, Pa.

Troyer, Hilda Kline, 88, Meadows, Ill., died Aug. 21. Spouse: Lotus E. Troyer (deceased). Parents: Earl Kline Sr. and Blanche Sucher Kline. Children: Lyle, Lila Escehenfelder, Marj; three grandchildren; six great-grandchildren. Funeral: Aug. 23 at Meadows (Ill.) Mennonite Church.

Yordy, Neva Birkey, 87, Goshen, Ind., died Aug. 22. Spouse: John Yordy (deceased). Parents: Joseph and Elizabeth Oyer Birkey. Children: John D., Wilma Yordy Colter, Wallace, Carl; 11 grandchildren; eight great-grandchildren. Funeral; Sept. 1 at Bethel Mennonite Church, Ashley, Mich.

Zacharias, William P., 92, Altona, Man., died Aug. 4. Spouse: Mary Klassen (deceased). Parents: Peter and Mary Heinrichs Zacharias. Children: Allister, Harvey, Grace, Calvin, Connie; 12 grandchildren; 11 great-grandchildren. Funeral: Aug. 7 at Altona (Man.) Bergthaler Mennonite Church.

When submitting event information using the online form, after clicking "send", a confirmation page will display if the information was sent. If a confirmation page does not appear, please resubmit making sure all required fields are filled.

Study Abroad in High School:

INDIA

- Challenge yourself.
- Become a global citizen.
- Change the way you look at the world!

Spend a High School year in India immersed in a rich, diverse culture.

WE OFFER: An outstanding co-ed academic program and exciting extra-curricular activities, American high school diploma, College prep courses, Volunteer opportunities, and a Month-long cultural tour of India.

SAGE Program
KW International, Inc.
nscott@kwi.org • www.kwi.org/SAGE.html

Less mortgage = more ministry

MMA's first mortgage loan rates:

5-year guaranteed rate	5.60%*
3-year guaranteed rate	4.90%*
1-year adjustable rate	3.90%*

MMA®

Mortgage rates are the lowest they have been in a generation. Which means you could spend less on your church building and more on your ministry.

Whether you are thinking about a new church building program or refinancing an existing mortgage, check with MMA first. You'll find competitive rates, no points or fees charged by MMA, and no hassles. Plus, your lenders are fellow church members. Another good example of how MMA provides stewardship solutions to the Anabaptist community.

For a free information kit, contact the church mortgage loan department at (800)348-7468.

Construction loans now available

*Rates effective Sept. 1, 2003, and are subject to change on a monthly basis. This service is available to churches and institutions associated with the Mennonite Church USA and related Anabaptist denominations.

Western Mennonite School is seeking a full-time qualified and experienced person to serve as ***business manager/accountant.*** Key responsibilities include management of all business services, operating budget, financial accounts and financial reporting. This position is salaried with benefits. Western offers an excellent, Christ-centered education for grades 6-12 and is located on 45 beautiful acres within the Willamette Valley of the Pacific Northwest. Contact Darrel White 503-363-2000 or wmswhite@teleport.com, 9045 Wallace Rd. NW, Salem, OR 97304.

First Mennonite Church, Indianapolis, a growing, professional congregation, is seeking a full-time ***associate pastor*** with an emphasis in youth programming. The position will also include responsibility for directing Christian education for all ages, or resourcing peace and justice ministries, depending on the candidate's passion and training. Prefer availability by January 2004. Contact Randy Stoesz, 317-293-4280, randestoesz@comcast.net.

Camp Luz celebrating 50 years. A history book, ***Camp Luz: Another Place God Is 1953-2003,*** available for $15 each; after September 20, 2003 $18 each. Contact Camp Luz, camp.luz@juno.com or call 330-683-1246 for ordering information.

Mennonite Central Committee (MCC) is recruiting for the position of ***MCC Liaison to the United Nations.*** This is a three-year, full-time, salaried position based in New York City. MCC's U.N. Liaison monitors relevant U.N. policies and advocates on behalf of MCC; conveys and interprets MCC priorities to U.N. agencies, diplomats and non-governmental organizations; hosts MCC staff, field workers and Mennonite delegations by preparing briefings and arranging contacts at the U.N.; edits/writes "News and Views;" and supervises an intern. Initiative and cross-cultural communication skills are crucial as well as a talent for building information and action coalitions.

Fax resume to 717-859-2171 or email psd@mcc.org or phone Prem Dick or Anna Reimer at 717-859-1151.

Menno Haven Retirement Communities (CCRC), located in south-central Pennsylvania, is seeking an ***internist*** with geriatric interest to join Menno Haven Physician Services. Currently the practice includes one internist and one PA-C and is interested in expanding the practice. More information regarding this opportunity, contact John N. Benner, MD, 717-261-4194, or jbbenner@pa.net.

DISCOVER THE WORLD ON A TOURMAGINATION TOUR

FALL 2003 TOURS

FALL FOLIAGE TOUR in NEW ENGLAND (October 7-13)
GERMANY and SWITZERLAND (October 9-23)
CHRISTMAS SERVICE TOUR to PENNSYLVANIA (November 29 - December 4)

2004 TOURS

SERVICE TOUR to SUNNY JAMAICA (January 23 - February 1)
VIETNAM (February 4-21) • AUSTRALIA and NEW ZEALAND (February 6-26)
MEXICO (March 5-13) • PARAGUAY, BOLIVIA and PERU (March 23 - April 8)
SEVEN CHURCHES of REVELATION (May 28 - June 8)
ALASKA CRUISE TOUR (June 9-21)
EUROPEAN ANABAPTIST HERITAGE (June 9-23)
ENGLAND and SCOTLAND for GRANDPARENTS and GRANDCHILDREN (June 23 - July 5)
EUROPEAN HERITAGE (July 6-22) • From PRAGUE to GDANSK (July 22 - August 1)
CANADIAN MARITIME PROVINCES (August 7-16)
SWISS GLACIER EXPRESS (August 9-24) • IRELAND (September 3-14)
SWISS-VOLHYNIAN MENNONITE HERITAGE (September 15-29)
LANDS of the BIBLE (September)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

CALL 1-800-565-0451 FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street, Waterloo, ON N2J 1V6 Canada
Reg. #1567624

1011 Cathill Road
Sellersville, PA 18960-1315 USA

A community of learning, faith, respect

Explore your interests
Build your skills
Nurture your faith
Prepare for life

Bluffton College
The Truth Makes Free
Bluffton, Ohio

Call today to arrange a campus visit:
1-888-214-7744
admissions@bluffton.edu
www.bluffton.edu

Salford Mennonite Church is seeking candidates for the position of ***youth pastor,*** half-time. Candidates should hold strong Anabaptist beliefs and have a passion for youth. Full job description is available at church office 215-256-0778 or mail@salfordmc.org). Candidates should apply in writing to the Youth Pastor Search Committee, Salford Mennonite Church, 480 Groff's Mill Road, Harleysville, PA 19438.

Nampa Mennonite Church, an established church in Idaho with a 100-year history and about 100 in regular attendance, is prayerfully seeking a full-time ***pastor.*** The church is located in a fast-growing area with various outdoor recreational activities nearby. Applicants should have a calling to service in areas of preaching, teaching, evangelism, encouragement and discipleship.

Please contact Everett Earnest, 14678 Woosley Drive, Nampa, Idaho 83651. Phone 208-466-7450; email pastorsearch@nampamennonitechurch.com or esq@access4less.net.

Freeport Mennonite Church, a rural church with close proximity to Madison, Wis., and Rockford and Chicago, Ill., is seeking a full-time ***lead pastor.*** Position available immediately. Average attendance approximately 90-110. Desire individual with strong preaching, teaching ministry; someone with a vision for growth.

If you feel God's leading to discuss this position with us, or can recommend someone else, contact Mike Murray, Search Committee chair, 815-449-2354; jeanettemurray@juno.com.

Bluffton College invites applications for the following positions: ***Business Finance:*** Tenure track faculty position beginning fall 2004 in the fields of finance, economics or related disciplines. Ph.D. or functional equivalent required for tenure. Candidate must have a strong background in quantitative analysis and have demonstrated ability or potential to teach effectively at undergraduate and graduate levels. Review of applications begins November 14. ***Head Softball Coach/Instructor in HPER:*** Position beginning January 2004 that includes teaching responsibilities in Health, Physical Education and Recreation with preferred specialization in physical education. Master's degree and previous collegiate coaching experience in softball required. Responsibilities also include administering all aspects of the collegiate program, including game and practice coaching, recruiting, scheduling, budget management and public relations. Bluffton is affiliated with NCAA Division III and the Heartland Collegiate Athletic Conference.

Review of applications begins immediately. Additional information is available at www.bluffton.edu. Review of applications continues until an appointment has been made. Send letter of interest, vita, three letters of reference (submitted directly from the reference), and official transcripts to Elaine Suderman, administrative assistant for Academic Affairs, Bluffton College, 280 West College Avenue, Bluffton, Ohio 45817-1196. EOE. Members of underrepresented groups are encouraged to apply.

Management opportunity—Multi-location business seeking an experienced ***manager*** for a key position in the restaurant/hospitality industry. Excellent people, communication, and organization skills required. Send resume to PO Box 161, Walnut Creek, OH 44687.

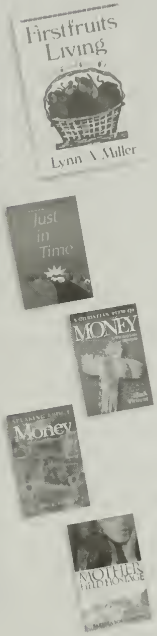
Do you make wood molding? We offer top quality ***moulder and shaper profile cutters,*** fast delivery (shipped out within one full business day—even on custom blades), and competitive prices. Call Moldingknives.com toll free at: 1-866-499-8399.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite,* call 800-790-2498 and ask for Marla Cole, or email TheMennonite@TheMennonite.org.

Stewardship resources

for individuals and families



Your life is a gift from God. Resources from MMA help you fully appreciate that gift and live a life of holistic stewardship.

Two books on firstfruits stewardship from Lynn Miller, MMA's stewardship minister, will challenge and encourage you along your journey.

Firstfruits Living

God calls all people to firstfruits living. What does that mean? It means returning to God the best of what God's given. **Cost: $7.99**

Just in Time

Real life stories about opening up to others and giving back what God has given us. **Cost: $8.99**

Other stewardship resources

A Christian View of Money

How one lives is an accurate look at how one believes, particularly when looking at money.
Cost: $8.99

Speaking About Money

Ways to reduce the tension when discussing money and stewardship. **Cost: $14.99**

A Mother Held Hostage

A mother writes about life with her son and his battle with Tourette's Syndrome. It is a story about maintaining relationships during difficult times.
Cost: $12.99

What Gives? Using God's Money

Bible study for junior high that explores money.
Cost: $9.95

Money Talk

Bible study for senior high to help them understand faith and money. **Cost: $12.95**

Stewardship for Life!

MMA's *Stewardship for Life* eight-page lessons are packaged in sets for people in three life stages and are ideal for small groups. Also available: Leader's guides and individual lessons.
Cost: (any set below) $8.95
Set 1: Introduction to wellness
Set 2: Wellness at midlife
Set 3: Wellness for the family

Other resources are available for pastors and Christian educators

MMA®
Stewardship Solutions

To order: (800) 348-7468, Ext. 269, stewardship@mma-online.org, or online at www.mma-online.org/resources. Shipping and handling charges are added to all orders.

World attention on nonviolence turns to U.S.

Rich Preheim

A country that this year sent troops halfway around the world to wage an undeclared war has been targeted by an international religious peace initiative. The World Council of Churches has designated the United States as its 2004 focus during the organization's Decade to Overcome Violence (DOV), reported WCC News Service.

DOV is a WCC effort to encourage peace around the world. Started in 2001, DOV focuses on a different part of the world each year. Africa and particularly Sudan, were highlighted this year. The 2005 focus will be Asia.

In selecting the United States, WCC noted the opposition of U.S. churches to the war in Iraq. "The U.S. administration seems to see itself in a position where it can afford to disregard the international order, refuse to be accountable to the [United Nations] and ignore the concerns of the world's population," said the WCC's report.

Said Clifton Kirkpatrick, a member of the WCC Central Committee from Presbyterian Church (U.S.A.), "We live in a nation where the cause of peace needs a much greater emphasis."

The DOV's U.S. focus will aim at strengthening and resourcing churches and movements working for peace, encouraging a commitment to mutual accountability and deepening the churches' understanding of issues such as power, militarism and community-building.

"Churches and agencies have to decide themselves how to deal with issues," said German Mennonite Fernando Enns, another member of the Central Committee. "Everyone has to decide where the violence is in their context. Then we have to bring it back to the fellowship of churches and share it here."

TIDBITS

During the 20th century, 45 million Christians were martyred because of their witness.—*The Other Side*

The World Conference of the Free Methodist Church will convene Nov. 6-9 in Zimbabwe.—*Light & Life*

Thirty-eight percent of members of U.S. congregations have at least a college degree, compared with 23 percent of the general public.—*In Trust*

A Catholic priest has accepted an invitation to serve as a judge in the next Miss Italy pageant.—*The Door*

According to a recent survey, 17 percent of respondents said they would change congregations if the current style of worship music was changed. —*Leadership*

Only 1.44 percent of giving by United Church of Christ members goes to national denominational ministries. —*United Church News*

Matters of life and death

Glasnevin Cemetery in Dublin, Ireland, has done in death what could not be accomplished in life: bring together political rivals Irish Republican Army founder Michael Collins and Eamon de Valera, the long-running prime minister and president of the Republic of Ireland.

That is one of the tales of the dead men and women in Glasnevin. And there are many tales, according to *Preservation,* since the cemetery has 1.2 million graves on 120 acres.

Glasnevin was created in 1832 in response to British law mandating that all burials in Ireland had to be in Protestant cemeteries with fees to be paid to Protestant ministers. Glasnevin opened as the first cemetery guaranteed for Catholics, although there were no restrictions against burying people of other faiths.

Among the cemetery's residents are novelist Christy Brown, famous for his memoir, *My Left Foot,* and Sean McBride, a founder of Amnesty International and winner of the 1974 Nobel Peace Prize.

The push for peace

Three years ago, researchers from the Center for Mission Research and Study set to find out what motivates peacemakers. After interviewing 916 individuals from across the globe, they determined that the main motivations were practical ("fighting keeps us poor"), relational ("I want to understand them better"), ideological ("killing violates human rights") and religious ("God wants us to live in peace").

But the researchers also made some surprising discoveries. For example, grassroots peacemakers do not see their enemies in a more favorable light than people not engaged in peacemaking efforts. "This suggests that working to humanize images of the enemy may not be the critical focus in motivating potential peacemakers," researcher Mary Ann Cejka said in *Spirituality & Health.*

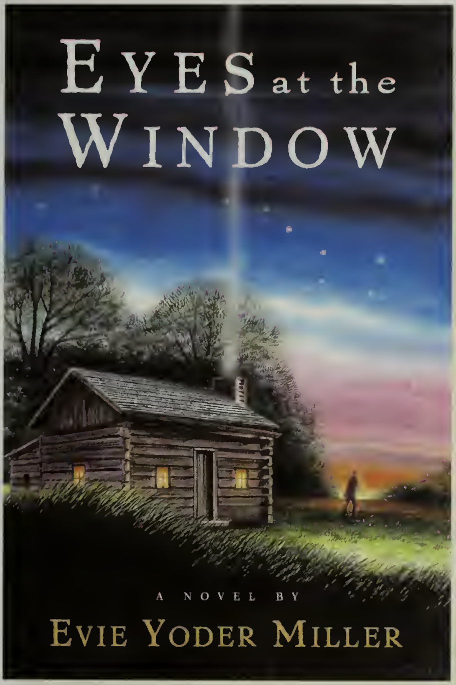
She and her colleagues also found that higher levels of education correlated with lower levels of motivation for peacemaking. "Somehow schools are failing to empower peacemakers," Cejka said.

Bible beliefs

A Presbyterian Church (U.S.A.) survey found that 27 percent of members believe the Bible to be inerrant, while 48 percent agreed that it "is without error of any kind in spiritual matters, but there are problems in other areas such as science and history." But believers in biblical inerrancy often differed in others ways, said *Presbyterians Today.* Sixty-six percent of inerrancy believers had a conversion experience, compared with 40 percent of other Presbyterians. Ninety-six percent believe in life beyond death, compared to 83 percent of the rest. Seventy-eight percent said only followers of Jesus Christ can be saved, compared with 33 percent. Ninety-six percent believe that the devil really exists, compared with 56 percent. And 98 percent believe in the virgin birth, compared with 71 percent.

"A rewarding read, a rich portrait!"

— Publishers Weekly



A gripping historical novel, set on the Pennsylvania-Ohio frontiers from 1810-1861.

The murder of an Amish baby goes unsolved for more than 50 years, greatly disturbing these settlers and their newly formed communities.

This is a startling story of judgment and misplaced responsibility, of attempts at love and forgiveness, and finally of grace despite unspeakable loss. The story unfolds lyrically from within the Amish world, an often-idealized but sometimes-scarred human community.

"Miller crafts a narrative that seizes the reader's imagination from the beginning and never lets go."

— Publishers Weekly

"Recommend Eyes at the Window *to readers who enjoy well-researched historical fiction."*

— CBA Marketplace

★ *"Miller is particularly skilled at conjuring the internal lives of people who might seem stoical but, upon deeper examination, prove as passionate as anyone."*

— Booklist *Starred Review*

Eyes at the Window

A new novel by Evie Yoder Miller

Hardcover, 518 pages, $22.95

Selected by Borders Bookshops for their "Original Voices" program, honoring unusually well-written new books.

At local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and AmEx accepted.
Shipping/Handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com

Good Books

*************************CAR-RT LOT**C-059
<9993> 58
5100 12/03 205377 Q:1 236
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

Racism and the church

Pastor Xola leads a vibrant congregation of 150 youth and young adults drawn mostly from the impoverished black township of Khayelitsha, just outside Cape Town, South Africa. We featured his Way of Life congregation in our July 1 issue ("Passion Burns in South Africa"). On Sunday morning, Aug. 3, I visited the congregation. That evening, our group—a Mennonite World Conference tour led by Stanley Green of Mennonite Mission Network—met for several hours with pastor Xola and other leaders. I asked him what he and his congregation got out of their relationship with Mennonite Mission Network.

After a thoughtful pause, he said, "Relating to white people from Mennonite Mission Network is sanctifying for us."

Although now illegal as government policy, apartheid continues to shape South Africa today. It takes incredible energy for blacks—the population is still divided into black, colored and white—to relate to white South Africans. However, when a black leader like Pastor Xola relates to white Mission Network folks, it is comparatively so refreshing that it becomes "sanctifying" to him.

For the past six years, many of us in the Mennonite Church have been learning a language to describe such challenges. During the nine days of training I received through Mennonite Central Committee's Damascus Road program, I came to understand that dismantling racism in institutions is done in stages. It is not possible for an organization to skip a stage. Further, moving from one stage to another takes an incredible amount of energy and grace, no matter how far along the continuum the organization is located.

Relating to white people ... is sanctifying.—Pastor Xola

The first of the six stages in the Damascus Road continuum is called "exclusive." An excluding church "intends to exclude people of color and succeeds." Pastor Xola lives in such a world. But he and other folks want to help the South African church move out of this stage of exclusivity. To do so means fighting to get to the "passive" stage (the second stage). That may take him a lifetime. But if he experiences the church in its passive stage, which characterizes much of the church in North America, it will undoubtedly be a matter of great joy and relief to him.

The passive stage is the church of the status quo. While tolerant of people of color, particularly if they are "just like us," the power of white privilege is maintained throughout the system. Getting there for South Africans will take incredible energy. It will also be quite messy.

Such messiness occurs regardless of where we are along the stages of transformation toward becoming a truly inclusive church. Even MCC, which has led the church in dismantling racism, cannot avoid this messiness. Our report on changes at MCC Central States (see page 20) reveals the painful struggle of an organization attempting to move beyond the third stage (called "symbolic change"). Organizations in this stage see themselves as committed to inclusion of people of color but are often unaware of patterns of privilege and paternalism.

No matter where we are along the continuum, moving from one stage to another is difficult. Each step requires personal transformation as well as great measures of God's grace. Because racism takes increasingly complex forms, those who were leaders in moving the church from one stage to the next can become part of the problem if they do not reach for the next stage of transformation.

Real people with real feelings and real families to support have lost real jobs in the changes within MCC Central States. Leaders who were pioneers in cross-cultural relations are now described by others as impediments to MCC becoming an anti-racist institution. But those leading the way toward the next stage of transformation (such as the white activists whose letter is on page 18) could fall victim to the same dynamic in the future.

Mennonite Church USA leaders have called us to become an anti-racist church. In such a church, where racial and cultural differences are valued as assets rather than deficits, our intentions will equal our results. Getting there from where we stand now will be as difficult and challenging for us as the challenges facing pastor Xola in Khayelitsha Township.—*Everett J. Thomas*

The Mennonite

www.themennonite.org

October 21, 2003

crash test

Page 8

AMBS [illegible] 28
LIBRARY
ELKHART, IN

Ruben Chupp (left, with Nathan Blucker) recovers from his motorcycle accident.

12 The joys, surprises and pain of pastoral ministry

14 Should you call your pastor Joe?

18 Leadership is an art

32 A great treasure of the church

Looking for a good mentor

Gilberto Flores serves as director of leadership development and denominational minister for Mennonite Church USA. He served 25 years as a pastor and church planter in Guatemala, Honduras and Texas.

After I spent two years of pastoral ministry in a small town in southern Guatemala, another congregation in the northern part of the country called us. While we prepared for the move, Belisario, 14, arrived. He stood in front of me and said, "It is decided, I am going with you."

"You can't," I said. "I can't take you with us."

But he was stubborn and insisted, "Of course you can." His parents affirmed his decision. I asked him why he wanted to go with us.

He said: "I have decided to go with you because I want to be a pastor. You are a good pastor, and I want to learn to be like you."

"Belisario, I am not a good pastor and I do not have much to teach you." The truth was I felt fear, insecure about my pastoral abilities. I was not sure I could be an exemplary pastor for that daring young man. I saw my own youth as a deficiency. I did not believe that task was part of my ministry.

Nevertheless, my wife and I accepted the challenge, and Belisario went with us. This was my first experience as a mentor. I learned to live with a permanent witness who wanted to learn to be a pastor by walking with my family and me. Some afternoons, after school, we studied the Bible, prayed, talked and learned together. On other occasions he accompanied me to visit the hospital, the jail and homes. Belisario was the one who taught me to be a mentor and to value that role in a way that still marks my life and work.

I remembered this story at the student retreat of the Instituto Bíblico Anabautista and invited those who wanted to talk about God's call to ministry. Twenty young people came to talk. These young people talked about three things: (1) The role of the pastor is to create an environment of learning, being relational, motivating the participation of the youth in different levels of the congregational life, taking time to listen and to know about the worries of the youth. (2) The church is a community in which everyone has the same value and should have the same opportunities. The church should be a place where all may express themselves through their talents, skills and vocations. (3) God calls to the ministry whoever he wants; age does not worry God. The majority of them thought God was calling them to some kind of ministry in areas such as preaching, teaching, music, pastoring or evangelism.

The way the church is organized, the way pastoral ministry is perceived and the values of the dominant culture in regard to success generally make the task of mentorship seem irrelevant. The recruiter of talents has taken the role of the mentor. The apostle Paul suggests that the task of the ministers in the church is to train, equip and prepare God's people for the work of service so the body of Christ may be built up (Ephesians 4:12).

Many see pastoral ministry as a profession, and in some ways it is. However, in a labor market that offers a range of possibilities, it is not very attractive to young people, especially those motivated by financial or professional success. Then we must ask, How can we motivate people to consider pastoral ministry?

One possibility is to recover the importance of the role of the mentor. Nothing impacts a person so much as seeing a pastor live out the teachings and actions of the faith. Nothing is more inspiring than high ideals (such as the mission of Jesus Christ) practiced daily. The mentor incarnates many Christlike qualities, which facilitate the transforming process of an apprentice becoming a minister.

A mentor is like a good builder, like a man building a house, who dug down deep and laid the foundation on rock. When a flood came, the torrent struck that house but could not shake it, because it was well built (Luke 6:48).

Belisario is now a pastor in a congregation in Honduras. TM

TheMennonite

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing/Advertising: **Marla J. Cole**
Secretary: **Kristene Miller**
Editorial assistant: **Nora Miller**
Design: **Merrill R. Miller**
Editor Emeritus: **J. Lorne Peachey**

Cover photo courtesy of Ruben Chupp.

Vol. 6, No. 20, October 21, 2003

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
phone: 800-790-2498 fax: 316-283-0454

P.O. Box 1245, Elkhart, IN 46515
phone: 574-523-3046 fax: 574-293-1892

Web site:
www.themennonite.org

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for July when it is published on the first and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $38.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave.,
Scottdale, PA 15683-1999.

Mennonite
Church
USA

CONTENTS

8 Crash test
Thoughts about a motorcycle accident and other important stuff—*Ruben Chupp*

12 The joys, surprises and pain of pastoral ministry
Reflections on 34 years of pastoral ministry—*Carl Newswanger*

14 Should you call your pastor Joe?
Has familiarity with pastors gone too far?—*Tim Schultz*

16 Letting go for the gospel
Matthew 10:37-39—third in a series—*Mary H. Schertz*

19 Mission Network cuts budget 10 percent
$1,031,000 in reductions will affect 16 staff members in three national offices.—*Tom Price*

20 Executive Board reviews convention plans, listens to leaders in Pennsylvania
'Barnraising campaign' yields no large donations; MPN will restructure its long-term debt; new offices for agencies may be built in Elkhart, Ind.—*Everett J. Thomas*

22 Three pastors forge a multiracial family
Norristown New Life Fellowship works to break down racial stereotypes.—*Laurie L. Oswald*

DEPARTMENTS

2 Grace and truth
Looking for a good mentor—*Gilberto Flores*

4 Readers say

6 News digest

18 Leadership
Leadership is an art—*Duane Oswald*

24 For the record

30 Mediaculture
Lessons for the church from reality TV—*Gordon Houser*

32 Editorial
A great treasure of the church—*Everett J. Thomas*

Article is misleading

I am one of those 673 subscribers in Canada to which Everett J. Thomas referred in the Sept. 16 editorial ("One Church in Two Countries?"). I read *The Mennonite* because I want to know what my sisters and brothers in Mennonite Church USA are thinking and doing. Since only 236 subscriptions of *Canadian Mennonite* are in the United States, I assume that most U.S. readers rely only on *The Mennonite* for similar information about Mennonite Church Canada. It is important, therefore, that the information they read is accurate.

In the report on "British Columbia Conference Questioning Ties With Mennonite Church Canada" (Sept. 16), the summary of the action taken at Mennonite Church Canada's assembly was misleading. I would not want readers to believe that half of Mennonite Church Canada favors our government's same-sex marriage legislation.

The resolution, after a preamble, reads, "Be it resolved that the General Board communicate to the federal government Mennonite Church Canada's understanding of marriage and our encouragement that, whatever action the government should take to redefine marriage, all religious groups be guaranteed the freedom to practice and proclaim their understanding of what marriage is." The resolution passed by one vote with a high number of spoiled ballots.

During the discussion and in subsequent conversations, delegates say they voted against it for many reasons. Some said the resolution's intent was not clear to them. For example, would "all religious groups" include those that endorse polygamy or same-sex marriage? Some felt that such a letter would not make a difference. Some believed the point of the resolution had been communicated previously and that the requested guarantee is already secured in the proposed legislation.

I also note that the same article misidentified the moderator of Mennonite Church B.C. The correct name is Doug Epp. In spite of these errors, the report correctly identifies a significant fracture in the church. We invite the prayers of all your readers for God's guidance and grace as we work toward healing and hope.—*Dan Nighswander, general secretary, Mennonite Church Canada*

Note loss of a pastor

As early as I was able to read, I started reading church publications including what was the *Gospel Herald*. I would read the babies' names, people who were getting married, camp information, poetry and eventually progressed to articles. I realize there were compromises when General Conference Mennonite Church and Mennonite Church publications merged into *The Mennonite*. But what I notice about the reporting of births, marriages, deaths—and especially the obituaries—is the brevity of them.

In the Sept. 16 issue, the death of our pastor, Ken Livengood, was listed. I have a question as to the reason for leaving off "pastor." I feel it would have been important to include that one word: pastor. Doing so would let readers know that another leadership person is gone in the midst of our discussions about the shortage of pastors.—*Ruby Bontrager, secretary, Bonneyville Mennonite Church, Bristol, Ind.*

Profess new commitment to peace

I wholeheartedly support and thank Ron W. Adams for "The Good News of Peace"(Grace and Truth, Sept. 16). It is encouraging to hear this Mennonite pastor boldly proclaim that commitment to peace is at the heart of Christianity. This is a brave thing for him to do at a time when some want to downplay the peace position in order to be more missional and seeker-sensitive. Adams goes even further to state that peacemaking may be the "central defining characteristic of faithfulness." How true. As our country embarks on what seems to be a perpetual state of war on terrorism and perceived enemies, these statements take on greater relevance to our faith than ever before. Surely, now is the time for Mennonite churches to profess courageously a renewed rather than a downplayed commitment to peacemaking, as Jesus taught and lived.—*Shari Gehman Nyles, Fleetwood, Pa.*

IN THIS ISSUE

Pastors and pastoral ministry are the featured themes in this issue. We decided to focus on this important role because Mennonite Church USA continues to have more openings for congregational ministry assignments than there are candidates available.

Gilberto Flores (page 2) introduces the subject of pastoral ministry by remembering a boy who wanted Gilberto to be his mentor because, as the boy explained, "I want to be a pastor ... and I want to learn to be like you."

Carl Newswanger (page 12) shares eloquently about the joys, surprises and pain of pastoral ministry. Ruben Chupp (page 8) shares about a different kind of pain: a motorcycle accident that left his body broken and the struggles that even a pastor confronts during a year of recovery. There are also several voices calling the church to treat the role of pastor with more respect than is currently the situation. Tim Schultz asks, "Should you call your pastor Joe?" (page 14). Ruby Bontrager asks *The Mennonite* why our obituaries do not include the title "Pastor," when one of our leaders dies (see letter this page). We hope these questions will lead to lively conversations about the role of the pastor(s) in your congregation.—*Editor*

Inner life affects outer

I appreciated Amanda Rempel's article on my alma mater, Asbury Seminary ("Two Tributaries in the Stream of God's Spirit," Sept. 16). She truly captured the spirit of Asbury while giving readers an insight into the Holiness movement. But I was disappointed with the depiction of life at Asbury bordering on "spiritual navel gazing."

It's true that Asbury helps focus on the inner life, but it's done with a view to how the inner life affects the outer. Service is a huge component of Asbury life, and the majority of students, faculty and staff are active in serving others, including outreach to their neighbors suffering poverty in Appalachia and young adults caught up in the local bar scene.

Asbury is a wonderful place for theological education and it provides the same sense of community one often finds in the Mennonite Church. It also prepares ministers who are not only theologically literate but who have hearts on fire for spreading the gospel and living it out in practical ways. *—Timothy P. Allen, Columbus, Ohio*

Wesleyans and Anabaptists should fellowship

Having attended more Free Methodist worship services than John Sheriff, the author of "Christlike Actions" (Sept. 16), I had a special appreciation for his article as well as the article by Amanda Rempel in the same issue ("Two Tributaries in the Stream of God's Spirit").

Social holiness and personal holiness are so well combined in the life of Jesus that there should be great fellowship among Wesleyans and Anabaptists.*—Wayne D. Lawton, Elizabethtown, Pa.*

Anabaptist or Christian?

Why does the Mennonite church crawl under the umbrella of the word "Anabaptist" when Anabaptist has no real meaning in the 21st century? Very few people know what the word really means. It should be replaced with the word "Christian."*—Elmer Thomas, Lancaster, Pa.*

We need both camps

Gerald Biesecker-Mast speaks mightily yet with disarming grace to an aspect of peace that seemingly divides us as Mennonites ("Seeking a Better Country and the Peace of the City," Oct. 7). The issue is not "peace" per se, for who within our Anabaptist midst could say it otherwise than that the "evangelical invitation for all to become Christian disciples" at the same time includes the Ephesians 6:15 call "to remain faithful to the whole gospel of peace"?

The crux of the issue has to do, rather, with the powers that be: how the nation-state fits into our Christocentric worldview. And here, Biesecker-Mast not only speaks respectfully of those in each of two camps: the "activists" and the "quietists." He then also takes this a full step further and suggests that we not only need the best of both camps, but we also need to remember we are pilgrims and strangers in a foreign land—a posture not easily arrived at, let alone maintained through the long term, in this time of modernity. This article is well worth a second, most careful reading.*—Leonard Gross, Goshen, Ind.*

Political implications not priority

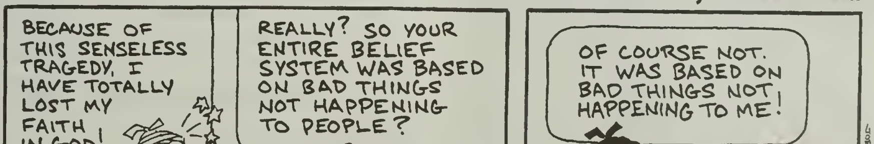
As Mennonites we share a long history of embracing the Scriptures as the baseline for faith and action. While we recognize wide differences in Bible interpretation, we hold that Jesus is the center for understanding the will of God: who Jesus was, what he said and what he did. All of Scripture—both Old Testament and New Testament—stand beneath his shadow. To understand peace we try to understand Jesus' Sermon on the Mount and the scattering of those powerful themes throughout the New Testament by writers other than Jesus.

While it may be helpful to discuss the political implications of war, it is the implications of Jesus' words and life that should dominate our priorities, regulate our conduct and be the focus of our attention as we seek God's will in a world saturated by war.*—D. Lowell Nissley, Sarasota, Fla.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. *—Editors*

Pontius' Puddle

by Joel Kauffmann


BECAUSE OF THIS SENSELESS TRAGEDY, I HAVE TOTALLY LOST MY FAITH IN GOD!
REALLY? SO YOUR ENTIRE BELIEF SYSTEM WAS BASED ON BAD THINGS NOT HAPPENING TO PEOPLE?
OF COURSE NOT. IT WAS BASED ON BAD THINGS NOT HAPPENING TO ME!
©JOELKAUFFMANN@AOL.COM

Deaconess receives Journey Award

Bant

GOSHEN, Ind.—Grace Bant has served in almost every lay role in her congregation over the past 70 years. She steadfastly kept up the spirits and morale of Grace Community Church, Brighton Park, Ill., during turmoil that included an arsonist burning down the church building. As the church's membership seesawed between 10 and 100 people over the years, Bant kept in contact with people who left the church. Some of those people came back to Grace Community, attributing their return to her constant calls and letters. Church members also get her attention. Bant spends hours counseling and praying with those in need. Bant's pastor, June Thomsen, calls Bant a "deaconess extraordinaire." Grace Community is a member of Central District Conference.

To recognize Bant as a model of stewardship, MMA's president Howard L. Brenneman presented her with the Journey Award on Oct. 5 during the congregation's worship service. This is the third year MMA has presented a Journey Award, a national award that highlights how Anabaptists are living out holistic stewardship. The award is a quilted art piece created by Mennonite artist Sibyl Graber Gerig.—*MMA News Service*

MCC responds to flooding

Recent flooding of the Ganges River in West Bengal has driven 30,000 families from their homes. Another 3,000 families had homes and fields destroyed and personal belongings swept away when the Ganges changed its course. Mennonite Central Committee, in cooperation with other local charities, is supplying 2,000 blankets, medicine and water-treatment tablets to the affected area. MCC has also provided 2,200 blankets, 2,200 tarpaulins, beaten rice and jaggery (a popular, brown sugar food product) to selected families. MCC's contributions, worth a total of $24,500, have benefitted 6,800 families in 52 villages.

MCC photo by Nihadri Sinha

Seminary enrollment up

ELKHART, Ind.—Students at Associated Mennonite Biblical Seminary will be studying from locations as far apart as Manitoba, Kansas, Haiti and Burkina Faso this fall. Extension sites and online courses are making it possible for more students to take courses for credit without being on the AMBS campus in Elkhart, Ind. This year, which is the second for AMBS' Great Plains program in central Kansas, 21 students from Kansas and Nebraska are taking classes for credit, with two studying full time. Two students in Winnipeg are taking a course for credit in the emerging Evangelical Anabaptist Seminary Program. Fall enrollment at AMBS includes 46 new students, the same number as a year ago, which is above the 10-year average for new students. Total enrollment this fall is 190, compared with 185 a year ago.—*AMBS News Service*

Lutheran-Mennonite dialogue continues

NORTH NEWTON, Kan.—The fourth of five meetings in the official ecumenical dialogue continuing between Lutherans and Mennonites was scheduled for Oct. 17-19 on the Bethel College campus in North Newton, Kan. Four scholars and church leaders represented each denomination. The final meeting in the series will be held in March 2004 in Valparaiso, Ind.

The main goal of the dialogue, according to James Juhnke, retired history professor at Bethel, has been a "healing of memories" arising from the 16th-century Reformation, when Lutherans and Anabaptists were bitter enemies. The Augsburg Confession of Faith, the authoritative doctrinal statement for Evangelical Lutheran Church of America, includes condemnations of the Anabaptists. One issue for the dialogue is the status of those condemnations as understood by today's Lutherans. Past dialogues have included discussion of theological issues and church practices. The October meeting in Kansas focused on baptism: Lutherans practice infant baptism, while Mennonites practice adult baptism.

"One concern is whether a Lutheran who joins a Mennonite church should be required to be baptized as an adult," Juhnke said.

The four Mennonites participating in the dialogue series are Tom Finger from Chicago, Gayle Gerber Koontz from Elkhart, Ind., John Roth from Goshen, Ind., and Juhnke.—*Bethel College News Service*

EMU joins national tuition plan

HARRISONBURG, Va.—What does Eastern Mennonite University have in common with schools such as Yale and Princeton? EMU has joined a national tuition program with these and

Goshen College photo

School kits for Iraqi children

Goshen (Ind.) College students Veloris Hess and Julio Beachy pack one of the 50 barrels of school kits for Iraqi children on Sept. 24 at Mennonite Central Committee's Great Lakes Depot in Goshen. The project was part of the college's annual Celebrate Service Day, which drew almost 500 participants this year.

some 220 other private schools across the country in a concerted effort to make higher education more affordable and accessible to more students. "Independent 529 Plan" is a new, pre-paid college tuition plan that allows families to lock in tuition and mandatory fees at participating institutions. Under the plan, participants can prepay tuition at any participating school. The plan trustee, in turn, invests the funds in order to offer a discount on today's prices. When the student later enrolls, he or she is guaranteed the percentage purchased, no matter how much tuition costs rise in the future. There are flexible payment options and refunds available if the student later decides not to enroll. *—EMU News Service*

Hesston dedicates Smith Center

HESSTON, Kan.—Rich strains of the hymn "Praise God From Whom All Blessings Flow" resounded through the Smith Center as the dedication service for the new Hesston College facility came to a close during the college's Homecoming Weekend Sept. 26-28. The Smith Center is named in honor of former Hesston president Tilman R. Smith and his wife, Louella. Smith served as president from 1959 to 1968. Members of the Smith family who attended the dedication service said the Smith Center is a fitting tribute to their parents.

"Dad was a very skilled administrator," said Eleanor Smith, Decatur, Ga. "He cared deeply about the church, and his faith was central to his life. Mom and Dad would be so pleased to see their names on this learning center."

Tilman and Louella Smith were informed in March 1997 that the building would be named after them. Louella died in 1998, and Tilman died in 2000.*—Hesston College News Service*

this date in Mennonite history

October 21, 1702—Jacob Gottshall (Gaetschalck), America's first Mennonite bishop, purchased fifty acres of land in Germantown, Pa.

National honors for GC alumni

GOSHEN, Ind.—Of the 31 outstanding alumni honored by the Council for Christian Colleges and Universities (CCCU) in October, two are graduates of Goshen College: Roger Beachy, class of 1966, and Sylvester Outley, class of 1969. Honorees were nominated from the 107 CCCU member institutions, which have a total of 1.4 million alumni. CCCU is an international higher education association of intentionally Christian colleges and universities.

Beachy graduated from Goshen with a degree in biology. With a doctoral degree in plant pathology and years of research in biotechnology, Beachy is both professor of biology at Washington University and president of the Donald Danforth Plant Science Center. But what he is most known for is the creation of the first genetically engineered food crop in 1987: a viral-resistant strand of tomato. Further research has led to 10 biological patents and the creation of rice and cassava crops with improved disease resistance in developing countries.

Beachy

Outley

Outley came from a Christian family but chose to go a different way early in life. That way landed him on the Texas "most wanted" list and in jail. In 1955 he was sentenced to 10 years imprisonment; he was discharged in 1962 after seven years in federal and state penitentiaries. Following the advice of a Chicago social worker, Outley visited and then enrolled at Goshen after his release from prison. Outley eventually made the dean's list and went on to graduate school at the University of Pennsylvania. He has been the director of Aftercare at Eagleville (Pa.) Hospital, the largest drug- and alcohol-related facility in the state. He founded the Socio-Emotional Learning Family Center in Chester County, Pa., and was cofounder and director of Self Center Inc., in Philadelphia, an agency that provides temporary shelter, medical and psychiatric evaluations and referral of the chronically homeless people. Outley recently founded SELF Inc. in Philadelphia, which serves drug and alcohol addicts.*—Goshen College News Service*

Crash test

Thoughts about a motorcycle accident and other important stuff

by Ruben Chupp

Saturday, June 1, 2002, 2:24 a.m.

I awoke at 2 a.m., simmering in my own juices. I didn't remember who I was, where I was or what brought me here. I only knew that my body was badly injured. I had no memory of my family. I felt adrift on a sea of anonymity and nothingness.

I am tumbling into an abyss, spiraling, plummeting downward. I can't stop the fall. Life has never looked so dismal. I cannot identify this desperation and loss of hope. (Is this depression?) I have not been this way before. I am on an antidepressant for the first time, and I doubt its effectiveness.

Finally I remember who I am: Ruben Chupp, follower of Jesus Christ; husband to Idella; father to Kevin, Ryan and Amy; pastor of North Main Street Mennonite Church. But remembering does not censure the awful loneliness and desperation I feel in this hospital bed in Elkhart, Ind.

Ruben was discharged from the hospital and returned home June 5.

Tuesday, June 11, 2002, 6:13 a.m.

"We know that all things work together for good for those who love God, who are called according to his purpose" (Romans 8:28). I'm waiting for all the goodness that's going to come from this. I read Romans 8 every morning, ruminating over Paul's words. I want to believe that good will be the result of my sundry list of injuries. But I still don't understand. I just do not understand.

Wednesday, June 12, 2002, 11:45 p.m.

The specter of death troubles me. I trust in God, but death does not appeal to me. I'm only 50 and have passed through the valley of the shadow and exited alive. There was no white light, no seeing a visage of Jesus or speaking to Peter, James or John. I don't know where I was.

I'm not sure where God is taking me, not sure of the final destination of this healing journey. Maybe this hike is more about process than arrival.

Thursday, June 13, 2002, 2:16 p.m.

This morning, after Idella placed my leg in the machine to exercise my hip and knee, I dozed, as I often do. I dreamed I was standing outside myself, observing as Idella strapped me in. But the leg she was handling was not mine. It was powerful, bronzed and rippling with muscles, perfectly formed and healthy. It was God's leg. Then I saw a marvelous thing. This extremity of utter perfection bore my scars: the kneecap laced with a jagged red line with staples. On God's hip was an uneven slash also bearing the marks of metal sutures.

Since this morning, I have asked God about the meaning of this. The Holy Spirit suggested that God is bearing my injuries and attending to my prayers. My body will always carry these scars, but I will be healed. Physical functions will be restored. Strength will return. And though my questions may not all be addressed, I am not alone—ever.

Thursday, June 20, 2002, 11:15 p.m.

Ruben and Idella have completed a doctor's

appointment, where they saw X-rays indicating that his hip was mending.

Seated in the car, holding hands, Idella and I wept as we offered thanks to God for the pictures we had seen and the words we had heard. I am reminded of Psalm 73:26, "My flesh and my heart may fail, but God is the strength of my heart and my portion forever." I will lay the accolades for my healing at the throne of God, though I believe he employed the gifts and skills of others. Countless friends joined us in prayer, and our request to them was simple: that physical restoration occur without further surgery. At this point that appears to be a distinct possibility. Whatever the future holds, I will hold to the promises of my Creator.

Wednesday, June 26, 2002, 7:57 a.m.

God seems distant and aloof, perched out there somewhere on a cloud smirking at my predicament. He is not helpful in a substantial or tangible way. I still don't believe God caused the motorcycle crash, but even after I accept my role in that event, after I note the driver's fault, I still turn to God with an indictment: "Where were you the afternoon of May 23? Why didn't you prevent the events at State Road 19 and County Road 1350? Where were you when my bones were being crushed and splintered? Where are you now?"

Saturday, July 6, 2002, 3:29 a.m.

Sometimes my faith is utilitarian: I believe because I have to, because I have large questions. I believe because I placed faith in myself and met disaster. It is easier to believe than not to.

However, if I wait long enough, listen carefully enough and am honest enough, light pierces my darkness. The voice of God restores my faith, brings comfort: "I was there that afternoon. I heard your bones breaking, counted every one. I heard your groans of pain as you lay in the ditch. I listened closely to your prayers, to the prayers of those who love you. I assisted the doctors who screwed, sewed and stapled you back together. I have witnessed your misery at 3 a.m., when the medications were not muscular enough. When you worried about your beloved Idella and children and about your brothers and sisters at North Main, I was caring for them in ways you didn't know. When your emotional distress overwhelmed you, I tasted your tears and heard your sobs. I have always been there and will always be. Finally, remember, you cannot go where I am not."

Some may say my doubt reveals a lack of faith. The reverse is true. Interrogating God with large questions, honestly revealing my skepticism, enlarges my faith.

Tuesday, Aug. 6, 2002, 5:19 p.m.

Lord Jesus Christ, Son of God, where are you? I'm playing hide-and-seek, and I am all alone out here. All the lookers have gone home. No one calls my voice. Even you have deserted me. I am left to find my way in isolation. Crushed by loneliness and desertion, I tread this path in fear. Will anyone come looking for me? Will you, Jesus?

Depression is like playing hide-and-seek and everyone goes home—even Jesus.

Tuesday, Aug. 13, 2002, 1:09 p.m.

Prayers come hard these days. My divine appeals bounce back at me from a spiritual ceiling. Hard as I try, my entreaties do not energize my Christianity. Following Jesus is an act of will, an emotionless, dehydrated response to what I believe. I pray out of habit, because I have to. I pray as an attempt to be fully wherever I am rather than reaching through to healing and normalcy. I pray looking for something solid to stand on.

Tuesday, Aug. 27, 2002, 3:47 p.m.

Albert Schweitzer observed, "Sometimes our light goes out but is blown into flame by another human being." The candle that is me was nearly snuffed out. Sometimes all that remained was a faint spark on the tip of the wick. But just when the light was nearly gone, someone—Idella, a son or my daughter, a Christian brother or sister—gently blew ember into flame. The love of Jesus does not exist in a vacuum. It takes pattern and form in relationships. One way those who care for me have responded is by being messengers of Jesus who embody grace.

Some may say my doubt reveals a lack of faith. The reverse is true. Interrogating God with large questions, honestly revealing my skepticism, enlarges my faith.

Thursday, Sept. 5, 2002, 3:51 p.m.

In late summer, Ruben returned to pastoral ministry on a limited basis.

Just now, sorting through stuff that accumulated since May 23, I saw the file for the wedding I was to officiate the Saturday after my accident. I'm angry to the bone as I note the words for the ceremony and the meditation outline, as I clip together the papers that make me recall their premarital

Continued on page 10

Ruben's motorcycle before and after.

Continued from page 9

counseling sessions. Indignation sweeps over me. My stomach tumbles. My hands are warm with sweat. I want to break something. I did the hard work, and another pastor performed the wedding.

Fueling my wrath is learning I need more surgery, revealed by new X-rays at this morning's doctor's appointment. I am mad enough to chew steel and spit nails—and sad. I just want to get better.

If I were a small boy, I'd sit down on a stump and cry. But grown-up boys don't do that, and besides, I can't walk. I have no way of getting to the stump.

Thursday, Oct. 17, 2002, 8:31 a.m.

I wish for an audible word from God or a divine directive scribbled on a wall. But God is silent. I have perceived no prophetic utterance, though I have lived this question as a prayer for the previous 24 hours.

With head resting in the crook of my arms, I sought God. I heard, "Open your Bible." I held my brown working Bible by the edges, let it fall open and found this: "Teach me good judgment and knowledge, for I believe in your commandments" (Psalm 119:66). Even God seems to be saying, "You choose." Borrowing from Julian of Norwich, "All manner of things shall be well, since, whatever you decide, I am already there." I take solace.

Dying is event and process. I was nearly killed on May 23. I have continued to die to self and my basest aspirations and desires, therein gaining freedom and self-understanding.

Friday, Oct. 25, 2002, 8:45 a.m.

Dying is event and process. I was nearly killed on May 23. I have continued to die to self and my basest aspirations and desires, therein gaining freedom and self-understanding. The greatest liberation is gained in the paradoxical embracing of death. May Jesus become greater and I become less.

Monday, Nov. 18, 2002, 7:15 p.m.

A doctor's examination showed that Ruben's hip fractures were not mending as hoped.

This morning's X-ray—the last chance for God to do this on his own—revealed no healing. I have lived the last hours with dread. Surgery is scheduled for 7:30 a.m tomorrow. I have to be at the hospital by 5:30 a.m. I'm afraid. What if I expire on the table? What if I refuse to wake up after surgery? What if this procedure doesn't work?

I told the congregation yesterday morning that I am at peace with whatever happens. I lied.

Thursday, Feb. 6, 2003, 9:37 p.m.

"Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance. Perseverance must finish its work so that you may be mature and complete, not lacking anything" (James 1:2-4 NIV).

I read this text with a cynical squint. God has altered my faith, slowed my life, caused me to view suffering differently. I have been changed by this experience. But God and I were doing OK before the accident. I was growing, learning and discovering new things about being human, about discipleship. My miniature lament underscores a reality: Following Jesus does not spare one from experiencing misery and anguish (no more than Jesus was spared the same in Gethsemane).

Thursday, Feb. 27, 2003, 1:01 p.m.

The doctor has given Ruben permission to try walking after relying on a wheelchair and crutches.

On the way home we stopped at a store to take a cane for a test drive. I chose an oak model, stained to a chocolate hue and polished to a satin finish. At the back door of the church, Idella dispatched my wheelchair from the trunk to the foyer, where it will stay. We're donating it to the congregation.

Now here I sit again. I am weary, fatigued from the inside out. My soul seems strangely empty. My mental responses turn like dry gears on a cold day. Leaden verbiage clunks around, nonsensical and deficient, incapable of adequate expression. So I will offer a prayer and let the gears come to rest.

An afternoon prayer on a day of healing: Lord Jesus Christ, Son of God, Paul speaks of the Spirit interpreting the groans of one's heart. In this hour, I need that. My mental articulations cannot give voice to the contents of my soul. Writing abilities fall short of intuitions. Hear my unspoken expressions of gratitude. Sense my silent meditations. Hear praises and gratitude that mere words cannot convey. My soul is silent, still, calmed by the Spirit. I will listen to this holy quietness for a while. In your name, O Savior of my soul, I pray. Amen.

Tuesday, March 11, 2003, 9:01 p.m.

I am beyond the bend in the road. My path is being made straight again. My view not as clouded by physical pain and emotional instability, I am aware that grace was never beyond my situation. By the grace given me, I am being made whole. By the grace given me, I place this bend in my road behind me and move toward a different, enlarged self. By the grace given me, I am becoming more

like Jesus. Grace sustained me and will change me. God's power-grace is made perfect in my weakness.

Thursday, March 27, 2003, 7:45 a.m.

Last night at church, Rob Blucker, without ceremony, handed me the helmet shield I was wearing at the time of my accident. In my garage I snapped the shield in place, wiped dirt and dust from the helmet. Idella opened the door and stood silent, watching, until I pulled the helmet on. Then she closed the door. The helmet slid over my ears and into place. I breathed in the mild, pungent aroma of padding that has crowned my hair in the summer sun. Then I remembered and again wondered why.

In her book *Holding on to Hope*, Nancy Guthrie writes, "Often people who follow God suffer not less but more." Then she adds that when God allows suffering to a Christian, it is for a good and holy purpose. I am not as convinced of the virtues of suffering. I agree it has a purpose, and one of God's designs may be to teach obedience in the midst of adversity. And God's objective is not to disfigure or harm the faithful but to mold them into mortals that more resemble Jesus. But looking at the scars of my helmet shield, that was not enough. Guthrie's answers seem too automatic, too glib, the kind I encounter in easy devotional reading.

Ruben returned to full-time pastoral ministry last spring.

Friday, May 2, 2003, 8:05 a.m.

A Mustang Mach 1, the car of my teenage dreams, arrived April 30. It is not as fast as the vehicle that nearly killed me. It does not have the gut-wrenching acceleration of my crashed red bullet. It won't boil the tires through 50 miles per hour. But it's fun to drive and listen to Bruce Springsteen and Third Day on CD (something I couldn't do on the cycle), and it doesn't need to be covered in a corner of the garage for three months out of 12.

A morning prayer: Lord Jesus Christ, Son of God, help me remember that at the end of the day this vehicle is a thing, an inanimate object void of feeling. All stuff is given to rot and wear. Someday this configuration of plastic, steel and leather will be claimed by a junkyard. Lord Jesus Christ, Son of God, help me hold relationships in the proper perspective. As you did, enable me to value those who accompany me through life more than the things that are a part of my life. Amen.

Friday, May 16, 2003, 7:51 a.m.

My interest in this journal is lagging. My pain level is decreasing. Healing, as much as is going to occur, is nearing its end. The employments of my life are distracting me: being a husband to my beloved Idella, being a father and a grandfather, pastoral work, spring. There seems to be less to write about, though struggles linger. Sleep remains evasive. My hip still aches. Sometimes anxiety pitches me around like a roller coaster. The continued use of antidepressants remains in question.

In large measure, however, life is good. The vocation God has called me to has purpose and intention. I like what I do and wouldn't barter my pastoral call for any other vocation, regardless of perks or income. Though the valleys have been deep and the dark nights of my soul long, the experiences resulting from the crash on May 23, 2002, have ripened me. I am a different person. My eyes and attitudes have softened. Grace has changed me again. I have been renovated by it. Being right is less important, being kind more so. My capacity to love has been increased by those who loved me back to a modicum of wholeness. My soul is larger because large people have walked around in it. Though the journey is not done, the person that now fills my shoes has been altered. I walk with more abandon and surety, less fearful of risk.

My capacity to love has been increased by those who loved me back to a modicum of wholeness. My soul is larger because large people have walked around in it.

Friday, May 23, 2003, 8:45 a.m.

I feel like the luckiest man alive. Jesus has attended me. Idella has been my faithful companion and caregiver. My children have parented me. My church has embodied Jesus. My family held the edges of the safety net. Friends extended empathy and compassion. Life is good.

Saturday, June 1, 2002

Finally I remember who I am. I am Ruben Chupp: follower of Jesus Christ; husband to Idella; father to Kevin, Ryan and Amy; pastor of North Main Street Mennonite Church.

That is who I remain, but I am different from before these words were composed. For that I am grateful.

Ruben Chupp is pastor of North Main Street Mennonite Church, Nappanee, Ind.

The joys, surprises and pain of pastoral ministry

Reflections on 34 years of pastoral ministry

by Carl Newswanger

Pastoral ministry is standing in a hospital room with the mother and father of a newborn child. They are radiant with joy. Who can explain the mystery and wonder of a new life? It is a great honor to share in that experience and help the parents express their gratitude and dedication to God, both there and later in the community of the church.

Pastoral ministry is also standing by the graveside of an infant who lived just six minutes. Gathered there are the father (the mother is still in the hospital), an uncle and aunt and grandparents. What can a pastor say? The Scriptures and the prayers bring healing. Our hearts cry out to God, Why? Together we learn to leave the answers in the mystery of God, and as we do that, healing comes out of that trust.

Pastoral ministry is getting notes, pictures and letters from children after the worship service. I have kept all of them in a file and have been blessed many times by their expressions of faith and appreciation.

Pastoral ministry is being in a room at 2:30 a.m. in a large children's hospital where a 5-year old girl who has taught you to play Go Fish on previous visits has just died of cystic fibrosis.

Pastoral ministry is being in a room at 2:30 a.m. in a large children's hospital where a 5-year old girl who has taught you to play Go Fish on previous visits has just died of cystic fibrosis. In the room are her parents and grandparents, several uncles and aunts. She passed away so peacefully in her mother's arms that we could not tell when it happened. When the girl's doctor came in the last time and checked the girl, he turned to us and said with tears, "She's with Jesus now." Then he added reflectively, "Yes, that's certainly where she is."

Pastoral ministry is leading membership classes, baptizing believers and experiencing the joy of God's forgiveness. Nothing can surpass that joy, whether it is young people who have grown up in the church or older people who have spent years apart from faith. Pastoral ministry is walking with these believers as they follow Jesus.

Pastoral ministry is premarital counseling and weddings. What a wonderful time to intersect with people at an important time of their lives. I remember the time the ring-bearer forgot to bring the rings, the time the groom disappeared 10 minutes before the ceremony, the times when twin sisters married husbands with identical names.

Pastoral ministry is walking with people while they age. In all the congregations I have served, I've been inspired by people who have learned the art of aging gracefully. One such person said to me, "It's so wonderful being 70, I can't imagine how great it will be to be 75."

Pastoral ministry is being with people at the time of death. It is being with a family after the suicide of their son. It is sitting at the kitchen table with an aged mother dying of cancer, along with her son, planning her funeral service. At one point the son asked, "About how long will the service last?" I said, "An hour or an hour and 15 minutes. Is that too long?" The dying mother said with a broad grin, "I'll be able to stand it, if the rest can."

Pastoral ministry is hearing an elderly woman say the day before her death, "I want you to know and I want you to tell the church that it is well with my soul."

In the end, pastoral ministry brings joy, surprise and pain. It brings a profound sense that indeed, "It is well with my soul." To God be the glory.

Carl Newswanger has served as pastor in Colorado, Illinois, Ohio and for the past 11 years at Salem (Ore.) Mennonite Church.

The portable ark

by Ruth Naylor

O God
(I say that reverently
not profanely),
I see it's time
to move again,
and my portable sewing machine
will stitch a new name on
my hat which already marks me
a Jill of many trades
(master of none and no one
except my will): administrative
assistant for human and divine resources,
teacher, poet, pastor, spiritual friend.

My portable typewriter calls out
for a laptop to compute the changes.
Like an Israelite of old,
I'm on the move again.
The splash of blood long ago
marked the doorpost of my heart:
a child of Abraham lives within,
holding high the covenant cup.
Once again the angel comes in the night,
but fear is gone. The will obeys.
It promises to be a bad-hair day
with no time to wash and fix it up.
"Grab a sack lunch and be on your way."

Step out again.
The faith journey is long,
filled with promise
in spite of wilderness weather.
I touch my toes to Jordan waters
muddy and cold. Behold,
they part as I and others, called,
carry the Holy of Holies
priceless treasure of God's presence.
Yes! It's worth the early morning
hours to walk in covenant
and know the wine bubbles are
rising, exciting, reassuring,
energizing, calling forever on …
Oh God
(I pray that joyfully,
with praise).

Ruth Naylor is a member of First Mennonite Church, Bluffton, Ohio.

Should you call

Has familiarity with pastors gone too far?

by Tim Schultz

What a shift in style it was when my family moved from an urban Baptist church to a rural Mennonite congregation in the 1960s! Along with the glorious four-part harmony of congregational singing—and the less glorious, bland décor of the sanctuary—we were introduced to a new social phenomenon. Everyone in the church, from young child to older bishop, was addressed by his or her first name.

If you asked me at the time why we children addressed seniors and church leaders with a "Hi, Joe" or "Thank you, Martha," I may have said, "This church is different in a lot of ways," and left it at that. Over the years, however, I have come to understand and appreciate the theology that inspired the first-name practice. I have also come to question it.

> I have come to understand and appreciate the theology that inspired the first-name practice. I have also come to question it.

What is the motive that drives Mennonites and other Anabaptists to view each church member at the same spiritual level? It goes back hundreds of years to a more conflicted era when the exalted role of the Catholic priest was strongly challenged and the trend of the leaders of this emerging radicalism known as Anabaptism emphasized what is known as the priesthood of all believers. That meant all members of the church, regardless of title or position, could share an equal status in participating in the church. Certainly at the time there was need for an adjustment in clerical authority. But is this leveling out of authority as needed and helpful in our cultural situation today?

None of us, including pastors, desire to return to a time when ministers were viewed as reverent vessels who through

your pastor Joe?

a special grace connect the rest of the church with the divine. None of us wants our pastors to be dictators who are immune to challenge or questioning. However, in our North American culture—which is lacking for strong leadership in the political, educational and spiritual realms—we might consider elevating the role of the pastor to a place similar to that in other denominations, while at the same time being realistic about the pastor's frailties and human limitations.

I write as one who has observed an unfortunate reality in some Mennonite churches. I know of pastors who have left the church because their authority was diminished to the point of impotence, and they went on to serve in non-Mennonite churches that consider the calling and position of the pastor something special and respectable. In those settings the pastor is usually addressed as Pastor Joe or Pastor Martha, with an ease and affection.

At times we Mennonites have been over-eager in stressing our interpretation of the priesthood of all believers. In referring to an earlier time, the Confession of Faith in a Mennonite Perspective notes, "The Anabaptists did not use the concept of the 'priesthood of all believers' to downplay the need for spiritual leaders with special roles in the church." But I wonder if in 2003 we do?

Fortunately the outside ecclesiastical threats and challenges that early Anabaptists struggled with are not as relevant to us today. We no longer invest in a priest or pastor to mediate the grace of God to us. But do we need a contemporary adjustment in our attitude towards pastoral leadership?

I wonder if we would benefit from more intentionally viewing the pastor as more than the person in the church who happens to preach and who sometimes comes up with good ideas? Would it not be more helpful to both church and pastor if congregations viewed the pastor as one who is called by God to a leadership role, due to education and experience, and who merits honor, respect and a closer hearing? Of course, every church member is important, but there is a place for professional and learned leadership to guide the local church, much like the way a principal guides a school or a parent guides a family.

Every church member is important, but there is a place for professional and learned leadership to guide the local church, much like the way a principal guides a school or a parent guides a family.

I hope this article becomes a tool for further discussion on this vital issue, as it is certainly not the last word. In the meantime we might do well in instructing the children of our churches to call the chief servant of the church Pastor Joe instead of merely Joe.

Tim Schultz has pastored Mennonite churches in New Jersey and New York and is a student at Colgate Rochester Crozer Divinity School in Rochester, N.Y.

Readers' choice
a Bible study series

Matthew 10:37-39—third in a series

Letting go

by Mary H. Schertz

The words are as stark and uncompromising in their way as the image of Abraham lifting his knife against his own son. At the end of Matthew's mission chapter, in 10:37-39, Jesus says that he did not come to bring peace but a sword.

He goes on to describe the familial conflicts that unswerving loyalty to God and God's kingdom might entail—a son against his father, a daughter against her mother, a daughter-in-law against her mother-in-law. The passage concludes with the warning that no human relationship, no matter how precious, is to have priority over loyalty to God. Taking up the cross and following Jesus means loving him more than father, mother, son or daughter. Furthermore, taking up the cross and following Jesus also means letting go of one's life. The "punch line" of the passage is the paradoxical "those who find their life will lose it, and those who lose their life for my sake will find it."

One of the reasons Jesus was such an intriguing teacher was his use of language. He told parables and posed riddles. He also used a kind of exaggeration that we call hyperbole. A camel through the eye of a needle or a log in one's own eye are examples of hyperbole. We recognize hyperbole as language used to make a point and not to be taken literally. In fact, most hyperboles involve human impossibilities.

The language in this passage is not hyperbole but another kind of language meant to startle or provoke thought. Biblical scholars sometimes describe the language Jesus uses here as a "focal instance." It is an example that brings into focus some principle Jesus is trying to get across. The example itself is not so much the issue—what lies behind the example is the issue. These examples usually lie within the realm of human possibility, unlike hyperbole, but stretch the imagination in some way. The second mile, offering the left cheek and leaving one's gift at the altar are all focal instances.

Here, Jesus uses nearly unthinkable family relationships to make his point. It is true that family members set against one another has been a human possibility since Cain and Abel. But these are extreme behaviors and situations, existing somewhere on the edges of human experience. Sadly, in our own era of the dysfunctional family and rising domestic violence, we may not hear Jesus' language here with the same surprise he intended us to hear. But in his time and culture, Jesus was using the language of family conflict, life's most precious relationships gone awry, to focus the issue of allegiance for his disciples and the others who were following him. The mission he was setting forth for his disciples, the love of him that he was calling forth from them, the loyalty to the kingdom purposes he was proclaiming were of primary importance. So important that even the unthinkable must be thinkable in light of the call.

Self-surrender: But understanding how Jesus used language is only part of the difficulty of this passage. Granting that Jesus intended us to focus on the strength of our loyalty to him rather than calling for family disunity, we can still get tangled up with the fraught notions of taking up the cross and self-surrender. Each of us struggles to determine what has ultimate significance for our lives. This passage speaks exactly to that struggle—to let following Jesus be that ultimate significance beyond and larger than ourselves.

Jesus speaks here of a worthy religious goal. It is perhaps the only truly worthy goal of faith. But we run into trouble when we try to define this process. We run into

for the gospel

trouble when we try to define it for all times—even all our times. The surrender of the self, the radical trust in God that Jesus calls us to enact, is likely going to mean something different when we are 17 from when we are 77.

We also run into trouble when we try to define it for each other. For generations, Mennonite men tried to define what the surrender of the self meant for Mennonite women—and all too often it looked a lot like surrender to Mennonite men. As difficult as it may be for us to accept, the surrender of the self likely is radically different for men and women.

The question is which self is one being asked to surrender in order to put God first in one's life? For many American, white, middle-class men, the traditional understandings of the surrender of the self as the surrender of pride, autonomy and their own stubborn will may be an adequate way to understand this teaching. Such notions may work well for some privileged women as well.

Perhaps a better way of saying it is that in the areas of our lives in which we enjoy earned or unearned privileges, the surrender of the self involves letting them go. In that sense, both men and women are being called to lay aside certain privileges—privileges of race, economic status, authority. These privileges come under the injunction of the verse. The renunciation of white privilege, to which the Damascus Road effort calls us, is surely one instance of such a surrender of the self.

But there may be other ways in which this passage could and should speak to us. Perhaps we are asked not only to surrender our prideful, arrogant self but also our timid, fearful self. I suspect that for Mennonite women the question is often whether we are willing to surrender the mild and meek sides of our natures and our socialization that, even as they cripple us, also do us so many social and political favors.

Ministers of the gospel: In Luke 24, the women at the tomb were being good, Jewish women when they returned to the site of Jesus' burial to perform their religious and practical services. But when they arrived there that Easter morning, the messengers greeted them, not with appreciation and approval but with a rebuke. Didn't they remember what Jesus had said to them in Galilee? Why were they seeking the living among the dead? The rebuke transformed them. They became more than good, Jewish women doing what was expected of them. They surrendered their timid, fearful selves. They surrendered their conventional, feminine roles. They became nothing less than ministers of the gospel, the first witnesses to the resurrection. No one in the Gospels is ever asked to do more or be more than what the women became and did that long-ago morning near Jerusalem.

Answering the call of Jesus to put God and the kingdom of God first in one's life is a call that has surprises in store for us. Finding one's life by losing one's life means surrendering both our individual and collective selves to the urgency of the gospel. That means letting go of our dominance—but it also means letting go of our subservience. TM

Mary H. Schertz teaches New Testament at Associated Mennonite Biblical Seminary, Elkhart, Ind., and is a member of Assembly Mennonite Church, Goshen, Ind.

CLEO Photography

Leadership is an art

Duane Oswald is moderator of Mennonite Church USA.

Leadership is an art, according to Max DePree in his classic best seller, by the same name. The first responsibility of the leader is to define reality, and the last is to say thank you. In between the leader is a servant. Leadership must respect people and understand that our beliefs precede our policy and practice.

Within Mennonite Church USA, God has called people to leadership throughout the church. What are our expectations of leadership? What are the characteristics of a good leader? Are the expectations of church leadership different from those of the secular environment? We read and hear of expectations of church leadership on a range of issues, from theological to relational to business matters, some of which may come in conflict. The Mennonite Church USA Executive Board takes seriously this call to leadership within the denomination.

How then do we want to lead? Micah 6:8 is instructional to us. Micah calls us to do justice, love kindness and walk humbly with God. This passage describes the kind of leaders we want to be. This passage is one of the most encompassing in the Old Testament. Micah speaks of human sin and rebellion against God's will. He describes God's grace. He reminds us of our responsibility to worship, serve and give thanks as the least we can do. Micah calls us to something more. He calls us to act justly—act toward God and others in a fair just way—and to demonstrate leadership that provides justice for all. He calls us to love mercy and act kindly toward all people with compassion and sensitivity. He calls us to walk humbly with God—to recognize the holiness and righteousness of God and seek God's way and will in our lives, so that we may provide leadership consistent with God's plan.

Isn't this also the message of the gospel in a "sound bite"? Such a simple passage yet how difficult to practice at times, with so many different challenges. We sometimes try to make our faith and practice so complex that we lose sight of the simplicity of the instruction. God's expectations are clear. As an Executive Board, we want to be leaders that act justly, love mercy and walk humbly with God.

At our Oct. 2-4 Executive Board meeting, we acknowledged that we have been called by the church to provide leadership. We are called to provide leadership that is open, responsive, listening, humble, loving and to be big-picture thinkers with attention to detail. We are called to be more than leaders who simply transact business. We are also called to provide spiritual leadership. We each have gifts that have been recognized by the church and as such we must now exercise those gifts in providing inspired, inspirational leadership. We have been called to a ministry of leadership.

As an Executive Board, we want to provide spirit-filled leadership during this next biennium. Our identity will be formed not merely by policy governance (the method by which we want to provide oversight) but by Scripture, prayer, singing and serving. We want to be intentionally worshipful and prayerful as together we conduct the business of the church. As an Executive Board, we believe our leadership role is a call from God and the church and we must work together as a community of spiritual leaders. We want to be servant leaders and do what God would have us to do and what is best for the denomination.

As an Executive Board, we seek your counsel and your prayers as we provide leadership. May we together provide leadership throughout the church that does justice, loves kindness and walks humbly with God. May we be salt and light. And may Paul's prayer for the church in Ephesians 3:14–21 be our prayer. TM

As an Executive Board, we believe our leadership role is a call from God and the church and we must work together as a community of spiritual leaders. We want to be servant leaders and do what God would have us to do and what is best for the denomination.

IN THE NEXT ISSUE

- **Four spiritual truths of a peacemaking God** —J. Nelson Kraybill
- **In search of my old Kentucky home**—Melodie Davis
- **Mennonite Church Canada**—Maurice Martin

Mission Network cuts budget 10 percent

$1,031,000 in reductions will affect 16 staff members in three national offices.

Everett J Thomas

Mennonite Church USA Executive Board members, staff and a pastor gather around Mennonite Mission Newtork executive director Stanley Green to offer prayer for the Network.

Facing a variety of factors, including a tenuous economic environment, Mennonite Mission Network will cut its spending plan for the upcoming year by 10 percent.

The scope of changes will take some time to clarify, especially those in international settings. Already conversations have included leaders of Mennonite Church Canada Witness, the Mission Network's counterpart in Canada, with whom a significant portion of international ministry is shared.

"This does reduce our capacity to do what our constituents and we know we need to do to respond to God's call and our brothers and sisters around the world," says Stanley W. Green, the Mission Network's executive director. "But we have tried working strategically to minimize the impact on our ability to respond to our partners."

The $1,031,000 reductions include some level of reduction in positions affecting 16 staff in Elkhart, Ind., Harrisonburg, Va., and Newton, Kan. Here is a breakdown of the impacts on the Mission Network's administrative divisions:

- Half the cuts, about $521,000, come from the Global Ministries division, which accounts for almost half the Mission Network's overall budget. Global Ministries includes international mission efforts and Service, Learning and Discipleship programs. With the division's overall budget reduced nearly 13 percent from the current year, many reductions will come from not replacing workers completing assignments or through other previously planned program terminations.
- About one-fourth of the cuts, $236,000, come from the Missional Church Advancement division, reduced by nearly 11 percent from its budget for 2003-04.
- The budget of the Mission Network Services division, which includes the Finance, Human Resources and Information Technology departments, was reduced by $159,000, or 11 percent.
- Mennonite Media, based in Harrisonburg, Va., was cut by $89,000, or 15 percent of its budget.
- The executive director's office will be reduced by $26,000, a 13-percent reduction from this year.

The cuts will affect the scope of ministry and staff activity across the organization. "We are going to be engaged in a similar variety of ministries, but not necessarily on the same scope," Green said.

Many cuts will take effect Feb. 1, 2004, with the start of the next fiscal year. Contributions for the current fiscal year (ending Jan. 31, 2004) are down 13 percent through Sept. 30, compared with the same period last year. The reductions also grew out of a need to have sufficient cash reserves on hand for cash-flow purposes.

The $1,031,000 represents a reduction of 10 percent from the current Mission Network expenditure budget of $9.9 million for this fiscal year.

"We needed to make some adjustments to our overall budget in order to live within the contributions we receive from Mennonite Church USA congregations and households," Green says.

Mennonite Mission Network depends on gifts through congregational offering plates for three-fourths of its annual contribution income. (Most of the remaining 25 percent comes from contributions designated by individuals and families and sent directly to the Mission Network.) Overall economic conditions and other factors have resulted in a 20-percent decline in contributions since 2000.

One factor that affects contribution trends is the need to rebuild connections following the transformation process, which gave birth to the Mission Network as the U.S. successor to Commission on Home Ministries and Commission on Overseas Mission (General Conference Mennonite Church) and Mennonite Board of Missions (Mennonite Church). Green says that the idea that becoming a missional church means spending resources across the street instead of around the world is hard to reconcile with the call heard at Mennonite World Conference from our partner churches and with the example being set by churches of the South.

Although the cuts will diminish the depth and scope of ongoing ministry opportunities, Mission Network leaders remain hopeful about the commitment of Mennonites in North America to God's mission around the world.

"We have exciting invitations from our sisters and brothers around the world to join them in mission in new ways," Green says. "Responding to our global partners will require an increase in giving from congregations and households across the church for ministry. We have hope and confidence that our constituents will respond with generosity."
—Tom Price for Mennonite Mission Network

Executive Board reviews convention plans, listens to leaders in Pennsylvania

Stung by criticism that they acted unilaterally in the decision to not have a joint convention for U.S. and Canadian delegates in 2005, Mennonite Church USA Executive Board members wanted to set the record straight during their Oct. 2-4 meeting in Akron, Pa. Several leaders pointed out that it was the Joint Executive Committee—comprised of the executive committees from the Executive Board and Mennonite Church Canada's General Board—that made the decision.

"We developed other options for meeting together," said new Mennonite Church USA moderator Duane Oswald, Fresno, Calif., "but Mennonite Church Canada's General Board did not agree with the JEC's decision."

"It was unilateral (action) from Mennonite Church Canada's General Board," said past-moderator Ervin Stutzman, from Harrisonburg, Va. "Now how do we work with integrity … when we leave something behind that is not working?"

Although plans for a joint assembly for U.S. and Canadian delegates are no longer in the works, the Executive Board did learn that many things about the Atlanta 2003 convention worked well.

"Atlanta 2003 was a success," reported Jorge Vallejos, director of the Executive Board's office of convention planning. "It looks like [the convention budget will have] a surplus of $200,000."

Providing a compilation of responses from 303 youth and adults who filled out evaluation forms, Vallejos also noted that the adult worship services received high marks from participants.

Several Executive Board members agreed that the adult worship services were a highlight but wanted to report concerns they heard about youth convention worship services that featured mostly praise music and few hymns.

"I encourage planners of the convention to include something for the minority who ask for four-part, *a capella* singing," said Sharon Waltner, Parker, S.D.

However, Elaine Bryant, Chicago, reminded the board that the conventions had stated purposes and that any evaluation should be done based on those purposes.

"Are we going to vacillate every two years trying to accommodate the complaints of the last convention?" Bryant asked.

Vallejos also reported that more money was received through the offerings than was anticipated in the convention's budget and said that none of the offerings went to program expenses.

Budgets and funding were the focus of two other matters addressed by the Executive Board. In separate reports from Mennonite Mission Network and Mennonite Publishing Network (MPN) leaders, the board learned that both are currently receiving fewer contributions than expected.

Stanley Green, executive director for Mennonite Mission Network, announced that the mission agency was reducing its current budget in light of decreased income (see page 19). According to Green, the cuts impacted the jobs of 16 staff, including three whose positions were eliminated.

Each Executive Board meeting includes a review of one churchwide agency or a program board.

Everett J. Thomas

Sweet diversity

Since the Mennonite Church USA Executive Board's meeting in Akron, Pa., was not far from the candy-making town of Hershey, Joanne Dietzel (left), administrative coordinator for Lancaster (Pa.) Conference, offered the group a jar filled with mixed chocolates to symbolize the congregations within Lancaster Conference.

"There's a lot of variety," she said, "but we're sweet."

Lancaster Conference moderator Keith Weaver (second from left) reported on a discernment process launched in September to decide whether Lancaster Conference should become a full member of Mennonite Church USA. Two pastors described their congregations and offered counsel to the Executive Board. They are (left to right) Elizabeth Nissley, associate pastor of James Street Mennonite Church, Lancaster, and Wes Siegrist, pastor at Erb Mennonite Church in Lititz, Pa.

"Barn-raising campaign" yields no large donations; MPN will restructure its long-term debt; new offices for agencies may be built in Elkhart, Ind.

Mennonite Publishing Network was the featured agency this time, and the financial news from MPN was mixed. MPN board chair Ron Sawatsky reported that the publishing agency hoped to end the current fiscal year with net revenue of $460,000. Contributing to a positive bottom line is the Faith & Life Resources division.

"Churches are buying [MPN materials]," said Sawatsky.

However, the news was less hopeful from two other areas of MPN's operations. Provident Bookstore sales, which hit $12 million last year, are down about $1 million so far this year because of the national economy. In addition, the second stage of a "barn-raising" campaign to raise $2.4 million has stalled. Although the campaign garnered $260,000 from congregations and individuals in its initial phase, a second phase to raise significantly larger contributions from Mennonite businesses has yielded no results.

"We are faced with the reality that we will fall short," said Ron Rempel, MPN's new executive director, "so we will need to restructure the debt."

New offices in Elkhart: While money is tight for reducing MPN's debt and for the operating budgets of most churchwide agencies, there apparently is money available to build new facilities to house staff for several Mennonite Church USA agencies. Stanley Green and Ron Byler, the Executive Board's associate executive secretary, presented a proposal to build new facilities on the Associated Mennonite Biblical Seminary campus in Elkhart, Ind. Currently both boards pay a combined rent of $180,000 annually for space at 500 South Main Street in Elkhart.

"Members of the World War II generation are our most loyal supporters," said Green, "and many are making decisions about their [estates]. We think a significant number of these people will want to make an investment."

But several Executive Board members balked at the timing. Noting that both of their agencies were in the process of cutting staff, they wondered how the church would perceive a building project now.

The Executive Board authorized staff only to do more research into the project's scope, funding feasibility and legal arrangements.

Racial/ethnic leadership: One of the Executive Board's offices still under construction is the Office of Cross-Cultural Relations. Director Kenyetta Aduma introduced a proposal that would rename the program as the Office of Multiracial/Cultural Affairs. The proposal will now be tested with the various associate groups representing people of color across the church.

One of the assignments given to Aduma in 2001 related to the term "people of color."

"It was agreed that this issue would be explored further and that the term would be used until people of color gave direction on the issue," Aduma said in her report. "We decided to use the term 'racial/ethnic' to mean the underrepresented racial/ethnic people of color in the church."

Listening to the owners: At each Executive Board meeting, time is set aside to interact with leaders from the area conferences and local congregations nearby: in this case the Atlantic Coast, Eastern District and Lancaster conferences (see page 20). The Executive Board meets next Jan. 29-31, 2004 in Portland, Ore.—*Everett J. Thomas*

FAITH ▪ LEARNING ▪ LEADERSHIP

While studying music and education I was encouraged by professors and fellow students to accept God's call to ministry. My education and experience at Bethel prepared me to serve the church.

Jim Ostlund, Class of '99
Associate Pastor
Eden Mennonite Church
Moundridge, KS

The Bethel Difference

Bethel College

prepares its students to make a difference in their field

www.bethelks.edu

300 East 27th Street
North Newton, Kansas
67117-0531
admissions@bethelks.edu
1-800-522-1887

Three pastors forge a multiracial family

Norristown New Life Fellowship works to break down racial stereotypes.

Ertell Whigham Jr. has shocked a few parishioners at Norristown (Pa.) New Life Fellowship, where he serves on a multiracial pastoral team for a congregation that has equal numbers of Hispanics, Caucasians and African-Americans.

Whigham, an African-American, says people often seek to share their problems with a pastor from their own race—someone who understands the words they say and the words they don't. But when African-Americans come to him, Whigham often sends them to talk with the associate pastors, Carmen Roman, a Hispanic woman, or Luke Beidler, an ethnic Mennonite.

Despite the protests, Whigham persists. Making people feel comfortable is not his priority. He is moved by the desire to forge fellowship within the diverse family of God, where skin color and social status are secondary to building relationships.

"We often tell our people that all three of us are pastors to the entire congregation, not just to one group," Whigham says. "People have a tendency to be drawn toward who is most like them. But we constantly push that in another direction.

"When they clutch tightly to stereotypes by saying, 'I don't talk to white people, because you know how they are,' I reply, 'It's not about talking to me because I'm like you. It's about learning to know someone who is different than you.' We're all learning that the Holy Spirit is moving across racial and cultural lines and can speak to a black person through Carmen or Luke just as much as me."

We don't just worship together, we live together. We struggle. We have to sit down and hash it all out when someone says something or does something to someone that is racist or narrow or insensitive, and that includes the leaders as well as the laity.
—Ertell Whigham Jr.

There's a good reason African-Americans trust Whigham, who is also a conference minister for Franconia Conference. He was their pastor at Bethel Mennonite Church, a predominantly African-American congregation that in 1990 joined a three-way merger to form New Life.

The other two congregations were Nueva Vida, Roman's former Hispanic church, and First Mennonite Church, started in 1920 by Franconia Conference as the first city mission outreach. First Mennonite began Bethel as a sister congregation in the 1960s as an outreach.

"We'd been meeting once each quarter for fellowship meals, and then one day looked at each other and said, 'Why are we worshiping in three different locations?' " Whigham says. "We realized that we needed to be one bilingual and multicultural church."

The parishioners aren't the only ones who've felt the discomforts of difference that Whigham speaks of, or the joys of finding unlikely friends. Since New Life began, the leaders have worked among themselves to undermine the status quo and stereotypes.

For one thing, there is no lead pastor. All operate on the team with equal standing, even as they focus on their areas of giftedness in the 130-member congregation. The mix includes Beidler's lifelong connection with Mennonites: He has been mission secretary for Franconia Conference and a mission worker for Eastern Mennonite Missions and Mennonite Central Committee.

For another, they work at gender issues and strive to let men and women minister freely. This is a gift to Roman, who came from a culture in which female pastors are rare. But when she came to Norristown in 1986, she explored her spiritual gifts, including teaching Sunday school at Nueva Vida. When her congregation became part of New Life, she became an elder, then joined the pastoral team in 1999.

"At first this was a challenge for me, because I felt that people may not accept me as a pastor because I am a woman," Roman says. "But everyone gives me respect, and the associate pastor arrangement we have here works very well. No one tries to be better than the other one.

"I was serving here as an elder, they felt they wanted to give me more responsibility and called me to be part of the pastoral team, since there was not a pastor here for the Spanish people. But I've also learned to understand that I am working with everybody, not just with the Spanish people."

Roman's challenges include learning the English language and relating to the diversity of Hispanic people who attend Norristown New Life. They represent eight or nine different countries, including the Dominican Republic, Colombia and Mexico. Twice each month, the Hispanic portion of the congregation has its own service in Spanish, and twice the full fellowship meets, with Spanish and English translation.

Add these diverse Hispanic cultural threads to those of Caucasians and African-Americans—all representing a variety of backgrounds—and the pastors find themselves in a tapestry that only God can create, they say.

On any given Sunday morning, they interact with people who are college professors and those who cannot read; with third-generation Mennonites who wear coverings and with new believers who wear dreadlocks; with college and seminary students who have come to the area from other places and with elderly who have lived in the inner city all their lives.

Then there is the dizzying but invigorating array of musical styles, ranging from four-part hymns to praise bands to gospel choirs, and the switch between Spanish and English within one song.

It's a tapestry that doesn't draw everyone,

From left, Ertell Whigham Jr., Carmen Roman and Luke Beidler serve as a multiracial pastoral team at Norristown (Pa.) New Life Fellowship, which has equal numbers of Hispanics, Caucasians and African Americans.

Whigham says. But for those who come, it provides a beauty that's hard to find anywhere this side of heaven—unless you're worshiping at New Life on East Marshall Street in downtown Norristown.

"We often say that Norristown New Life is for everyone, but not everyone is for Norristown New Life," Whigham says. "It's a challenge relating to all these elements all the time, and we feel people have to be called to be a part of all this social, cultural and ethnic diversity.

"But on the other hand, when we came together to make one out of three groups, no one from any of the three churches left. When we shared the vision, they all came on board. We feel we are called to witness to the life of Jesus Christ among all people here in Norristown.

"To do that, we felt it was necessary to disband and give up our congregations. It came as a real mandate from God, who we felt was saying, 'If you want to be a witness for Jesus in this community, this is what you must do.' "

Witnessing to God's glory by lifting up hearts in worship is only part of their mission, the pastors say. They also share that glory through the hands and feet of an Anabaptist concern for the diverse community.

"We have many young families who are being drawn to this congregation because of the diversity in Montgomery County, where we're located," Beidler says. "These families want their children to grow up with this kind of diversity. ... Norristown is the county seat, so we have a lot of social service programs that work with the jobless and homeless, and there is a state hospital that has a drug rehab center."

New Life contributes to meeting these social needs by sponsoring a preschool in the church building, a program begun seven years ago that serves about 80 children and provides before- and after-school care for children and youth. Seven of the 18 preschool employees are New Life members.

New Life also supports a learning center, which rents space from the church and employs about seven members of New Life. The center's mission includes a training program for people who want to start small businesses, called ASSETS, or Service for Self-Employment Training and Support. The Mennonite Economic Development Associates helps sponsor this aspect of the center.

No matter what New Life's branches of ministry look like in the community, the pastors say, the congregation's roots are missional—the passion for reaching out to as many kinds of people in as many kinds of life situations as possible. This passion is not shaped by programs but by God's Spirit, which constantly breaks apart agenda people may push for the sake of security or familiarity.

Whigham says, "We don't just worship together, we live together. We struggle. We have to sit down and hash it all out when someone says something or does something to someone that is racist or narrow or insensitive, and that includes the leaders as well as the laity.

"People can be selfish and are prone to say, 'We want to do it this way, the way it is done in our culture, the way we have always known.' But the Holy Spirit is the real driver here."

Laurie L. Oswald is news service director for Mennonite Church USA.

Update: Due to health problems, Carmen Roman is not part of the pastoral team at present.

"It's hard to describe what it feels like to be part of delivering this news to someone ..."

Read more online in the "Doctors' Diary."
You'll experience daily life at the Faith Alive Clinic with MCC Nigeria workers Nathan and Rochele Beachy, family doctors from Cleveland, Ohio.

mother
grandmother
daughter
Generations at Risk

www.mcc.org/aids

CALENDAR

Bethany Christian Schools, 50th Anniversary Celebration, June 11-13, 2004. Three-day celebration to include a banquet and program, a drama, class reunions, activities for children, alumni athletic events, and an alumni choir concert.

Marriage retreat at Amigo Centre, "Your Journey in Marriage," Nov. 21-23. Presented by John and Naomi Lederach, Goshen, Ind. Cost is $240 per couple. For more information or registration contact Amigo Centre at info@amigocentre.org or 269-651-2811.

Michiana Anabaptist Historians fall meeting, Kern Road Mennonite Church, South Bend, Ind., Oct. 25, 9 a.m. Theme: "Church Architecture and Its Influence Among Michiana Mennonites" by LeRoy Troyer, Architect. Contact 574-293-2453.

Smithville (Ohio) Mennonite Church, Annual Homecoming, Nov. 2. Guest speaker Mark Miller. For more information contact the church via phone 330-669-3601 or email lmsmucker@smithvillemennonite.org.

WORKERS

Buller, Peter and Gladys, began Aug. 27 as missionary volunteers in Haiti at the Christian University of North Haiti.

Hoober, Kristen, was ordained Sept. 8 as minister for high school and college youth at College Mennonite Church, Goshen, Ind.

BIRTHS & ADOPTIONS

Beach, Simon Grove, Sept. 16, to Jeremy and Diann Grove Beach, Harrisonburg, Va.

Benner, Isabella Susie, May 7, to Scott and Angela Benner, Souderton, Pa.

Cobb, Garrison David, Sept. 2, to Adam and Jennifer Schrock Cobb, Archbold, Ohio.

Coraber, Morgan Elizabeth, Aug. 22, to Tim and Lisa Schmidt Coraber, Wayland, Iowa.

Dorsing, Trenton G., Aug. 7, to Kevin and Wanda Zimmerman Dorsing, Othello, Wa.

Eby, Kelsey Marie, Sept. 24, to Bradley and Lisa Bailey Eby, Chambersburg, Pa.

Elliott, Gabriel Morgan, July 6, to David and Karen Elliott, Hagerstown, Md.

Falk, Nicholas William Roth, Aug. 6, to Thom and Susan Roth Falk, Denver, Colo.

Forlina, Aden James, Sept. 20, to William and Anita Breneman Forlina, Altoona, Pa.

Hajicek, Mariana, May 24, to Bill Hajicek and Marisa Cortes, Bremen, Ind.

Hepler, Calef Eli, Aug. 15, to Scott Hepler and Marcia F. Bender, South Woodstock, Vt.

Holm, June WenQi, Oct. 15, 2002, received for adoption Sept. 1 by Scott Jost and Kathy Holm, Harrisonburg, Va.

Holsomback, Ashley Marie, Aug. 18, to James and Sarah Coraber Holsomback, Crawfordsville, Iowa.

Hunsberger, Ian James, Sept. 24, to Steven and Charlotte Gascho Hunsberger, Telford, Pa.

Knight, Myles Spirit, July 23, to Archie Knight and Amanda Kary, Sellersville, Pa.

Lapp, Sarah Kathryn, Sept. 5, to Kevin and Sherry Goss Lapp, Lancaster, Pa.

Lehman, Andre Lamar, Aug. 9, to Brent and Claudia Lizeth Lehman, Mt. Eaton, Ohio.

Lind, Malachi Joseph, Aug. 30, to Matthew and Kathleen McCabe Lind, Goshen, Ind.

Maust, Kyle Lamar, Sept. 21, to Weldon and Rebecca Shelley Maust, Harrisonburg, Va.

Mead, Sophia Mika, Sept. 4, to David Mead and Cheryl Kliewer, Rochester, Minn.

Oroz, Carter Andrew, Sept. 16, to Michael and Lisa Jean Baughman Oroz, Rolla, Mo.

Parsons, Eva Whiting Cramer, Sept. 13, to Ken and Carrie Cramer Parsons, South Woodstock, Vt.

Rupp, Ava Violet, Sept. 13, to David and Beth Conrad Rupp, Asheville, N.C.

MARRIAGES

Achen/Miller: Stephanie Achen, Wayland, Iowa, and Josh Miller, Wayland, Aug. 30 at Sugar Creek Mennonite Church, Wayland.

Beavers/Hess: Anne Beavers, Sterling, Va., and Jared Hess, Cincinnati, Ohio, Aug. 16 at First Church of the Brethren, Philadelphia.

In 2003-2004 the people of
College Mennonite Church
are celebrating their Centennial year!

100 years

God's Faithfulness
to all generations

Friends and alumni of College Mennonite Church
are invited to join the congregation for

Homecoming Weekend, March 27-28, 2004

Go to CMC's web site at www.collegemennonite.org
for the latest information on CMC Centennial events.

College Mennonite Church, 1900 South Main St., Goshen, IN 46526
(574) 535-7262 ■ cmc@collegemennonite.org

LAURELVILLE MENNONITE CHURCH CENTER

PROGRAM & GUEST SERVICES DIRECTOR

Laurelville Mennonite Church Center (LMCC) seeks Program & Guest Services Director.

The ideal candidate should have an Anabaptist Christian faith commitment, strong creative program and guest services leadership, good communication skills (including public speaking), an aptitude for marketing, and abilities in organizational and fiscal management.

LMCC was founded in 1943. The 250 acre camp/retreat center is located in the scenic Laurel Highlands of southwest Pennsylvania. It offers programs for adults, youth and children and guest services for retreat groups.

Please call or email Jerry Troyer, Executive Director for information, 1-800-839-1021, jerry@laurelville.org. www.laurelville.org.

Braun/Marion: Colin Braun, Altona, Man., and Brigitte Marion, St. Jean, Man., Aug. 16 at Altona (Man.) Bergthaler Mennonite Church.

Brown/Doell: Sandra Brown, Ottawa, Ont., and James Doell, Altona, Man., Aug. 10 at Altona (Man.) Bergthaler Mennonite Church.

Clemens/Whitcomb: Shelley Clemens, Harleysville, Pa., and Ryan Whitcomb, Harleysville, Sept. 13 at Salford Mennonite Church, Harleysville.

Conrad/Thome: Nathan Conrad, Wayland, Iowa, and Janet Thome, Charles City, Iowa, Aug. 2 in Charles City.

Giesbrecht/Loeppky: Janelle Giesbrecht, Steinbach, Man., and Christopher Loeppky, Altona, Man., Aug. 16 in Winnipeg.

Hiebert/Wiens: Amanda Hiebert, Altona, Man., and Joe Wiens, Altona, Aug. 16 near Grunthal, Man.

Hildebrand/Pappel: Eric Hildebrand, Altona, Man., and Marlo Pappel, Altona, Aug. 16 at the home of Ben and Liz Hildebrand, Altona.

Kempf/Nebel: Jeremy Kempf, Shickley, Neb., and Erin Nebel, Wayland, Iowa, Aug. 23 at Sugar Creek Mennonite Church, Wayland.

McMullin/Miller: Jane McMullin, Mt. Pleasant, Iowa, and Jim Miller, Wayland, Iowa, Sept. 13 at Sugar Creek Mennonite Church, Wayland.

Meyer/Roush: Brian Meyer, Wayland, Iowa, and Andrea Roush, Pella, Iowa, Sept. 27 at Third Reformed Church, Pella.

Mitschelen/Witmer: William Mitschelen, Nappanee, Ind., and Keri Witmer, Goshen, Ind., Aug. 16 at Olive Mennonite Church, Elkhart, Ind.

Moats/Swartzendruber: Linda Moats, Broadway, Va., and David Swartzendruber, Broadway, Sept. 6 at Zion Mennonite Church, Broadway.

Replogle/Whisker: Christa Replogle, Martinsburg, Pa., and Erik Whisker, Bedford, Pa., July 19 at the bride's home, Martinsburg.

DEATHS

Alderfer, Sara D. Landes, 83, Souderton, Pa., died Sept. 14. Spouse: Wellington C. Alderfer. Parents: Joseph and Alice Delp Landes. Children: James, Rebecca Scheetz; six grandchildren; four great-grandchildren. Memorial service: Sept. 17 at Salford Mennonite Church, Harleysville, Pa.

Bender, Velma Mae Zook, 85, Wellman, Iowa, died Sept. 24 of cancer. Spouse: Neil Bender (deceased). Parents: Albert and Leah Yoder Zook. Children: Douglas, Patricia, Carl, Loran, Melvin; eight grandchildren; five great-grandchildren. Funeral: Sept. 27 at Wellman (Iowa) Mennonite Church.

Bontrager, Daniel G., 75, Wakarusa, Ind., died Aug. 29. Spouse: Helen Weaver Bontrager. Parents: Gideon D. and Amanda Stutzman Bontrager. Children: Chris Lantz, Cherri Klotz; four grandchildren. Funeral: Sept. 2 at Olive Mennonite Church, Elkhart, Ind.

Buhr, Mildred Waltner, 81, North Newton, Kan., died Sept. 29. Spouse: George Buhr. Parents: Benjamin and Adina Graber Waltner. Children: John, Bruce, Paul; seven grandchildren; two great-grandchildren. Funeral: Oct. 3 at Bethel College Mennonite Church, North Newton.

MEN SIM WATCH

A timeless and unique gift!

This Christmas give a MEN SIM WATCH from the Swiss Jura Mountains, now available in the U.S.

Many styles to choose from: **pocket watches, wrist watches, pendant watches from $100-$375.**

The Historical Committee of Mennonite Church USA is offering Men Sim watches as an outlet for master craftsman, David Zurcher, Tramalan, Switzerland, and as a fund raiser for its own ministries.

For a brochure, call **574-535-7477,**
or see our web site: **http://www.mcusa-archives.org**

x-plore

God's mission for your life

DOOR (Discovering Opportunities for Outreach and Reflection) is expanding to Atlanta. Consider a weekend or weeklong service and learning experience for your group through DOOR. Also in Chicago, Denver and Miami.

Mennonite Mission Network
The mission agency of Mennonite Church USA

www.MennoniteMission.net

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

•Editor@TheMennonite.org

•fax 574-535-6050

•1700 S. Main St., Goshen, IN 46526-4794

Glick, Amanda Hershberger, 58, Taylorsville, Ky., died Sept. 12 of pancreatic cancer. Spouse: Caleb A. Glick. Parents: Dan and Sarah Stutzman Hershberger. Children: Mervin, Susan Wells, Carmen Grove, Julia McCarthy; 10 grandchildren. Funeral: Sept. 16 at Mountain View Mennonite Church, Lyndhurst, Va.

Hostetler, Levi L., 77, Sarasota, Fla., died July 17. Spouse: Martha Hostetler. Children: Linda Mendel, Marilyn Hare, Cindi Smith; seven grandchildren. Funeral: July 21 at Bay Shore Mennonite Church, Sarasota.

Huber, Ethel G. Miller, 86, Lancaster, Pa., died Sept. 14. Spouse: (1st) Rev. Amos W. Shertzer (deceased), (2nd) Milton G. Huber. Parents: John S. and Tillie Gantz Miller. Children: A. Willard Shertzer, John W. Shertzer, Tilda Denlinger, Wanda Potts; step-children J. Milton Huber, R. Dale Huber, Mary Ellen Hadaway, Elva Jean Huber, Norene Huber; 14 grandchildren; 10 step-grandchildren; 24 great-grandchildren; nine step-great-grandchildren. Funeral: Sept. 16 at Oreville Chapel, Mennonite Home, Lancaster.

Ingold, Leroy, 72, Fisher, Ill., died Sept. 8. Spouse: Evelyn Springer Ingold. Parents: Roy and Sadie Statter Ingold. Children: Michael, Linda Albrecht, Mark; nine grandchildren; two great-grandchildren. Funeral: Sept. 11 at East Bend Mennonite Church, Fisher.

Kenagy, Roy, 96, Woodburn, Ore., died Sept. 29. Spouse: (1st) Zelma West Kenagy (deceased), (2nd) Mary Lais Kenagy (deceased). Parents: David and Alice Smucker Kenagy. Children: Leroy, Tod, Audrey Schrock; stepson Larry Lais; 22 grandchildren; 55 great-grandchildren; 13 great-great-grandchildren. Funeral: Oct. 2 at Zion Mennonite Church, Hubbard, Ore.

Lippert, Bertha, 96, Osage City, Kan., died July 1. Spouse: Harlan Lippert (deceased). Parents: John P. and Anna Sommerfield Pankratz. Children: Ken, Ray; two grandchildren; one great-grandchild. Funeral: July 7 at Feltner Funeral Chapel, Lyndon, Kan.

Mumaw, Evelyn K., 83, Harrisonburg, Va., died July 30. Spouse: John R. Mumaw (deceased). Parents: Irvin J. and Cora Shank King. Step-children: Grace, Catherine, Lois Martin, Miriam; six step-grandchildren; 14 step-great-grandchildren. Funeral: Aug. 4 at Dayton (Va.) Mennonite Church.

Quenzer, Albert Henry, 89, Fresno, Calif., died July 24. Spouse: Olga Quenzer (deceased). Children: Kenneth, Alvena Loewen, Lorena Fast; six grandchildren; nine great-grandchildren. Funeral; July 28 at Mennonite Community Church, Fresno.

The Energy of Life

Maple Crest of Mennonite Memorial Home

Maple Crest, a beautiful senior-living village with duplex homes, apartments and assisted-living accommodations, is tastefully designed to help older adults enjoy retirement. Those who live at Maple Crest enjoy the benefits of retirement living provided with comfortable and attractive housing, restaurant-style meals, housekeeping services, and support when needed. When you visit Maple Crest, in the spirit of the Mennonite tradition, you'll find the energy of life and activity.

Maple Crest of Mennonite Memorial Home
700 Maple Crest Court • Bluffton, Ohio 45817
419-358-7654 • 419-358-7644 (fax) • www.mmhliving.org

Conference and Call for Essays

"Public Peace, Justice and Order"

The Peace Theology Research Project, sponsored by the MCC Peace Office, announces a conference August 1-4, 2004, at Akron, Pennsylvania, on the theme "Seeking the Welfare of the City: Questions of Public Peace, Justice and Order."

The conference is open to Mennonites and Brethren in Christ from the United States and Canada. It aims for a wide participation across theological and occupational ranges: theologians and pastors; persons trained in the humanities and social sciences; professionals in social work, law and public administration; activists and persons involved in advocacy work. A number of international participants will also be invited.

Presentations may address global, national, state/provincial or local issues, from an analytical perspective, from the viewpoint of participation in public structures through work or advocacy, or to model alternatives to current public thinking and practice.

One-page abstracts are due January 15, 2004 for consideration in the conference program. Final essays will be in a popular style, 3,000 – 5,000 words long, organized around a thesis, and without footnotes. Essays selected will be the property of the project and considered for future publication. Notification will be given by February 28, 2004.

Send abstracts by email attachment to bh@mcc.org or to Peace Theology Research Project, MCC Peace Office, Box 500, Akron, PA 17501. For more information, contact Bob and Judy Zimmerman Herr at bh@mcc.org.

Roth, Wilma Alston, 87, Wellman, Iowa, died Sept. 17. Spouse: Daniel D. Roth (deceased). Parents: Roy and Susan Wittrig Alston. Children: Mary Jean Young, William, John, Fannie Elizabeth Miller, Sheldon, Susan Bruegge; 13 grandchildren; five great-grandchildren. Funeral: Sept. 21 at Sugar Creek Mennonite Church, Wayland, Iowa.

Schmidt, Esther Klassen, 93, Goessel, Kan., died Sept. 23. Spouse: Henry Schmidt. Parents: Abraham and Maria Dyck Klassen. Children: Kenneth, Linford, Alfred; eight grandchildren; 19 great-grandchildren. Funeral: Sept. 27 at Tabor Mennonite Church, Newton, Kan.

Unruh, Lois B., 82, Larned, Kan., died Aug. 6 of cancer. Spouse: LaVerne Unruh. Parents: Frank G. and Carrie Unruh. Children: Gary, Lyonell, Virlon; five grandchildren. Funeral: Aug. 11 in Great Bend, Kan.

Von Feldt, Laurel, 93, Pulaski, Iowa, died Aug. 21. Spouse: Dominic Von Feldt (deceased). Parents: Fred and Belle Leyda. Children: James, Philip, Laurie Dunston, Shirley Shelor; eight grandchildren; 11 great-grandchildren. Funeral: Aug. 25 at Pulaski (Iowa) Mennonite Church.

Waltner, Rolland R., 84, Freeman, S.D., died Sept. 4. Spouse: Lucille Schrag Waltner. Parents: Edward P. and Carrie Kaufman Waltner. Children: Lawrence, Ladonna, Carolyn Beers; three grandchildren. Funeral: Sept. 8 at Salem-Zion Mennonite Church, Freeman, S.D.

Yoder, Vernon Eli, 72, Hesston, Kan., died Sept. 21. Spouse: Dolores Yoder. Parents: Eli T. and Ida M. Plank Yoder. Children: Cynthia Askren, James, Kent, Susan, Sharon Wiens; five grandchildren; three step-grandchildren; two great-grandchildren; one step-great-grandchild. Funeral: Sept. 25 at Hesston (Kan.) Mennonite Church.

BIG ENOUGH FOR YOU
Don't Sit On Your Stuff
BRIDGE TO FORGIVENESS
VOCATION! VOCATION! VOCATION!

NOW AVAILABLE ON DVD VIDEO

Youth Bible study videos!
Great discussion topics featuring Ted & Lee, Mike Yaconelli, Ken Medema, and others

- *Big Enough For You*
- *Don't Sit On Your Stuff*
- *Bridge to Forgiveness*
- *Vocation! Vocation! Vocation! (includes bonus interview with Mike Yaconelli)*

$19.95 each / All four $61.95 (plus shipping)

BIG SAVINGS! Journey Toward Forgiveness
and three related videos: *Victims Find a Voice, Changing Hearts and Minds,* and *I'll Give You The Gettin'*. All four videos on one DVD for only $24.95 (plus shipping)

Honored by the U.S. International Film and Video Festival, The Communicator Awards, the Chris Awards, The Videographer Awards, and the Telly Awards.

Mennonite Media
800-999-3534
info@mennomedia.org

Order online at www.mennomedia.org/resources

Goodville Mutual
New Holland, Pa.

Find an agent near you for details about our competitive insurance packages!

www.goodville.com
or 800-448-4622

- Delaware
- Illinois
- Indiana
- Kansas
- Maryland
- Ohio
- Oklahoma
- Pennsylvania
- Virginia

affordable insurance
for vehicle, home, farm, small business, church

PROVIDING TOURS FOR 35 YEARS

2004 TOURS

SERVICE TOUR to SUNNY JAMAICA (January 23 - February 1)
VIETNAM (February 4-21) • AUSTRALIA and NEW ZEALAND (February 6-26)
MEXICO (March 5-13) • PARAGUAY, BOLIVIA and PERU (March 23 - April 8)
SEVEN CHURCHES of REVELATION (May 28 - June 8)
IN THE FOOTSTEPS OF THE APOSTLE PAUL (May 30 - June 15)
ALASKA CRUISE TOUR (June 9-21)
EUROPEAN ANABAPTIST HERITAGE (June 9-23)
ENGLAND and SCOTLAND for GRANDPARENTS and GRANDCHILDREN (June 23 - July 5)
EUROPEAN HERITAGE (July 6-22) • From PRAGUE to GDANSK (July 22 - August 1)
SMALL TOWN THEATRE and COUNTRY GARDENS (July 27 - August 2)
CANADIAN MARITIME PROVINCES (August 7-16)
SWISS GLACIER EXPRESS (August 9-24) • IRELAND (September 3-14)
LANDS of the BIBLE (September)
SWISS-VOLHYNIAN MENNONITE HERITAGE (September 15-29)
CHINA (October 3-19) • FALL FOLIAGE TOUR of NEW ENGLAND (October 5-11)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

CALL 1-800-565-0451
FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street, Waterloo, ON N2J 1V6 Canada
Reg. #1567624

1011 Cathill Road
Sellersville, PA 18960-1315 USA

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Marla Cole, or email TheMennonite@TheMennonite.org.

Salford Mennonite Church is seeking candidates for the position of ***youth pastor***, half time. Candidates should hold strong Anabaptist beliefs and have a passion for youth. Full job description is available at church office (215-256-0778 or mail@salfordmc.org). Candidates should apply in writing to the Youth Pastor Search Committee, Salford Mennonite Church, 480 Groff's Mill Road, Harleysville, PA 19438.

Eastern Mennonite University invites applications for a full-time faculty position in a master's degree program in ***counselor education*** with school and community counseling tracks, beginning fall 2004. Doctorate in counseling or counselor education and eligibility for Virginia LPC required. EMU seeks excellent faculty who are supportive of Anabaptist/ Mennonite Christian faith practices to teach in a liberal arts environment.

Please send letter of application, vitae, graduate transcripts, and three letters of recommendation to: Dr. David Glanzer, Director, Graduate Counseling Program, EMU, 1200 Park Road, Harrisonburg, Va. 22802. Women and minorities are encouraged to apply. For more information, email counseling@emu.edu.

Sharon Mennonite Church of Plain City, Ohio, wishes to dialogue with ***pastoral candidates*** interested in a full-time position available fall of 2004. Our congregation of 210 members worships together in a growing but rural community, ideally located just 15 miles Northwest of Columbus. Central Ohio offers a wonderful opportunity for ministry and a great quality of life.

For more information, please contact John D. Rohrer, 11285 Converse-Chapel Road, Plain City, OH 43064, 614-873-8905; email rohrer.2@osu.edu.

Eastern Mennonite Missions seeks FT ***Discipleship Center administrator*** beginning January 2004. Position requires mission experience and living near the Harrisburg Discipleship Center. Responsibilities include administrative oversight for facilities and coordination of systems for short-term missions. Contact Jeanette Hess (JeanetteH@emm.org, 717-898-2251) if interested. Application deadline: Nov. 10.

Menno Haven Retirement Communities (CCRC), located in south-central Pennsylvania, is seeking an ***internist*** with geriatric interest to join Menno Haven Physician Services. Currently the practice includes one internist and one PA-C and is interested in expanding the practice. More information regarding this opportunity, contact John N. Benner, MD, 717-261-4194, or jbbenner@pa.net.

Nampa Mennonite Church, an established church in Idaho with a 100-year history and about 100 in regular attendance, is prayerfully seeking a full-time ***pastor.*** The church is located in a fast-growing area with various outdoor recreational activities nearby. Applicants should have a calling to service in areas of preaching, teaching, evangelism, encouragement and discipleship.

Please contact Everett Earnest, 14678 Woosley Drive, Nampa, ID 83651. Phone 208-466-7450; email pastorsearch@nampamennonitechurch.com or esq@access4less.net.

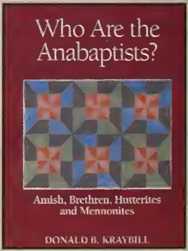
Freeport Mennonite Church, a rural church with close proximity to Madison, Wis., Rockford, Ill., and Chicago, is seeking a full-time ***lead pastor.*** Position available immediately, Average attendance approximately 90-110. Desire individual with strong preaching, teaching ministry; someone with a vision for growth. If you feel God's leading to discuss this position with us, or can recommend someone else, contact Mike Murray, Search Committee chair, 815-449-2354; jeanettemurray@juno.com.

Mennonite Central Committee is recruiting for the position of ***MCC liaison to the United Nations.*** This is a three-year, full-time, salaried position based in New York City. MCC's U.N. liaison monitors relevant U.N. policies and advocates on behalf of MCC; conveys and interprets MCC priorities to U.N. agencies, diplomats and non-governmental organizations; hosts MCC staff, field workers and Mennonite delegations by preparing briefings and arranging contacts at the U.N.; edits/writes "News and Views;" and supervises an intern. Initiative and cross-cultural communication skills are crucial as well as a talent for building information and action coalitions. Fax resume to 717-859-2171 or email psd@mcc.org or phone Prem Dick or Anna Reimer at 717-859-1151.

New Titles from Bestselling Authors

Journeys of the
Muslim Nation
and the
Christian Church
exploring the mission of two communities
David W. Shenk

Journeys of the Muslim Nation and the Christian Church: *Exploring the Mission of Two Communities*
David W. Shenk
"This provocative work of comparative theology from an Anabaptist-Mennonite perspective will stir both Christians and Muslims to further dialogue and deeper reflection on the character of their faith in God."
—Jon Hoover, Dar Comboni for Arabic Studies, Cairo, Egypt
"A masterpiece of Christian-Muslim constructive engagement."
—Johnson A. Mbillah, PROCMURA, Nairobi, Kenya
Paper, 232 pages, $14.99; in Canada $23.49



Who Are the Anabaptists? *Amish, Brethren, Hutterites, and Mennonites*
The Anabaptists of North America sport an amazing spectrum of religious and cultural diversity—from communal Hutterites to urban Mennonites, from low-tech Amish to acculturated Brethren. In this concise text, **Donald B. Kraybill**, a leading scholar of Anabaptist communities, provides a sweeping overview of their beliefs and practices as well as their similarities and differences.
Paper, 48 pages, $7.99; in Canada $12.49

Herald Press

1 800 245-7894 • www.heraldpress.com

The **Anabaptist Service Alliance** (ASA) seeks an ***executive director*** to lead its five-member alliance of Brethren/Mennonite-related CCRC's in southeastern PA. Serving over 2,000 residents and 1,300 employees, this alliance seeks candidates who demonstrate strategic planning skills, administrative/financial acumen, an ability to work collaboratively with five CEOs. Preferred candidates will have deep senior management/board experience in the health-care industry and a master's degree. Send inquiries to Kirk Stiffney, Mennonite Health Services by fax: 574-534-3254 or email KirkStiffney@aol.com.

Greensboro Mennonite Fellowship is seeking applicants for a half-time ***pastoral position*** for a small, urban congregation in central North Carolina. Please contact John Bender 336-697-7824 or Benderfive@aol.com.

Western Mennonite School is seeking a full-time, qualified and experienced person to serve as ***business manager/accountant.*** Key responsibilities include management of all business services, operating budget, financial accounts and financial reporting. This position is salaried with benefits. Western offers an excellent, Christ-centered education for grades 6-12 and is located on 45 beautiful acres within the Willamette Valley of the Pacific Northwest. Contact Darrel White, 503-363-2000, or wmswhite@teleport.com, 9045 Wallace Road NW, Salem, OR 97304.

Multi-location business seeking an experienced ***manager*** for a key position in the restaurant/hospitality industry. Excellent people, communication and organization skills required. Send resume to P.O. Box 161, Walnut Creek, OH 44687.

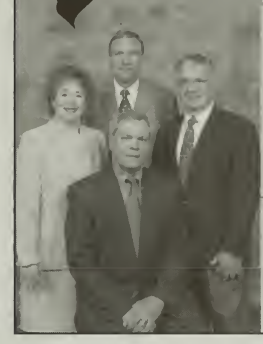
Do you make wood molding? We offer top quality ***molder and shaper profile cutters,*** fast delivery (shipped out within one full business day—even on custom blades), and competitive prices. Call Moldingknives.com toll free at 1-866-499-8399.

Camp Luz celebrating 50 years. A history book, ***Camp Luz: Another Place God Is, 1953-2003***, available for $18 each. Contact Camp Luz, camp.luz@juno.com, or call 330-683-1246 for ordering information.

Spruce Lake Retreat, *Singles Retreat*, Dec. 5-7: Join us for a great weekend led by speaker/writer Dick Purnell on the theme "Standing Strong in Today's World—Dynamic Principles for a Powerful Life!" Concert provided by guitarist Christopher Wright. For relaxed fun, fellowship and inspiration, call 800-822-7505.

ADVANCEMENT Associates

Building relationships.
Advancing your mission.



Consulting in
- Strategic visioning
- Fundraising
- Campaigns
- Constituency relations
- Communications

Pat Swartzendruber, Jerry Kennell, Rich Gerig and Dan Hess

866-777-1606 toll free
info@advanassociates.com
www.advanassociates.com

Pastor Chuwang Pam and Grace, his wife, of Los Angeles Faith Chapel, which received a JoinHands grant this year.

Thank you!

Because of gifts from people like you, new congregations, such as Los Angeles Faith Chapel, receive needed funds for their church buildings. Through the JoinHands church-building program, you can help support the mission of new Mennonite congregations in the United States.

Yes, I want to help build meetinghouses for new Mennonite congregations.

☐ Send me more information.
☐ I'm willing to give $100 twice per year. Sign me up.
☐ Call me with needs for volunteer labor.

Name ______________________________
Street or Box ______________________________
City ____________________ State ____ Code ________
Congregation ______________________________

Return to Mennonite Men, P.O. Box 347, Newton, KS 67114.

JoinHands
Mennonite Church Building Program

Lessons for the church from reality TV

Gordon Houser

We live in the midst of cultural changes and often fail to learn from them or show how the church can be an alternative resource to meet people's hunger.

For example, Ray Waddle asks Leonard Sweet what we can learn from the popularity of reality TV. In an interview (www.umc.org), Sweet, a United Methodist author and futurist and professor of evangelism at Drew University, says that reality TV reflects "a massive cultural shift from representational performance-based modes of thinking and working to much more participatory interactive modes." People don't just want to watch TV or read; they want to participate, interact.

People are hungering for relationships, Sweet says. "We're spending time imprisoned in cars in traffic and imprisoned in cubicles at work, and we've had to have Starbucks give us a front porch because we haven't had it ourselves," he says.

People turn to reality TV to learn about relationships, which is pathetic, Sweet says, because the church should be "showing people how to do relationships."

According to Sweet, people should come away from church saying, "We met God today." People should be able to participate and interact in church.

Sweet uses EPIC to refer to people's needs for experience, participation, image-richness and connection. He mentions NASCAR as an example of a professional sport that understands this need. It puts cameras inside the racing vehicles, "so you can be there with your tribal chieftan."

The church has traditionally defined truth in propositional, philosophical terms (believe this statement) rather than in terms of relationships, Sweet says, "especially relationship with Christ, who is the truth." He is frustrated that "the church sold out to a modern notion of truth, and the culture ironically now is hungering for what is truly our understanding of truth."

People are looking for how to form relationships, how to relate socially, and reality TV is giving them instructions, sad to say. The church has the opportunity to help people learn healthy relationships, if it will follow its calling instead of getting submerged in its own cultural conflicts.

Sweet laments that the church is typically in either a catch-up or put-down mode to the culture. On the one hand are churches (seeker-sensitive perhaps) who tend to adopt the latest trend, giving it a Christian veneer. On the other hand are churches who lambast cultural trends without trying to understand them. Meanwhile, their members go home and watch reality TV without thinking about it in a critical way.

Basically, the church needs to act according to its nature. It needs to learn from Jesus, who called for participation ("follow me") and taught with image-rich parables. "The very nature of Christian faith is EPIC," Sweet says.

Now, let's interact. TM

FILMS

Luther (PG-13) packs a lot of history into two hours. It focuses on politics yet clearly presents the gospel. Some of the motivations for people's changes could have been spelled out better. This well-made film will help Mennonites better understand the context for the Anabaptist movement that came later.

Dirty Pretty Things (R) follows the trials of a Nigerian doctor who is a refugee in London as he tries to maintain a moral stance amid ethical dilemmas while helping another refugee. This outstanding film shows more about the plight of refugees than any documentary could. It also presents acts of goodness in the face of evil.

The Magdalene Sisters (R) is a disturbing true story of a punitive Irish laundry run by an order of nuns. It follows three girls sent there by their parents for these offenses: Margaret was raped by her cousin; Bernadette was ogled at by boys; Rose gave birth out of wedlock. Artfully shot, it may seem over the top, except that the reality was worse.

VIDEOS

Levity (R) deftly explores the idea of redemption. A man (Billy Bob Thornton) is released from prison and tries to make up for killing a young man in a robbery. He befriends the victim's sister (Holly Hunter) and tries to help her son avoid a similar fate.

BOOKS

Christ on Trial: How the Gospel Unsettles Our Judgement by Rowan Williams (Eerdmans, 2003, $16) draws lessons from the trial of Christ in the four Gospels, then looks at martyrdom stories and a couple of Russian novels. Williams is incisive as he shows that these stories confront us with the truth of who Jesus is. "What is on trial," he writes, "could be described as the whole complex of human consolations." All Christians stand with Jesus before a watching world, called daily to respond to the falsehood of such lures as power, influence and prestige.

DISTURBING STATS

There are now more cars in the United States than licensed drivers.—*U.S. Department of Transportation*

The number of Americans living below the poverty line increased by 1.4 million in 2002.—*U.S. Census Bureau*

The average American adult spends 99 hours per year reading but 1,460 hours per year watching TV.—*Stupid White Men*

About 63,000 people leave U.S. congregations each week and never return.—*Wichita* (Kan.) *Eagle*

Top 5 summer blockbusters we could relate to (if we must have nothing but sequels)

5. **Charlie's Angels: Full Cannerload**—The Angels face off with a pressure canner full of green beans that's about to explode.
4. **The Matrix: Remodeled**—A home-improvement project takes on a life of its own.
3. **Terminator 4: Attack of the Carpenter Ants**—Hasta la vista, buggy.
2. **Lara Croft: Attic Raider**—No one gets away from Lara's garage sale without buying something, no one.
1. **2 Hot 2 Move**—Summer life in Kansas without an air conditioner.—*Cathleen Hockman-Wert,* Forum, *the Council on Church and Media online newsletter*

KIDRON
SWISS
CHEESE FACTORY

Cheese Factory.com
Cheese Factory.com
Cheese Factory.com

It used to be
'round the corner
now it's
'round the clock.

While new ways of doing business have made us more productive than ever, many business tasks have become more complicated. Like choosing and managing benefits for you and your employees. But an MMA professional can help with:

- **Innovative health insurance plans** that provide flexibility and affordability.
- **Retirement plans** that maximize investment dollars.
- **Life and disability insurance** for added peace of mind.

We can even help assure your business will go on when you're no longer punching the clock.

Managing your other business tasks is a *'round-the-clock* proposition. Let MMA help manage your employee benefits. Contact us at **(800) 348-7468** or **www.mma-online.org**.

These products may not be available in all states. Please check with MMA.

MMA®

Stewardship Solutions

MMA | P.O. box 483 | Goshen, IN 46527

*************************CAR-RT LOT**C-059
<9995> 58
5100 12/03 205377 Q:1 236
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

A great treasure of the church

When I was 12 I attended a church service at the Groffdale (Pa.) Mennonite Church in which an uncle was entering the lot. Along with others, these candidates for ministry were offering themselves to serve the congregation if God picked them through this ancient tradition. In the church of my childhood, this practice was sometimes known as "making a preacher."

Today, apparently, we are not making enough preachers for Mennonite congregations. Since we have a shortage of pastors, Mennonite Church USA has set as one of its priorities the calling, training and credentialing of ministers.

While redoubling efforts to call more pastors, we must also try to understand why we have this shortage. In "Should You Call Your Pastor Joe?" (page 14), Tim Schultz has identified one possible reason: lack of respect for the role of pastor.

During my childhood, when a congregation needed a new pastor they soon "made a preacher." In other words, the primary leadership office in the congregation was vacant, so they filled that space. It was this office, filled or vacant, that encouraged veneration and deference. When God provided someone for that leadership space in the congregation, the person called was immediately accorded new respect and credibility. But this sudden new respect was not because of personal charisma or an inspiring faithfulness. Rather, the sudden new credibility was in deference to the office into which the person was placed.

Appreciation for the pastoral role is the foundation for a culture of call in our congregations.

"The offices of ministry are a great treasure of the church," says *A Mennonite Polity for Ministerial Leadership* (Faith & Life Press, 1996). "Through careful and prayerful discernment, the church calls those to ministry whom God has chosen."

Some important research has been done by Mennonite Church USA agencies about why not enough young people are called to pastoral ministry. Among the findings: parents do not hold up pastoral ministry as a role to which their children should aspire. Some parents may be reluctant to encourage their children to pastoral ministry because they think that pastors are underpaid. Others may be afraid of the conflict and pain that can attend the pastoral role. Or perhaps it is because for many congregations the role of pastor does not carry enough significance.

Young adults—and many leaders open to making a midlife vocational change—yearn to do something heroic with their lives. They ache for greatness. If the role of pastor is held up as a great and heroic role, then more of those whom God has called will answer the church's call to be made into a preacher. But if the pastoral role is viewed as but one of many roles in the congregation, then there is little attraction to make it one's life work.

There are reasons, of course, for a low view of the pastoral role. Mennonites have a deep aversion to the two-class system in some parts of the Christian church that expects different levels of religiousness for clergy and laity. Since we are all held to the same standards for discipleship, it seems odd to hold the pastoral role apart as somehow more important than any other. But it is.

Every group needs a leader. For centuries and through generations, congregations have needed clear leadership. Our church is no different, and when we openly value and follow such leadership, we are healthier as a church.

Reasonable questions must be asked of each person who tests a private call to ministry. But we have, within our denominational structure, a carefully established and healthy "calling system" for candidates and congregations that choose to use it. Consequently, leaders from our seminaries and denominational offices now talk about developing "a culture of call" within congregations.

If Mennonite Church USA strengthens the office of pastoral ministry, we will create such a culture and find more of our young people offering themselves to the church as pastors. A deep and profound appreciation for the pastoral role is the foundation for healthy leadership in congregations. We will make more preachers when young people, called by God, see evidence that congregations view the pastoral office as one of the great treasures of the church.—*Everett J. Thomas*

The Mennonite

www.themennonite.org

November 4, 2003

12 In search of my old Kentucky home

14 Mennonite Church Canada

18 Good fences, better freedoms

32 To speak or not to speak

4 spiritual truths

Page 8

The perils of saying 'but'

Karl McKinney, former co-pastor at Reba Place of Rogers Park in Chicago, now works for Mennonite Mission Network.

How many times as a pastor did I say "but" when someone was challenging me to increase my leadership skill and capacity? That conjunction is the revolving door that returns those who enter to the point of entry. Children play in revolving doors, going around in circles as if on a merry-go-round; adults get frustrated with this playfulness and scold children to go on into the store. In our use of this conjunction, leaders render impotent all calls for change, repentance and renewal in the local church. We also render ineffective our role in God's church.

We as leaders use "but" in response to the challenge to deepen belief, forgiveness, faithfulness and fruitfulness. With this little word we rout all calls to mature. Far too many leaders quietly respond with "but" to compelling prophetic analyses of paralytic conditions in the Mennonite Church. "But we are too small." "But we don't have enough money to do that." "But they won't listen to what I have to say to them." "But there's not enough time for another program." "But it's too difficult." The list goes on.

Like Moses, leaders today often encounter God clarifying his purpose for the church at unexpected times in unlikely places (see Exodus 3). Usually you are worn out, too old, too abused, too tired and fearful to have God show up and redirect you and your activities. Just when you might be planning to give up and perhaps retire, here comes God, telling you, "Feed my sheep." God's answers to prayers we gave in our prime and when we were strong often come to us long after we first believed he would answer. Why does God choose to act when we are not at our best?

It is easier to enjoy a lofty spiritual experience with God as long as he does not speak and give instructions, as long as his directions remain unknown. As soon as God speaks to leaders, having affirmed them as dearly loved children whom he trusts, he gives them wisdom for the congregation. When his wisdom comes with directions, leaders employ that pivotal conjunction "but." Moses and Peter said "but" to God, and so do we.

Mary, unlike Zechariah, said to God, "Be it unto me according to your word." Zechariah could not accept what God was saying to him. Although he believed "God is and is a rewarder of those who diligently seek him," Zechariah did not want to accept as possible what God said. After God spoke to him, Zechariah said, "How can I know this will happen?" This was his "but," and with it he thought he might somehow return to the shadows of unbelief into which he'd recessed.

Mary had space in her mind for the notion that she did not understand all that was possible and needed to occur; this is what makes so many women effective missionaries and church planters. When God speaks to many women and men, they say yes rather than trying to wrestle God into submission to their will.

Leaders manifest unbelief, unfaithfulness, unforgiveness and unfruitfulness well before others notice. The little, powerful conjunction imprisons too many of our Mennonite leaders—paid and unpaid—in a revolving door between the past and where God wants to lead the congregation.

In the same way, many resources designed to assist self-aware congregations in the discipleship journey are rendered useless by the inaction of leaders who refuse to prepare themselves through faith to guide the congregation into change.

Instead of responding "but," I encourage pastors, elders or church council members to say to God, "Be it unto me according to your word" and, "Speak, Lord, your servant is listening." Your decision can become the open door into increased faithfulness and fruitfulness for your church. Your decision has implications for others. You have been entrusted with leadership because God has judged you as his child to be trustworthy.

TheMennonite

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing/Advertising: **Marla J. Cole**
Secretary: **Kristene Miller**
Editorial assistant: **Nora Miller**
Design: **Merrill R. Miller**
Editor Emeritus: **J. Lorne Peachey**

Cover and page 8 photo by Marilyn Nolt

Vol. 6, No. 21, November 4, 2003

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
phone: 800-790-2498 fax: 316-283-0454

P.O. Box 1245, Elkhart, IN 46515
phone: 574-523-3046 fax: 574-293-1892

Web site:
www.themennonite.org

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for July when it is published on the first and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $38.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave.,
Scottdale, PA 15683-1999.

Mennonite
Church
USA

CONTENTS

7

6

23

17

8 4 spiritual truths of a peacemaking God
A way for Anabaptists to share their faith—*J. Nelson Kraybill*

12 In search of my old Kentucky home
A former volunteer revisits Kentucky 30 years later.—*Melodie M. Davis*

14 Mennonite Church Canada: a work in progress
Where we have come from and where we are today—*Maurice Martin*

19 Area conferences receive CLC attention
Meeting participants say conferences underfunded and misunderstood.—*Gordon Houser*

20 Peruvians see growth high and low
Conference has grown from four to 10 congregations in past year and a half.—*Jewel Showalter*

21 MCC administrator picked to direct MDS
New executive wants to increase diversity and young people's participation.—*Ted Houser*

23 Total college, seminary enrollment down
Mennonite elementary and high schools report 10,276 students registered.—*Rich Preheim*

DEPARTMENTS

2 Grace and truth
The perils of saying 'but'—*Karl McKinney*

4 Readers say

6 News digest

18 Speaking out
Good fences, better freedoms—*Harvey Yoder*

24 For the record

30 Takes on faith
Koreans heed the call in dramatic numbers—*Rich Preheim*

32 Editorial
To speak or not to speak—*Everett J. Thomas*

Responding to racism findings

I am confused by the language of the Damascus Road program and articles in the Oct. 7 issue ("An Open Letter to Don Steelberg" and "MCC Administrator Asked to Resign").

I attended the second session of the presentation by Damascus Road leaders at the Atlanta convention and was excited by what I heard. I heard the phrase "institutional racism" used several times and that while most white people are unaware of it, it is a real problem in our church. But I am thwarted by a lack of a real definition of the problem. The phrase "institutional racism" tells me nothing of the problem, how it is manifested, how people of color have been injured or how it can be addressed.

Institutions are formed by, serve and reflect a particular constituency. It is good to call for change where those institutions have developed a culture that denies participation and full consideration of every person seeking fellowship as a member of the constituency. However, the institutions cannot be truly reformed unless and until the constituency is reformed. If the average white person in a Mennonite pew can't comprehend the racism that is pointed out to them, they will not be able to change, and the institutions will ultimately not change. On the other hand, if the institutions are changed without bringing the constituency along, that constituency will no longer recognize their church and will seek solace at the local Bible church.

There is no threat intended in my words, just reality as I see it. I want to know what "institutional racism" is, how it is manifested in our Mennonite institutions, how I can work for greater understanding of the issues by my brothers and sisters, how I can affect change that welcomes all children of God to our fellowship, how we can seek to perfect our oneness in Christ. I'm asking in all sincerity and humility for dialogue that provides common understanding of the words and ideas used by each person, so we can speak the same language and address the same issues. If my asking seems to some to identify me as a part of the problem, I beg your forgiveness and grace: Please explain it to me one more time.—*Bill Swartzendruber, Glen Ellyn, Ill.*

I am appalled by the treatment of the leadership of Mennonite Central Committee Central States as reported in the May 20, July 1 and Oct. 7 issues. By insisting that allegations against MCC Central States be viewed through the lens of "racism," to the exclusion of other factors, MCC and Damascus Road have fallen into the same error of oversimplification as Marxism, when it assumes that everything boils down to "class struggle."

I have three words of caution for those involved in this sad affair. To those well-meaning brothers and sisters who brought the initial charges against MCC Central States, to those who investigated the charges and to the "white constituents of MCC Central States" who "speak out" in the Oct. 7 issue of *The Mennonite*: Beware lest you too be consumed by the process that has been set in motion, just as Robespierre was consumed by the French Revolution. To the leadership of MCC: The current messiness only serves to detract from your critical ministries of relief and development. Instead, in seeking to right a perceived injustice, our church institution most focused on issues of justice has now itself become the perpetrator of an injustice. Finally, to those interested in calling and nurturing the next generation of church leaders: This public humiliation of those who have devoted themselves to church service can only leave our youth and young adults wondering, "Why should I give myself to church service if this is the way leaders are treated?"—*Don R. Martin, Baltimore*

Congregation a gift from God

Many thanks to *The Mennonite* and Laurie Oswald for helping our congregation share its mission ("Three Pastors Forge a Multiracial Family," Oct. 21). Our congregation, its calling and our pastoral team are truly gifts from God that we cherish and never want to take for granted.

Several corrections: Our congregation's name is Nueva Vida Norristown New Life Mennonite Church. The Hispanic congregation that was a partner in the inception of Norristown New Life was Fuente de Salvación. First Mennonite began in 1917-18 and Bethel in 1959. All three congregations were members of Franconia Conference. Our membership also includes people from Africa and the Carribean—16 countries of origin, at last count. —*Jim and Sharon Williams, Norristown, Pa.*

IN THIS ISSUE

November is Mission Month in Mennonite Church USA. Two articles in this issue focus on the mission of the church "across the street." J. Nelson Kraybill provides a way for Anabaptists to share their faith (page 9) while Melodie M. Davis (page 12) revisits eastern Kentucky—where the War on Poverty was launched in the 1960s—more than 30 years after her voluntary service work there. But the Mennonite church in North America is changing, and such changes affect our capacity for mission. For example, our sisters and brothers in Canada are experiencing some significant crises in their new national denomination. So we commissioned Maurice Martin, longtime leader in Ontario, to give us some background to the problems and some analysis about how Mennonite Church Canada can engage God's mission (page 15).—*Editor*

Central District should merge with others
Recently I attended a meeting where the structure of the proposed Great Lakes Conference was discussed. This proposal was defeated. One of the objections to the proposal was that a Great Lakes conference would be too large.

The leader of this meeting stated that dividing the area into three conferences is not an option. My question is, Why not? We have three former other conferences in place: Illinois, Indiana-Michigan and Ohio. The Central District Conference covers basically the same geographical area. All four conferences are members of Mennonite Church USA. It seems to me the most sensible and practical solution would be to keep these three existing conferences and dissolve the CDC. CDC congregations would then become part of the area conferences in which they are located. They would be a minority, but that would be the case any way it would be divided. The savings in travel alone would be substantial. We could also eliminate one set of leaders.

Part of the problem appears to me to be a political issue. We need to look to the future and build a church for generations to come. None of our 13 grandchildren care to which area conference they belong. It will only take one or two generations until we older folks die off and the younger generation will hardly remember that there ever were two denominations.

Incidentally, I am a member of a Central District congregation.—*Al Bontrager, Topeka, Ind.*

Tough church position is right
In the Oct. 7 Readers Say, Homer Yutzy noted with some dismay the practice of the Ethiopian Meserete Kristos Church to refuse to marry a couple if one is HIV positive. He saw this as "unusual and severe punishment." In defense of this admittedly tough position, I want to provide a context.

The Meserete Kristos Church and other evangelical churches in Ethiopia, such as Kale Hiwot and Mulu Wongel, have all adopted this position in a response to congregational demand. These churches require HIV testing prior to marriage (a courageous position) but then take the further step of refusing to condone a marriage in which one person has HIV. The reason is that in most parts of Africa and in Ethiopia the cost of antiretroviral drugs is so far out of the reach of the average person that AIDS is a fatal condition and not the chronic disease it is in the West. Giving a spouse HIV is viewed as akin to murder, and passing it on to children, equally inhumane.

One might argue that condom use would prevent the passing of the disease. Yet, whether one agrees with it or not, there is a cultural preference not to use condoms. Given this set of circumstances, the decision of the Meserete Kristos Church and other churches in Ethiopia is not surprising. It is designed to protect those who are not HIV positive from a death sentence. The position of the churches clearly illustrates the inequalities that exist between Africa and the developed world in terms of access to drugs and medical care.
—*Sandra Joireman, Wheaton, Ill.*

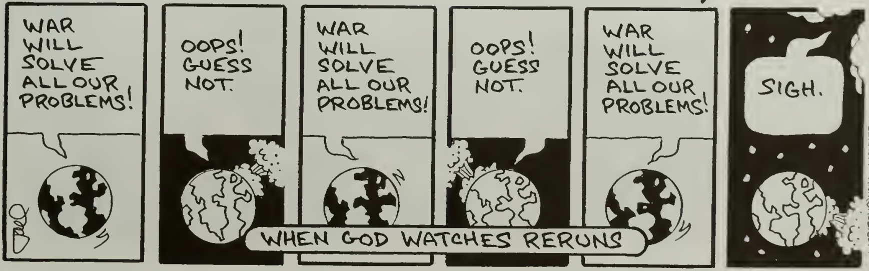
Pastors should spend more time mentoring
The Oct. 21 issue dealing with pastors and pastoral leadership was both helpful and misleading. Gilberto Flores' powerful story ("Looking for a Good Mentor," Grace and Truth) of mentoring a young believer is exactly the kind of culture pastors need to create in congregations. Too many pastors and would-be pastors are concerned with the very issues that Tim Schultz' article ("Should You Call Your Pastor Joe?") and Everett Thomas' editorial ("A Great Treasure of the Church") seem to think would bring success to our dwindling supply of pastors.

Flores is right when he writes, "Nothing impacts a person so much as seeing a pastor live out the teachings and actions of the faith."

I plead with pastors to be models and mentors. Spend more time teaching and mentoring and less time in committee meetings.—*Joseph Yoder, Middlebury, Ind.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion.
—*Editors*

Pontius' Puddle **by Joel Kauffmann**


WAR WILL SOLVE ALL OUR PROBLEMS!
OOPS! GUESS NOT.
WAR WILL SOLVE ALL OUR PROBLEMS!
OOPS! GUESS NOT.
WAR WILL SOLVE ALL OUR PROBLEMS!
SIGH.
WHEN GOD WATCHES RERUNS
JOELKAUFFMANN@AOL.COM

Robbery doesn't deter relief sale giving

ALBANY, Ore.—Logsden (Ore.) Community Church's loss was gain for the Oregon Mennonite Central Committee (MCC) relief sale. It also turned out to be a gain for the congregation.

Logsden, a member of Pacific Northwest Conference, had been collecting money for MCC's Penny Power campaign, to be contributed at the Oregon Mennonite Festival for World Relief in Albany. But on Sept. 19, less than a month before the sale, robbers broke into the church building and stole the congregation's new sound system, speakers, CD player and other items, including an estimated $200-$300 collected for Penny Power.

A congregation member agreed to match up to $300 in funds given to replace the stolen money. Another family stepped forward with the coins they had been collecting but had forgotten to bring to church the week before the robbery.

By the time Logsden's collection arrived at the relief sale on Oct. 11, it totaled $856. The sale raised $104,000, its second highest amount ever.

But Logsden's story doesn't end there. On the Monday before the sale, the missing speakers and mixer board and an envelope with $200 were left on the church's front steps.

"Truly, that which was meant for evil God used for good," the congregation said in a statement that accompanied their Penny Power contribution. "The prayers continue for the salvation of those responsible and the hopes that one day they will worship with us at Logsden."

this date in Mennonite history

Nov. 4, 1963—Portuguese-speaking Brazilians form the Evangelical Mennonite Association.

Mission administrators open Taiwan office

NEWTON, Kan.—Living and working in the United States, it is easy to get comfortable. Too comfortable, say Sheldon and Marietta Sawatzky. So they are moving back to Taiwan from Newton.

Sheldon is the East Asia director for Mennonite Mission Network, while Marietta produces materials for the mission network's prayer ministry.

"Moving the office to Taiwan puts us in the Asian context and allows for ease of access to mission workers, ministries and expanding partnerships in East Asia," Sheldon says.

The Sawatzkys' office is in Taoyuan, a city of 363,000 people on the southwest part of the island.

Sheldon oversees more than 30 Mennonite Mission Network workers in 12 East Asian countries. He will also relate to more than 50 workers, including those affiliated with Witness, the mission agency of Mennonite Church Canada.

"It's an opportunity to show our workers that we're as committed as they are," Marietta says. "We're trying, in a sense, to put ourselves a little more in their shoes and know how it feels. ... We can forget what it's like to live on the other side, to experience the stresses that people have and how they manage to keep going in spite of all those difficulties."

The move to Taiwan is a homecoming of sorts. The Sawatzkys were in Taiwan from 1965 to 1997, serving with the Commission on Overseas Mission, one of Mennonite Mission Network's predecessor agencies. They moved to Kansas when Sheldon become East Asia director in 1997.—*Mennonite Mission Network*

MCC canners hit the road for a new season

AKRON, Pa.—Mennonite Central Committee's new meat-canning season began at MCC headquarters with an Oct. 2 commissioning service for the four members of this year's crew. The members and their portable canner departed Oct. 6 for Sterling, Ohio, the first stop on their seven-month tour, which will take them to 12 states plus Manitoba and Ontario.

Commissioned were Alfredo Berg of Bagé, Brazil; Tim Friesen of Henderson, Neb.; Jerry Hiebert of Loma Plata, Paraguay; and Marcus Heinrichs of Kitchener, Ont. Ernst Dueck of Boquiron, Paraguay, will soon join the crew, replacing Berg, who will return to his regular position as MCC truck driver.

Harvest help

A Lancaster County (Pa.) Amish farmer harvests his corn. When Hurricane Isabel blew through Pennsylvania in September, it knocked down crops. That caused particular problems for Amish, because their horse-drawn binders are unable to pick corn off the ground. In response, Mennonite Disaster Service has opened a hotline to connect farmers with custom operators with the equipment to harvest the tangled crops.

MDS photo by Ted Houser

Everett J. Thomas

Farewell fellowship

The officers of the Annual Indiana Mennonite Women's Missionary Rally—(left to right) corresponding secretary Hazal Hassan, recording secretary Mary Christophel, treasurer Miriam Liechty, president Barbara Reber and vice president Sarah Yoder—give their report at the 67th annual and final rally, held Oct. 16 at Eighth Street Mennonite Church in Goshen, Ind. The first rally was held in 1937 to help women from different congregations learn to know each other and to hear first-hand from returning missionaries about their work in other countries.

Last season's canning efforts produced a record 456,906 cans of beef, pork, turkey and broth—the equivalent of 19 tractor-trailer loads or enough to stretch for 28 miles. About a third of the meat is sent to North Korea.

This season includes two new stops: Myerstown, Pa., and Penn Yan, N.Y.—*MCC News Service*

After contest, EMU is singing a new song

HARRISONBURG, Va.—In 1999, an alumnus of Eastern Mennonite University approached Encore!, the alumni support network for the Harrisonburg school's music department, suggesting that a new school song was needed. After searching for lyrics and tune, the EMU community gave voice to those efforts when "Christ of the Mountain, Be Our Word" was introduced as the new "university hymn" during the school's homecoming Oct. 10-12.

The lyrics were written by well-known Mennonite poet Jean Janzen, who has been artist-in-residence at EMU seven times over the past decade. Then Encore! held a contest for music to go along with the words. The winning entry came from Shirley Bustos, a music teacher and choir director at Valparaiso (Ind.) Mennonite Church. She received a $1,000 award.

The song's premiere came during homecoming's Sunday morning worship service. A choir performed it first, then led the audience in singing it.

"It's not an alma mater song. EMU isn't mentioned in it," says John W. Fast, the music department's representative to Encore! "We think of it as a newly commissioned hymn that reflects EMU's values, but they're values that can be important in a lot of different contexts."

Alumni investment club pays off for Bluffton

BLUFFTON, Ohio—In 1982, nine couples got together to form an investment club to learn about the stock market. They chipped in $1,000 each to purchase stocks, then added $250 annually. The group met regularly to review their holdings, buying and selling more shares along the way.

But club members weren't investing for themselves. They wanted to support their alma mater, Bluffton College.

The club, called Alumni of Bluffton College, or ABC, recently transferred 90 percent of its portfolio—$300,000—to the school's endowment fund to be used for scholarships. It was one of the largest contributions ever made to Bluffton for scholarships.

ABC then started over, using $30,000 they had retained. In addition to its endowment contribution, the club regularly gives to Bluffton's annual fund.

"We try to invest in socially responsible companies and adhere to the investing guidelines followed by the college," says club president Don Pannabecker, a former Bluffton professor and administrator.

Ten Thousand Villages names CEO, COO

AKRON, Pa.—As part of a new management structure, Ten Thousand Villages has appointed Paul Myers as chief executive officer (CEO) and Selina Man as chief operating officer (COO).

Myers had served as Ten Thousand Villages executive director for 14 years. As CEO, he will be responsible for strengthening external relationships.

Man comes to the organization after serving as international regional manager at A.M. Best, the nation's oldest and largest insurance rating and financial services agency. She will be responsible for the day-to-day management of Ten Thousand Villages operations, including finance, marketing, sales, information technologies and human resources.

Ten Thousand Villages, affiliated with Mennonite Central Committee, is the oldest and largest fair-trade organization in the United States, with annual sales of $14.6 million. The organization was started 57 years ago.—*MCC News Service*

Goshen music center cited

Goshen (Ind.) College's new Music Center, which opened a year ago, has been honored in three architectural contests.

The center received a citation award by the American Institute of Architects and a Project of Distinction Award from *College Planning and Management* magazine. The center was also cited by *American School and University* magazine in its Outstanding Buildings: Specialized Features category.

The center is a 68,000-square-foot facility featuring a 1,000-seat concert hall, 300-seat recital hall and art gallery, plus practice rooms, classrooms and faculty studios.

4 spiritual truths of a peacemaking God

A way for Anabaptists to share their faith

by J. Nelson Kraybill

If someone asks you how to become a Christian, can you give a short, clear answer? There are various ways to explain salvation, and theologians write volumes about it. But in day-to-day witness, many of us need a thumbnail framework to explain the basics of our faith.

In 1965, the late Bill Bright of Campus Crusade drafted what became a popular summary of how to be saved. In everyday language, Bright outlined a way of salvation through Jesus Christ in brief points he called "Four Spiritual Laws." The capitalization is part of Bright's presentation:

1. God LOVES you and offers a wonderful PLAN for your life.
2. Man is SINFUL and SEPARATED from God. Thus he cannot know and experience God's love and plan for his life.
3. Jesus Christ is God's ONLY provision for man's sin. Through him you can know and experience God's love and plan for your life.
4. We must individually RECEIVE Jesus Christ as Savior and Lord; then we can know and experience God's love and plan for our lives.

In booklet form, Bright backed up each of these points with familiar New Testament texts, beginning with John 3:16. Seeking to avoid the scare tactics of fire-and-brimstone "evangelism," the Four Spiritual Laws emphasized God's care for each individual. In Bright's summary, salvation happens when new believers put Christ rather than self "on the throne" of their personal lives.

The Four Spiritual Laws booklet ends with this prayer: "Lord Jesus, I need you. Thank you for dying on the cross for

There are various ways to explain salvation, and theologians write volumes about it. But in day-to-day witness, many of us need a thumbnail framework to explain the basics of our faith.

Continued on page 10

Continued from page 9

my sins. I open the door of my life and receive you as my Savior and Lord. Thank you for forgiving my sins and giving me eternal life. Take control of the throne of my life. Make me the kind of person you want me to be."

Astounding impact: The Four Spiritual Laws have had an astounding impact on the worldwide church. More than 1.5 billion booklets have been published, in almost every nation on earth. Translations are available in hundreds of languages. God has used this instrument to point thousands to salvation in Jesus Christ.

Yet many Mennonites—myself included—have not used this formula for sharing the gospel. This is not because the Four Spiritual Laws are wrong but because Bright's summary statements give too incomplete a view of salvation.

Anabaptists generally agree that God is love, that humankind is sinful and that we are separated from God. We believe Jesus is the way for us to be reconciled to God. But in light of Anabaptist convictions and early church witness, the Four Spiritual Laws omit essential parts of salvation. They place too much emphasis on the individual, as if salvation is a personal and private transaction apart from God's plan to redeem all of creation.

Multiple ways to explain salvation: The Four Spiritual Laws and the accompanying prayer represent only one of various possible ways to explain salvation through Jesus Christ. The closing prayer reflects "substitutionary atonement" theology, which holds that someone must pay when sin offends God. In this view, Jesus took the punishment we deserve. Such an explanation can be inferred from the New Testament and should be included in our theological toolbox. But to use that explanation as the primary way to understand salvation can make God look like an angry deity who uses violence to even the score.

Ethical, social and political implications of salvation are absent in the Four Spiritual Laws approach to evangelism. The prayer in Bright's booklet says, "Make me the kind of person you want me to be." It is too easy for that prayer to be understood simply as a private commitment to holy living. In much of the West, "Christian" behavior is taken to mean attending church regularly and giving up lying or sexual immorality or substance abuse. Appropriate Christian behavior generally is not also taken to mean loving our enemies, sharing possessions, caring for the environment, and giving loyalty to Jesus above nation, class or ethnic group.

Appropriate Christian behavior generally is not also taken to mean loving our enemies, sharing possessions, caring for the environment, and giving loyalty to Jesus above nation, class or ethnic group.

Christus Victor theology of the early church: Substitutionary atonement teaching did not become prominent in the church until medieval times, when Anselm of Canterbury (1033-1109) championed this theology. Instead the church of the first centuries emphasized what people later called Christus Victor ("Christ is victor") theology: In Christ, God intervened in the world to stand up to Satan and his forces of idolatry, materialism, violence and domination. Jesus came to free all creation from the warping power of sin, showing with his life and teaching what it means to be fully human in the will of God.

The way God intervened in our broken world was by confronting the structures and practices of evil with truth, authority and suffering love. Jesus called the Pharisees "whitewashed tombs," dined with despised tax collectors, touched lepers, healed demoniacs, calmed the storm and called followers to lives more holy than the most esteemed spiritual leaders. In so doing he disarmed the powers of evil by taking off their mask of respectability and legitimacy.

Such bold confrontation evoked response, and Jesus then absorbed the abuse that followed without hatred or revenge. Jesus called men and women everywhere to become part of the peaceable kingdom of God. The Gospels—especially the Sermon on the Mount—spell out in practical terms what this kingdom looks like. Salvation happens when by Holy Spirit power we "turn around" (the literal meaning of repentance) and move toward obedience and service in the kingdom of God.

Jesus was more than a mere example of kingdom citizenship. He is Lord because he is God-with-us, continuing to break Satan's stranglehold of sin and death in our lives and our world. When we call on the name of Jesus, we receive power to become daughters and sons of God. The same power that raised Jesus from the dead allows us to be victorious over sin in our lives and confront the powers of death and sin in our world. We become part of "one new humanity" (Ephesians 2:15) in the church of Jesus Christ.

A salvation theology relevant for today: Christus Victor theology is a useful and timely way of explaining salvation in our day, when conflict is so prominent in the world. Terrorism threatens the West as people from less economically-privileged parts of the world strike out at our wealth and power. World religions, especially Islam and Christianity, compete globally in ways not seen in recent generations. Brutal conflicts fester in Palestine, Iraq, Colombia and other parts of the world. Species and habitats disappear as human greed or carelessness destroy the natural world. In this age of conflicting global allegiances, we need to proclaim that Christ "disarmed the rulers and authorities and made a public example of them, triumphing over them" through the cross (Colossians 2:15).

Salvation surely has a personal dimension, and it includes letting Christ be the center of our individual lives. But we live in hope of a "new heaven and new earth" (Revelation 21:1). We know that God through Christ plans to "reconcile to himself all things, whether on earth or in heaven" (Colossians 1:20). The gospel message compels us to be involved economically, politically and socially in a world which God seeks to redeem.

Because substitutionary atonement theology accents punishment, it can appear to justify war, capital punishment and other forms of violence that plague our world. If God himself strikes out at people who do not conform, and even meted out punishment on Jesus at Calvary, why should Christians hesitate to support violence against nations and individuals who transgress? Jesus, however, shows us a better way.

The "Lion of the Tribe of Judah" also is the "Lamb that was slain." He has conquered through the cross and resurrection, ransoming people "from every tribe and language and people and nation" (Revelation 5:1-9). We who "once were far off [from God] have been brought near by the blood of Christ. For he is our peace" (Ephesians 2:13, 14). Jesus confronted the powers with truth and has overcome evil with love.

An Anabaptist attempt at Four Spiritual Truths: Is there a succinct summary of salvation theology that could serve as a Christus Victor alternative to the Four Spiritual Laws? I offer my attempt (see box) in hope that others will critique and suggest ways to improve it.

The gospel message compels us to be involved economically, politically and socially in a world which God seeks to redeem.

No thumbnail explanation will ever do justice to the majestic grace of God in offering us salvation. In *Understanding the Atonement for the Mission of the Church* (Herald Press, 1986), John Driver explains a variety of images New Testament authors use to explain the meaning of Jesus' death. We need them all, including vicarious (substitutionary) suffering, sacrifice, redemption, reconciliation, justification and adoption. But if we must accent one explanation for evangelism today, I opt for Christus Victor rather than substitutionary atonement. Salvation through Jesus Christ is the triumph of love, not the appeasement of a vindictive God.

J. Nelson Kraybill is president of Associated Mennonite Biblical Seminary, Elkhart, Ind.

Four spiritual truths of a peacemaking God

1. A God of love made you and me in his image as a good part of creation. God wants us to live at peace with our Maker, our world and one another.
2. Sin destroys harmony in creation when we try to run our own lives apart from God. Suffering, greed, violence and broken relationships result.
3. Jesus died on the cross because he confronted the powers of sin that fracture our world. Jesus healed the sick, forgave enemies and lived in the joy of the kingdom of God.
4. You can have a new beginning by the same power that raised Jesus from the dead. God forgives when we confess our sin, and the Spirit of God enables us to follow Jesus in all of life.

Prayer: God, I have sinned by turning away from you and trying to run my own life. Separated from your love, I am shaped by the powers of greed, lust and violence that bring chaos to the world. Forgive my sin and let me start anew. Thank you for your Son Jesus, who defeated Satan and brought the kingdom of God to reality. Give me power to live like Jesus—loving the enemy, sharing possessions, serving others, caring for creation and speaking Good News of your salvation. I commit myself to the church as the body of Christ. I give allegiance to Jesus and his way of forgiveness above every other loyalty. Amen

A former volunteer revisits Kentucky 30 years later.

In search of my old Kentucky home

by Melodie M. Davis

In the early 1970s, eastern Kentucky was one of the more troubling pockets of poverty in the United States, never really cashing in on the prosperous 1950s. U.S. Mennonites had various service programs there, striving to make a dent in poverty, and area conferences supported outpost churches started during the '50s. President Johnson launched his famous War on Poverty from the hills of eastern Kentucky in 1964.

During the year (1970-71) I spent in voluntary service (VS) there among the steep hills and deep hollows, I was struck both by the stark human need and the lush natural beauty. It was not unusual to find homes with no indoor plumbing, porous roofs, chickens wandering in the yard or the home, roadsides littered with beer bottles, junk cars and old refrigerators.

Some children had torn clothing, smudged faces, uncombed hair, and often their eyes lacked the spark of curiosity and energy. Such stereotyped strokes, however, do not bring you in touch with the values of that unique culture, the tight-knit community, endearing individuals and abiding faith of the people who called Kentucky home.

As a natural "home" mission field for thousands of Mennonites, it suffered its share of well-meaning but patronizing saviors who came for anything from two-day mission trips to two-week Bible school teaching stints to two-year community service assignments. The dedicated ones settled there to raise families, find jobs and grow churches.

My year there as a 19-year-old with (then) Mennonite Board of Missions near Hazard, Ky., was filled with much learning (as well as teenage angst). So when I returned there this summer with my family, I was in for some surprises.

My husband suggested the visit, and our daughters were vaguely interested in seeing the Appalachia they had read about in books (including my own from my year there: *On Troublesome Creek*, Herald Press, 1983, now out of print). I felt like a voyeur or rubberneckering sightseer. I had not expected much to change. After all, didn't people still do service projects in Appalachia, such as through Mennonite Central Committee's (MCC) Serving With Appalachian People?

But we did not find the poverty we thought we would. How can you be sad about that? Roadsides in the areas we traveled were practically litter-free. A statewide effort, PRIDE (volunteers annually cleaning up liter) can be credited for some of the new look. Homes sported mandatory neat garbage cans on raised, fenced decks by the side of the road, almost like a mountain resort. Modest homes were well-painted, with manicured lawns, shrubs and flowers. In addition, some almost-luxurious homes were scattered among the hills, some sporting swimming pools, paved driveways or gazebos.

Picturesque churches were also tucked between almost every hill. Many of my favorite hollows are paved now. Gone were the deep-rutted mountain paths.

Gone, too, for the most part, were the quaint (but dangerous) swinging bridges over creeks and rivers, replaced by cement bridges when two or more houses were across the creek. I remembered how we feared for the safety of the children who crossed those scanty, icy bridges to come to the VS-operated kindergarten program at Talcum

Much learning: The author in 1971 with her nursery school students: Davey, Vicky and Vonda. They met for class in the basement of Talcum Mennonite Church twice each week.

Mennonite Church on Ball Creek.

Billboards in the region proclaimed, "Education is worth it," and Hazard itself has clearly become a major medical hub with a greatly expanded Appalachian Regional Medical Center (where VSers used to work). There is a separate psychiatric hospital, specialty pediatric and cancer clinics and lots of doctor offices.

The driving force behind the apparent improved economic status of folks in eastern Kentucky is jobs. Besides the hospital/medical system, Hazard now has a Wal-Mart, Kmart, Peebles, Maurices, Penny's, Hampton Inn, Comfort Inn, Super 8, Applebee's, all the fast food places and more—all bringing much-needed entry-level employment.

Inside the Wal-Mart we asked the greeter for directions to our Super 8 motel. He was happy also to volunteer opinions on local politics. It seems a congressman who has been credited with much of the cleanup of eastern Kentucky is content to let the longtime Daniel Boone Parkway be renamed in his honor, an issue echoed in the *Hazard Herald* newspaper I picked up that weekend.

I found my actual Kentucky home almost unchanged: The VS unit house that housed VSers from at least the 1960s through the '70s is still apparently being used as an apartment. Cheery curtains graced the windows and flowers decked the back steps. The unit garden had been taken over by the kudzu parasite-type vine, as well as most of the creekbed of Troublesome Creek there. Troublesome lived up to its name almost annually; three weeks earlier it had flooded the little settlement there again.

The church building VSers attended, Talcum Mennonite, was kept up with a garage-looking addition on the side for the church van but also used for recreation during Bible school and other church events. Orlo Fisher and Dorothy, his wife, still pastor there and live next door. The church also has a new fellowship hall, restrooms and classrooms.

Need remains: Pastor Orlo and Dorothy Fisher in the pulpit at Talcum Mennonite Church, which celebrated its 50th anniversary in 2002. Orlo and Dorothy have served there since 1962.

In a phone interview later, Orlo confirmed much of what we observed about changes in eastern Kentucky and added, "Weedeaters and riding lawnmowers have made a big difference in how things look."

Although the congregation remains small, Orlo is pleased that so many in the congregation are engaged in professions in the community, such as nurses, lab workers and teachers, which brings stability to the church. Some who move away to Indiana or Ohio keep their membership at their "home" church. Orlo and Dorothy's children who were raised in Kentucky have all made it their home—two in the nearby cities of Richmond and Lancaster, and one teaching on Troublesome Creek at Robinson School (now a totally new building), the school where I also worked while in VS.

Everywhere we went, people knew Orlo and Dorothy: A clerk in Kmart spoke highly of them, and 30 miles away at a McDonald's in Whitesburg, (long home to an MCC VS unit), a pastor who struck up a conversation with us there assured me he would be seeing Orlo later that day at a funeral they both needed to attend.

As a natural "home" mission field for thousands of Mennonites, it suffered its share of well-meaning but patronizing saviors who came for anything from two-day mission trips to two-week Bible school teaching stints to two-year community service assignments.

Another thing had not changed in eastern Kentucky: Coal trucks woke us up on Monday morning, just as they had every weekday morning when I lived there. They had grown from dump-truck sized to full semitruck length, laden with "black gold." Orlo said, "As a pastor, the new four-lane highways don't lend themselves to keeping up with people—seeing what they're doing and just dropping by."

Even though I'm sure there are still pockets of rank poverty in Kentucky, it is nice to know that at least on the surface, day-to-day life appears to have improved greatly in Appalachia. Problems with drugs, crime, politics, pregnancy and more remain, but there are not as many leaking roofs and wash tubs on the porches and growling, empty tummies at bedtime. The need remains for Christian witness and a Mennonite presence lived out on a daily basis in deed and word—especially by those who stay longer than a year or two and make Kentucky home. TM

Melodie M. Davis is a staff writer for Mennonite Media, Harrisonburg, Va.

Mennonite Ch

a work

Where we have come from and where we are today

by Maurice Martin

Where we have come from

To describe Mennonite Church Canada to Mennonite Church USA readers is like introducing distant cousins at a family reunion. We know we come from the same spiritual ancestry, but time and circumstances have separated us, so it is time to be reacquainted. Some of us have kept in touch, and there are relative newcomers in the family circle, people from varied backgrounds in our increasingly multicultural denomination.

Remember the rock from which you were hewn.
—Henry J. Gerbrandt

This summer Mennonite Church Canada met at Brock University in St. Catharines, Ont., for its third annual Assembly. We are 37,000 members in 250 congregations across Canada. We are organized into five area churches (many still call them area conferences). From west to east, we are Mennonite Church British Columbia (MCBC), Mennonite Church Alberta (MCAB), Mennonite Church Saskatchewan (MCSask), Mennonite Church Manitoba (MCM) and Mennonite Church Eastern Canada (MCEC).

In preparation for this family reunion, former general secretary Henry J. Gerbrandt wrote a letter to *Canadian Mennonite* (Mennonite Church Canada's magazine, June 30 issue) to remind us of a significant part of our family history, the Conference of Mennonites in Canada (CMC). It is a predecessor to Mennonite Church Canada and the largest branch of our family tree:

"The first assembly of what became Mennonite Church Canada was held 100 years ago. In July 1902, Benjamin Ewert and John M. Friesen, representing the Bergthaler Mennonite Church of Manitoba, joined Peter Regier and other ministers from the Rosenorter Mennonite Church of Saskatchewan in Regier's garden in Tiefengrund to put the final touches into a working relationship. J.E. Sprunger of Berne, Ind., represented the General Conference Mennonite Church.

"A year later the first assembly of the Konferenz der Mennoniten in Mittlern Kanada (Conference of Mennonites in Central Canada) met in Hochstadt, Man. Bishop Jacob Hoeppner was elected its first chair. When the Didsbury Bergthaler Mennonite Church joined, Alberta became part of the conference. And as it embraced members from British Columbia to Ontario, it was renamed Konferenz der Mennoniten in Kanada (Conference of Mennonites in Canada)."

The large 1920s immigration of Mennonites from Ukraine brought thousands of new members. Eventually the language changed from German to English, and leadership included more people.

During the 1980s three Ontario conferences merged to form Mennonite Conference of Eastern Canada. That brought about many more changes. The Swiss Mennonites introduced a new flavor.

Gerbrandt concludes with the admonition, "Remember the rock from which you were hewn."

Mennonites had already been in Canada for more than 100 years before the formation of CMC. Mennonites who eventually became the three main founding groups of Mennonite Church Canada are commonly known as "Old" Mennonites, Amish Mennonites and "Russian" Mennonites.

The first Mennonites, of Swiss/South German descent, came to Ontario from Pennsylvania in 1786. They settled initially in the Niagara Peninsula and by 1800 had claimed land in the area now called Waterloo Region, surrounding Kitchener-Waterloo.

Amish Mennonites (of Swiss descent) came to Ontario from Alsace-Lorraine in 1822 and settled in Wilmot Township and other townships west of Waterloo. They were assisted in their migration and settlement by Old Mennonites who had come a generation earlier.

Beginning in the 1870s and continuing for more than 100 years, the Russian Mennonites (of Dutch/North German descent) migrated to Canada. Historian Sam Steiner recalls the financial assistance by Ontario Amish Mennonites and Old Mennonites to the Mennonite immigrants from Ukraine who settled in Southern Manitoba. Jacob Y. Shantz, an Old Mennonite from Kitchener, was instrumental in facilitating this migration.

Within several years, as the railways expanded into the western territories and two new Canadian provinces were formed, thousands of Mennonites from Manitoba, Ontario and various American states as well as Prussia and Russia migrated into Saskatchewan and Alberta, and later into British Columbia.

In 1924, Old Mennonites in Waterloo Township assisted Mennonites from Russia in migrating to Ontario. They lived with them for up to a year but soon moved out to settle elsewhere, primarily in the Niagara Peninsula and in Essex County. Some stayed in the Kitchener area, and others moved

urch Canada in progress

west. The cultural differences among these three groups and their different styles of worship were not amenable to a joining of communities.

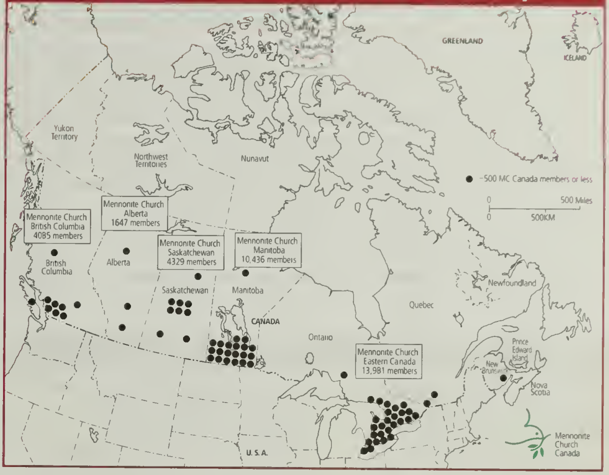
They formed three distinct conferences: The Old Mennonites had formed the Ontario Mennonite Conference in 1847, which became part of the Mennonite Church. The Amish Mennonites formed the Ontario Amish Mennonite Conference around 1924 and became the Western Ontario Mennonite Conference in 1963, to affiliate with the Mennonite Church. The Russian Mennonites formed the Conference of United Mennonite Churches of Ontario in 1944, a conference of the General Conference Mennonite Church.

Other provincial conferences formed at various times in Manitoba, Saskatchewan, Alberta and British Columbia, all part of the General Conference Mennonite Church.

After World War II and because of increasing urbanization, the three groups in Ontario became less culturally distinct and more open to inter-church dialogue. They lived in such close proximity that cooperation in Mennonite Central Committee, Conrad Grebel College and mission projects soon emerged. Integration of the three groups inevitably happened. This added a Swiss/South German component to CMC, which had hitherto been a mostly homogeneous group of Dutch/North German descent. The former Western Ontario Mennonite Conference, which became part of MCEC in the 1980s integration, brought people with Amish background to add yet another flavor to the mix.

In addition to these groups, Mennonite Church Canada declares in one of its promotional brochures, "We are pleased to count members of Canada's Aboriginal, French, Chinese, Vietnamese, Korean, Hmong, Spanish, Laotian and other communities as part of our church body."

Mennonite Church Canada Membership


GREENLAND
ICELAND
Yukon Territory
Northwest Territories
Nunavut
● –500 MC Canada members or less
0 500 Miles
0 500KM
Mennonite Church British Columbia 4085 members
Mennonite Church Alberta 1647 members
Mennonite Church Saskatchewan 4329 members
Mennonite Church Manitoba 10,436 members
British Columbia
Alberta
Saskatchewan
Manitoba
Newfoundland
Quebec
CANADA
Ontario
Mennonite Church Eastern Canada 13,981 members
Prince Edward Island
New Brunswick
Nova Scotia
U.S.A.
Mennonite Church Canada

Who we are today:

Hugo Neufeld from Alberta describes us as "a uniting body of Mennonite churches that spans Canada, committed to discerning God's will." Werner De Jong, a relative newcomer to the Mennonite scene from New Brunswick, describes us as "a diverse group of Christians united by a commitment to Anabaptist principles. The denomination is characterized by a strong missional commitment to service, peace and justice ministries."

One motto for Mennonite Church Canada is, "Doing together what we cannot do alone, from across the street to around the world." This reflects a strong congregational polity, blended with a desire to also work together in the area churches (conferences) as well as in the national church. Mennonite Church Canada provides teaching and leadership resources, faith and life formation, mission and service programs through two main councils—Formation Council and Witness Council, undergirded by Support Services (see chart).

The area churches vary in size and the amount of program and number of program staff they hire. MCEC is the largest, followed by MCMB. These have the most staff and in some ways also are less reliant on programs and resources of Mennonite Church Canada. Sometimes people refer to MCBC and MCEC as "the bookends" of Mennonite Church Canada. In both cases they can appear at times to be more independent and self-sufficient. In MCEC those with Swiss origins have in the past related much more closely to the Mennonite Church in the United States. For many the east-west Canadian connections are still being formed.

Sociologists and historians have characterized

Continued on page 16

Continued from page 15

the United States as a "melting pot" society and Canada as a "cultural mosaic." Werner De Jong says: "We don't ask those joining the Mennonite church to adopt a common culture. People are free to join the church and celebrate its culture while at the same time adding to the culture of the church by celebrating their own culture."

Throughout Mennonite Church Canada on any given Sunday, 40 congregations worship in 12 languages. Most multicultural congregations (those who are not of Swiss/South-German or Dutch/North-German descent) form their separate congregations. In some instances multicultural groups share a church building but worship in their own language, with occassional joint worship services and other events.

There are a number of variations in this regard. Peace Mennonite Church in Vancouver has three language groups meeting in the same building. Toronto and Kitchener have Hispanic groups partnering with Anglo congregations. Valleyview Mennonite Church in London, Ont., and Charleswood Mennonite Church in Winnipeg share their church building with a Korean group whose pastor, Hun Lee, commutes between the two cities. A congregation in British Columbia hosts a Korean Presbyterian church in their building.

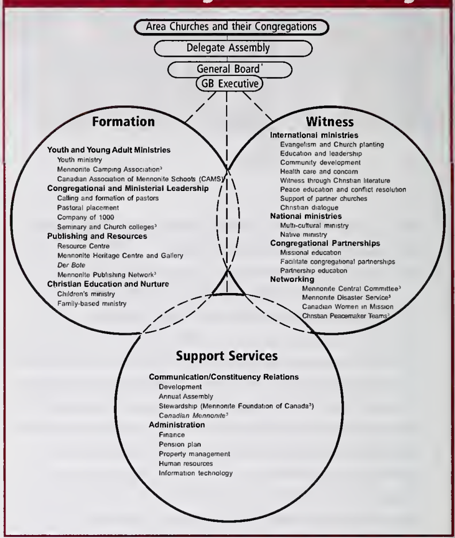
Several Asian groups, beginning with the "boat people" began arriving in Canada 25 years ago and because of our refugee resettlement work, have become part of Mennonite Church Canada. The struggle to maintain their own language, and other aspects of acculturation create difficulties in congregational life and families. It also creates tension within individuals as their identities as Canadians and Mennonites are being shaped.

Mennonite Church Canada is in its formative stages and has experienced considerable growing pains. Lack of funding has resulted in cuts in programs. One person speaks of the "titanic work for transition" that may have undermined the clear sense of identity. Others say the focus is more on the Canadian vision and mission, and that is good. For the most part, the change has been positive. Some have a lingering wish to stay one Mennonite denomination in North America.

Some lament the loss of good connections and relations with Mennonite sisters and brothers in the United States. There is a "habit of the heart" that nudges us to want to continue to meet at least occasionally in this larger family reunion of Mennonites in North America and beyond. Mennonite Church Canada has deliberately stated our desire to be able to relate as a separate and distinct country entity with Mennonites in various countries around the world in that even larger family reunion called Mennonite World Conference. TM

Maurice Martin, a longtime pastor, attends Mannheim (Ont.) Mennonite Church.

MC Canada Organizational Design


Area Churches and their Congregations
Delegate Assembly
General Board'
GB Executive
Formation
Youth and Young Adult Ministries
Youth ministry
Mennonite Camping Association[3]
Canadian Association of Mennonite Schools (CAMS)
Congregational and Ministerial Leadership
Calling and formation of pastors
Pastoral placement
Company of 1000
Seminary and Church colleges[3]
Publishing and Resources
Resource Centre
Mennonite Heritage Centre and Gallery
Der Bote
Mennonite Publishing Network[3]
Christian Education and Nurture
Children's ministry
Family-based ministry
Witness
International ministries
Evangelism and Church planting
Education and leadership
Community development
Health care and concern
Witness through Christian literature
Peace education and conflict resolution
Support of partner churches
Christian dialogue
National ministries
Multi-cultural ministry
Native ministry
Congregational Partnerships
Missional education
Facilitate congregational partnerships
Partnership education
Networking
Mennonite Central Committee[3]
Mennonite Disaster Service[3]
Canadian Women in Mission
Christian Peacemaker Teams[3]
Support Services
Communication/Constituency Relations
Development
Annual Assembly
Stewardship (Mennonite Foundation of Canada[3])
Canadian Mennonite[3]
Administration
Finance
Pension plan
Property management
Human resources
Information technology

Candid comments on each other and U.S. Mennonites

Here are candid comments on how people from the various regions see themselves and each other:

"Rightly or wrongly, I think we in MCEC might tend to see 'the west' as more conservative and perhaps more cautious about denominational merging. Perhaps the west is also viewed as more laid back and the east may see itself as more professional." (Sherri Martin-Carman—Ontario)

"Our Alberta area conference adds the flavor of the 'Alberta independence' to MC Canada." (Ruth Preston Schilk—Alberta)

"I appreciate the influence of the growing number of ethnic churches within MCEC. We also have a growing work in Quebec and, I'm guessing, the only Francophone churches within MC Canada. The diversity is a source of strength. However, it would be great to have some more churches in Atlantic Canada, to add more maritme flavor to the denomination." (Werner De Jong—New Brunswick)

"We offer a bit of down-to-earth, home-grown western hospitality where we enjoy the good earth that God has given us." (Hugo Neufeld—Alberta)

"The Francophone churches offer a unique French flavor that is more evangelical in a more secular society than the rest of Canada." (Daniel Genest—Quebec)

What would you like Mennonite Church USA to know about Mennonite Church Canada?

"We are part of an international family. Let's do some things together as Mennonites in two countries but always in the context of an international presence." (Hugo Neufeld—Alberta)

"We are their family too, and we are peers." (Bernie Wiebe—Manitoba)

"It hurts to be in this 'lesser brother' role with regard to our bigger neighbor to the south. Is there a spinoff of the political attitudes [toward] Canada because of Canada's refusal to enter the Iraq war?" (Clare Neufeld—British Columbia)

"There is a French aspect that is part of the foundation of this country. More pacifist than our brothers in the United States but probably in some ways more negatively liberal." (Daniel Genest—Quebec)

"We want to continue to work together to further our common vision." (Werner De Jong—New Brunswick)

"Despite our split along national lines, we still want to connect with our U.S. sisters and brothers. Please agree to come to a joint assembly in Canada in 2005 or 2007. We've come to your part of the world at high personal cost to us because we value the relationship and shared witness we have together." (Sherri Martin-Carman—Ontario)

Associated
Mennonite
Biblical
Seminary

AMBS
# window

Fall 2003
Volume 14 Issue 1

2 **!Explore will give youth opportunities to experience ministry**
3 **Serving the whole church**
4 **President's Window**
Panorama

Young, Anabaptist and pumped on church

Andy Brubacher Kaethler, Director, !Explore: A Theological Program for High School Youth

I can still …
… see the gathering of 7,000 Mennonites and Brethren and Christ worshipping.
… hear the rich harmonies of the choirs during worship and the excited hum of chatter during meals.
… smell the dry dusty Bulawayo air and the woodfires used for cooking our food.
… feel the warm handshake of a newfound friend.

These are some of many memories I brought home from Mennonite World Conference's Africa 2003 gathering.

However, the most powerful experiences I returned with do more than incite the senses. Attending the Global Youth Summit, a three-day youth conference which preceded MWC's Assembly Gathered, had a profound impact on my faith in Jesus Christ, my trust in God's leading and my hope for the church empowered by the power of the Holy Spirit.

I have witnessed first-hand that God is preparing a new generation of leaders in the Mennonite/Anabaptist church.

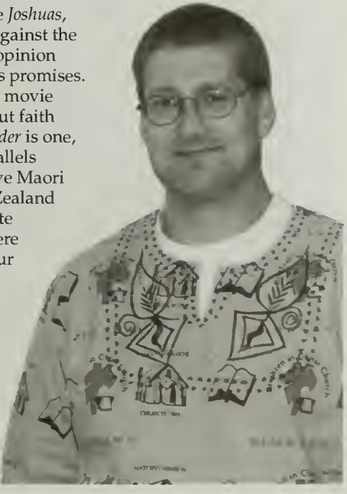
I met, prayed with, worshipped with and listened to young men and women who are thoroughly committed to Jesus Christ as their Lord and Saviour, and to the mission of the church to bring Good News to the poor and oppressed. For these young leaders, being "evangelical" and being concerned about peace and social justice are not mutually exclusive. Only together do they reach to the core of the Kingdom Jesus came to introduce.

These youth are the *Samuels*, who have been encouraged by adults and have heard God's call to transform our religious institutions. They are the *Esthers*, courageous in standing up for justice and mercy. They are the *Davids*, bright, charismatic, sporting their own kind of armor, with hearts bent on worship. They are the *Joshuas*, willing to swim against the stream of public opinion and trust in God's promises.

Occasionally a movie speaks to me about faith and life. *Whale Rider* is one, because I see parallels between the native Maori peoples in New Zealand and the Mennonite church today. There are elements of our faith traditions that are fading, and at times people feel despair and loss. This movie reminds us that just as God has done in the past, God continues to call new leaders who bring hope and life to the church.

The challenge we face as a church is threefold: to trust in God's leading and the leaders that God blesses us with ... to recognize that God does not always call the people who fit the conventional image of leaders ... to encourage and nurture the young leaders God has planted in our midst.

It is with trust in God's desires for the Mennonite church that I begin as Director of !Explore: A Theological Program for High School Youth. ●



New program launched

!Explore will give youth opportunities to experience ministry

"This is so cool!" Jewel Gingerich Longenecker, associate dean for leadership education at AMBS, said as she convened the first !Explore staff meeting in early September. Gathered around the table were Andy Brubacher Kaethler, Jill Gerig and Curt Weaver.

"I'm looking forward to being part of the beginning of the !Explore program as it takes shape. This is a program I would have been very interested in participating in as a teenager," Jill said. Just recently returned from a two-year voluntary service assignment with the London (England) Mennonite Centre, Jill is an AMBS student.

Curt, who worked in conference youth ministry for the last ten years in Lancaster Conference, said he hopes congregations, pastors and youth ministry people see !Explore as a partner. "Many individuals in the church have been working at identifying gifts in young people for a long time. I hope programs such as !Explore will be used by them as one more tool to encourage youth to explore their faith and to make life choices that allow their gifts to be used in the church."

!Explore is designed to give young people an opportunity to experience ministry in various settings, as well as interact with AMBS professors. It will likely include a follow-up "internship" in the participant's home congregation after the three-week program. Those selected to participate will receive a monetary stipend as well as scholarships to study at a Mennonite college and AMBS in the future.

Andy, former minister of youth ministries for Mennonite Church Eastern Canada, described the type of individuals he hopes will participate: "We are looking for youth who are seeking a vibrant, challenging life with Christ, who exhibit budding leadership, and who are capable of thinking deeply about what it means to be a relevant Mennonite church in our society today and tomorrow."

The program will rely heavily on congregational partnership when selecting candidates. The fact that a young person is "asked" by their congregation to participate in !Explore can be in itself a very affirming moment. Andy emphasizes that responding to the need for pastors in the Mennonite church is not the program's only purpose. "We want youth to feel affirmed as children of God and integrated into the Mennonite faith community. We want them to be challenged to grow spiritually, mentally and emotionally. If this happens, we also will have developed leaders." ●

Staff for !Explore: A Theological Program for High School Youth are Andy Brubacher Kaethler (standing), director; Curt Weaver, communications specialist; and Jill Gerig, administrative assistant. Curt and Jill also are AMBS students, and Andy will teach youth ministry courses at AMBS.

Watch for details:
How to become involved in !Explore

!Explore links youth with their congregations, Andy Brubacher Kaethler, director, emphasizes. That means the congregation will be involved as young people are selected to participate.

The application process for !Explore will include forms for the youth to complete as well as forms for the pastoral leader(s) in the congregation to complete. Details of this application process will be available within the next month. Check the AMBS web site, www.ambs.edu, and watch for releases from AMBS about these details.

Youth pastors—
Serving the whole church

Michele Hershberger (center) could be saying, "The church wants YOU." She taught the course Engaging Youth in Mission, Service and Peacemaking last summer, leading students through activities that they can repeat to help youth identify and counteract injustice and racism. Michele, who received a Master of Arts in Theological Studies from AMBS in 2000, teaches in the Bible and ministry department at Hesston (Kan.) College. This course was one of three summer weekend intensives on issues for youth ministry. Students in the class included Rhiannon Harrison, Lisa Kunjam and Jason Harrison.

To be a youth minister is to be a pastor for the whole congregation. That is the premise behind the youth ministry programs of study at AMBS.

"Some congregations treat youth ministry as 'ministry-lite,'" Loren Johns, AMBS academic dean, says, "but we want to emphasize youth ministry as **ministry,** employing all the tools of ministry."

The AMBS programs:

- emphasize the congregational context of youth ministry. The youth pastor is seen as a pastor whose assignment is not separated from other ministry.
- incorporate the full range of academic and professional preparation: Bible, church history, theology, ethics and practical skills.
- call each student to have a youth as a mentor (not a mentee!).
- prepare people to minister to families, not just to the youth alone.

The majority of youth ministry courses are scheduled as intensives on weekends and in two- or three-week sessions during January and the summer. This makes them accessible to youth pastors who cannot relocate to campus as well as to youth sponsors who want to upgrade their skills but may not plan to pursue a degree.

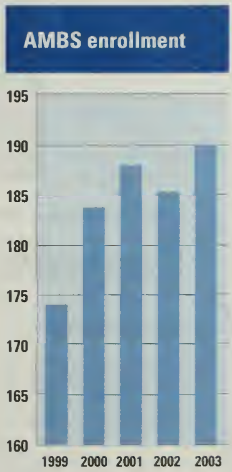
Issues related to youth ministry will be explored in one-credit-hour courses, offered on weekends. Last summer three of these were offered: Worship and Ritual in Youth Ministry, taught by Marlene Kropf and Marlene Frankenfield; Premarital Guidance, taught by Daniel Schipani; and Engaging Youth in Mission, Service and Peacemaking, taught by Michele Hershberger (see photo above).

In summer 2004, two intensives are planned: Paradigms in Youth Ministry, taught by Andy Brubacher Kaethler; and Relationships and Sexuality, taught by Nancy Kauffmann.

Core courses are taught by pastors and professors with training and experience in working with youth, such as Gareth Brandt from Columbia Bible College, Abbotsford, B.C.; and Wes Bontreger, pastor at Yellow Creek Mennonite Church, Goshen.

AMBS offers three plans of study in youth ministry: a concentration in the Master of Divinity degree—the recommended plan of study, a concentration in the Master of Arts in Christian Formation degree and a concentration in the Certificate in Theological Studies.

Information on these and upcoming courses is available on the AMBS web site: **www.ambs.edu**; select *Academic Information* and *Areas of Study*. ●



Total AMBS enrollment for fall semester in each year shown.

President's Window

Would you want *any* of the four characters pictured here to be a leader in the Mennonite church? Twenty-five years ago, in front of a coin-operated portrait camera at a shopping mall, I struck four poses in thirty seconds: normal self (when I still had hair!), goofy face with pullover cap, mobster in sun glasses, and "Mennonite bishop."

Some roles I considered or even tried as a young adult were less than edifying. How can I thank the teachers, pastors, mentors—and especially parents—who believed in me and drew me toward faith even when I was getting bad grades in high school or asking cynical questions in college?

While still in my teens I served on the staff of *Outspokin'* (a now-defunct Mennonite cycling ministry), did writing and "editorial consulting" (!) for *With* magazine and was a student assistant in the Bible department at Goshen College. These and other leadership opportunities shaped my emerging adult identity. Affirmation from others in the church changed my life.

With glittering career options in front of young people today, we cannot afford to be passive about mentoring the next generation of leaders for the church. Young people today are drawn to business, law, medicine, education and a host of other careers. Many will serve God and society with distinction. But if Mennonite congregations and conferences do not call capable young people to church leadership with the strong reinforcement they receive in other vocations, our church will stall in mediocrity.

AMBS collaborates with Mennonite colleges and regional conferences to sponsor the Ministry Inquiry Program (MIP) for college students considering ministry. Now AMBS launches the !Explore program to identify and nurture church leadership gifts in high school students. We do this in concert with a whole denomination awakening to the fact that faith communities do not rise above the spiritual tide of their leaders.

Thank God for gifted young people in the church who already are trying on leadership hats. These youth are not the "future of the church." They are the *present* of the church—deserving encouragement, opportunity and the best training the church can provide.

—J Nelson Kraybill

Alumni News

Kathy Colliver, Master of Divinity 2001, was ordained at First Mennonite Church, Fort Wayne, Ind., June 1, 2003.

Brenda Martin Hurst (Master of Divinity 1986, received a Ph.D. from Union Theological Seminary, Richmond, Va., on June 1. She is assistant professor of practical theology at Eastern Mennonite Seminary, Harrisonburg, Va.

John Lenshyn, Master of Divinity 1978, was granted a Doctor of Ministry degree from Providence Theological Seminary, April 2003. His dissertation examines the spirituality of, and ministry to, people living with Alzheimer Disease.

Daryl Schmidt, Master of Divinity 1970, has been named the John F. Weatherly Professor of New Testament in the Department of Religion at Texas Christian University, where he is beginning his 25th year.

Panorama

Upcoming events

Pastors Week: "The Heart of the Matter: Effective Ministerial Leadership," January 26–29, 2004

Leadership Clinics: Five in-depth workshops for church leaders, January 30, 2004

Theological Lectureship: Miroslav Volf, professor of systematic theology at Yale Divinity School, New Haven, Conn., February 26–27, 2004.

Damascus Road Training: March 12–14, 2004.

Consultation: "Hard Cases: Confronting the Spirit World," April 15–17, 2004.

Continuing Education: "Dancing with the Gorilla, Pastoring a Multi-staff Congregation," March 1–3, 2004.

Study tour: "Seven Churches of Revelation—From Patmos to Rome: A Journey with the Apocalypse of John," a TourMagination event led by Nelson Kraybill, AMBS president; Loren Johns, AMBS academic dean; and Wilmer Martin, president of TourMagination. May 28 - June 8, 2004.

See more information about each event on the AMBS web site: **www.ambs.edu.**

Fall 2003
Volume 14 Issue 1

The purpose of *AMBS Window* is to invite readers to call people to leadership ministries, and to provide ways for readers to become involved with AMBS through financial support, prayer support and student recruiting.

Editor and Designer: Mary E. Klassen
Photos by Mary E. Klassen

Distributed three times a year as a supplement to *Canadian Mennonite* and *The Mennonite*.

Associated
Mennonite
Biblical
Seminary

3003 Benham Avenue
Elkhart, IN 46517-1999
574 295-3726
www.ambs.edu

To my daughter jailed in Chicago

3-20-03

by Suzanne Miller

Now I feel how this world
will end, will be lost by saviors
with power in the night. On the street,
in the cell, you who will not
move are met with anger, cuffs,
abuse. How fortunate

the couple who walked out
of the restaurant to find themselves
in the cordoned crowd, guilty
by association. Who'll tell

about me? I live in the eye
of the swirling country, stay
home to plant lettuce, go out
to shop for butter, dream
a room in which you are
still, sit by your bed;
the leader of the suffering race
confers with the council.

Who'll tell I abide with these?

Suzanne Miller is a member of New Creation Fellowship Church, Newton, Kan.

Good fences, better freedoms

Harvey Yoder is a licensed family counselor in Harrisonburg, Va.

We all agree that children need rules. For example, Wait your turn. Don't accept candy from strangers. Eat your vegetables before dessert. Always tell the truth. But do our teens and grownups need a similar set of do's and don'ts in the area of maintaining faithful relationships?

Some believe we should not need to focus on boundaries as much as to learn to live from our inner center, our core values. Cultivate a healthy relationship with God—and with a mature dating or marriage partner—and you will not find yourself straying. It's a little like providing cattle with good water and pasture, some say, then not having to worry so much about maintaining strong fences.

There's certainly some truth to that, but on our farm I remember livestock needing both good food and good fences. Even with lots of green grass on their side of the fence, our herd sometimes broke into an adjoining field for a feast of even greener-looking corn or clover. The results could be ruinous both to the health of the cattle and the condition of the crop.

Genesis-old, congregationally supported fences around sex and marriage are at least as necessary as rules governing driving.

Sadly, without good boundaries, even some of our church's teachers and pastors have had affairs with people in their trust. And more and more folks in the church—younger and older alike—seem to be ignoring other time-honored fences, hooking up and breaking up in increasing numbers. Results of these crossed boundary lines often include not only severe heartbreaks but career disasters, financial headaches, fractured families and emotionally malnourished children.

Experience tells us that an ounce of prevention is better than a pound of cure—or a ton of regret. Thus Calvary Community Church, a large African-American congregation in Hampton, Va., has come up with Ten Commitments to Righteousness for its young people. These include unapologetic boundary markers such as, "You shall not be sexually active until marriage," according to Glen Guyton, Calvary's youth pastor.

But define clear ethical standards like that these days and some folks immediately see legalism and worry about circumventing individual choice. In order to show open-mindedness, they are prone not only to want to move boundaries but remove them altogether, leaving such moral choices up to the individual.

Genesis-old, congregationally-supported fences around sex and marriage are at least as necessary as rules governing driving. Should I consider it a violation of my freedom when I'm bound by dozens of common-sense traffic laws every day?

For example, I don't arbitrarily choose which side of the road I drive on. I also obey the stop sign at the end of Hamlet Drive every time I enter the highway. As I head into town, I'm expected to slow my speed to 45 mph, then 35, for everyone's protection. I'm required to wait at several traffic lights before crossing an intersection. And all the while I display a state license plate on my vehicle, and I carry a driver's license in my wallet. Just a piece of paper, some say, but one that serves a legitimate and useful purpose.

Somehow I fail to find these rules restrictive. Good boundaries are not roadblocks but safeguards that give me the freedom to get from point A to point B with less hassle—and a lot less risk of having a wreck.

I know a bad one of those could really rob me of my freedom. TM

IN THE NEXT ISSUE

- **Still turning to 606**—Duane Stoltzfus
- **God's chain broke their drug chains**—Kathy Scott
- **Is the future of evangelicalism Anabaptist?** —David Evans

Use TheMennonite
in your Sunday school class or other discussion group.
Go to
www.TheMennonite.org
click on Discussion Guides.

Mennonite Church USA photo by Laurie L Oswald

Samuel Lopez (left), representing Lancaster Conference and Hispanic Mennonite Church, speaks during table discussion at the Constituency Leaders Council meeting Oct. 17-19 at Colorado Springs, Colo. Looking on is Ohio Conference representative Tom Kauffman.

Area conferences receive CLC attention

Meeting participants say conferences underfunded and misunderstood.

The Constituency Leaders Council (CLC) has decided to focus in the next biennium on the role of area conferences in Mennonite Church USA—and none too soon.

At the CLC's Oct. 17-19 meeting near Colorado Springs, Colo., area conference leaders told about the struggle for financial resources needed to do their work, as staff and other budget cuts have become the rule. Dorothy Nickel Friesen, conference minister for Western District Conference, said, "We cannot afford face-to-face meetings" but rather have to depend on phone calls.

The problem is greater than simply dollars and cents. Tom Kauffman, Ohio Conference conference minister, reported an Ohio survey that revealed that members' awareness of the conference is shallow. They see the conference as "a safeguard, not related to the day-to-day life of the congregation," he said. Kauffman also noted a blurring of area conference and denominational identities, which increases people's desire to localize activities.

"Our structure is designed to help pastors," Kauffman said, "but does not connect well with congregations."

Mennonite Church USA executive director Jim Schrag said area conferences often feel like a neglected middle child, caught between local congregations and the denomination. In a "state of the church" address to the CLC, he said, "We're now in transition, which is difficult." Schrag added that while "we're better than we were, ... we can only get better if area conferences' role is sorted out."

The Colorado Springs meeting only began that process, as CLC plans to focus on conferences through their meeting in the spring of 2005. Several area conferences have hired Phil Bergey of MRN Resources as a consultant for strategic planning. Bergey, also on staff for Franconia Conference, was unable to attend this CLC meeting, but he provided comments and questions for discussion on the changing role of conferences in Mennonite Church USA.

About 70 representatives from area conferences, associate groups and denominational staff met to keep one another informed of what is happening around the denomination, discuss common concerns and worship together.

Also during the meeting, Mennonite Education Agency director Carlos Romero made his first report to the CLC, saying that MEA is just getting started. CLC members affirmed the report but noted MEA is nearly invisible west of the Mississippi River.

At a Sunday morning worship, which included Communion, Jim Lapp of Franconia Conference gave a sermon on being a missional church. He noted five transitions the church is called to make: (1) from mission as a fad to mission as the eternal purpose of God for the church, (2) from mission as a department to being mission-minded churches, (3) from winning the lost to making disciples, (4) from pastors doing ministry to training others to do ministry and (5) from a sending church to a sent church.

Other concerns discussed at the meeting included:

- What Mennonite Church USA should do together with Mennonite Church Canada;
- The grieving of former members of General Conference Mennonite Church regarding relationship with Canada;
- The need for training conference leaders in carrying out the vision of Mennonite Church USA;
- Returning to more worshipful work as a style of meeting.—*Gordon Houser*

We can only get better if area conferences' role is sorted out. —Jim Schrag

Members of San Francisco Mennonite Church in Cuscu, Peru, make a joyful noise during a worship service. The congregation is one of 10 in the Peruvian Mennonite Conference.

EMM photo by Jonathan Charles

Peruvians see growth high and low

Conference has grown from four to 10 congregations in past year and a half.

It was Steve Shank's second visit to Yarccacunca, more than 14,000 feet above sea level in the Peruvian Andes, and he couldn't believe his eyes. Last February the *Jesus* film had been shown in this remote village of about 25 families of Quechua ethnicity, and Shank had met only a handful of believers.

Now, months later, a vibrant fellowship of 30 baptized believers proudly showed off their new adobe block-and-thatch church—built for $60—at the center of the village.

It's a success story that is being repeated throughout the country. The Peruvian Mennonite Conference has grown from four to 10 congregations in the last year and a half. "We're seeing whole communities transformed," says Shank, Latin America adminstrator for Eastern Mennonite Missions (EMM).

After visiting Yarccacunca and what may well be the highest Mennonite congregation in the world, Shank and conference president Ruben Carrasco traveled down to the village of San Juan de Quiwares.

"It's a region of 80 villages that have never had an evangelistic witness, but it's starting," Shank says. "People are spiritually hungry, and the gospel is spreading rapidly. … The church in San Juan de Quiwares, for example, is made up of eight families. It's totally new since I was here in February. They don't have their own church building yet, but they're already reaching out to two neighboring villages."

People are spiritually hungry, and the gospel is spreading rapidly.
—Steve Shank

The Peruvian Mennonites also oversee a health program that goes hand in hand with their evangelistic outreach. Patricia Verde, a Honduran doctor who has worked with EMM for five years, coordinates the program. She visits Quechua villages to set up mobile clinics and give medical consultation. In each village where the church has spread, the medical team follows, also training local Christians in primary health care.

"Verde is as much an evangelist as she is a doctor," Shank says. "She prays for people even as she dispenses medicine."

Peruvian Mennonites also hope to begin their own Spanish-English bilingual Christian school. Shank says that having a Christian school is a high priority for the church because Quechua Mennonite children often face discrimination in the local schools, both for their faith and their ethnicity. Plans are being developed to have 30 to 40 students in kindergarten and first grade next year.

Shank's visit also included the unhappy task of telling the group that financial assistance from North America for next year would most likely need to be cut because of EMM's financial situation. But Shank said it was so refreshing to hear Carrasco respond: "Don't worry, brother. God will meet our needs. We're happy for whatever you are able to share with us, and we plan to keep on growing, no matter what."—*Jewel Showalter of EMM News Service*

MCC administrator picked to direct MDS

New executive wants to increase diversity and young people's participation.

After 12 years as material resources manager for Mennonite Central Committee (MCC), Kevin King will become the next executive coordinator of Mennonite Disaster Service (MDS), effective Feb. 1, 2004. He will succeed Tom Smucker, who is stepping down from the position he has held since 1997.

King

"I am looking forward to working with an organization that is grassroots, made up of can-do type people who work out their salvation with fear and trembling," King says. "MDS has an excellent reputation near and wide, and I hope to maintain that.

"I would also hope that MDS could strengthen its linkages to other Mennonite agencies when responding to communities affected by disasters."

As MCC material resources manager, based in Akron, Pa., King has become acquainted with the broad spectrum of Anabaptist constituents whose donor and volunteer resources support MDS activities. He wants to further increase the diversity of those constituents.

"Many North American disasters impact communities of ethnic diversity," King says. "In serving these communities, I would feel better if our boards reflected the changing face of North America."

King also believes that MDS volunteer experience encourages young people in the church to broaden their worldview. "I hope MDS can seek ways to increase opportunities for young people to serve and learn more about current economic, social and political factors," he says.

Smucker

King holds a master's degree in economic development from Eastern College in St. Davids, Pa., and a bachelor's degree in agricultural development from Eastern Mennonite University in Harrisonburg, Va.

He has also served with MCC in Brazil for three years and in Jamaica for four years, where he encountered droughts and hurricanes. "I've experienced disaster everywhere I went," says King, who is also a member of the board of the Food Resources Bank.

Smucker, who will enter private business, served as an MDS administrator for more than 12 years. "It all becomes worth it when you hear the testimonies that these volunteers share as they return to their home congregations," he says. "I have experienced tremendous joy observing people in the church pew connect with disaster survivors. MDS is able to empower that connection."—*Ted Houser of MDS News Service*

Many North American disasters impact communities of ethnic diversity. In serving these communities, I would feel better if our boards reflected the changing face of North America.
—Kevin King

Goshen College recognizes four alumni

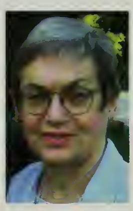
Four Goshen (Ind.) College alumni received Culture for Service Awards during the school's annual alumni weekend Oct. 3-5.

Ron and Esther Buckwalter Graber, both class of 1952, now living in Nashville, Ind., were honored for their 33 years in Aibonito, Puerto Rico. Ron was a doctor at the Mennonite hospital, serving the area's poorest people. Esther is an illustrator and artist, having taught art and directed music programs in Aibonito.

Arden Schmucker, class of 1953, of Alliance, Ohio, is a chemist but has been an active volunteer. As a site supervisor and project leader, he has overseen the construction of many homes in Ohio and in Florida, where he spends winters. In addition, he fixes old bicycles and donates them for sale at the local Mennonite Central Committee thrift store.

At his congregation, Beech Mennonite Church, Schmucker is active in music, and he and his wife have established a congregational scholarship fund for students attending Goshen.

Ron Graber


Esther Graber

Arden Schmucker

Dan Steiner

Dan Steiner, class of 1965, of Goshen, has been heavily involved in working with people with disabilities since he had a son born with Down syndrome.

Steiner was a founding member of the Mennonite Disabilities Committee in 1977 and has worked for the organization, now called MDC Goldenrod, as a staff trainer and groundskeeper. He recently developed a gardening business for the Goldenrod community.

Steiner also helped organize the Shalom Ringers, a handbell choir for people with development disabilities, at College Mennonite Church in Goshen.

Stolen item back with Kansas museum

Native American artifact sighted on eBay and recovered in New York City.

The lost has been found. A rare Native American ceremonial dance club, reported stolen from Kauffman Museum in North Newton, Kan., nearly 10 years ago, is back with the museum.

The club, valued at $35,000, was discovered missing from the museum in April 1994, where it had been in storage. It was one of 34 items stolen at the time. "We don't know when it actually disappeared," says Kathyrn Gaeddert, museum director at the time of the theft. "We know when we noticed it was gone."

But the club resurfaced in September when Keven Hiebert, a Newton-area collector and dealer in Native American artifacts spotted the club in an online auction on the eBay Web site. He had studied and photographed the club before it was stolen. Hiebert reported his discovery to North Newton police chief Ray Classen.

Classen and eBay located the person auctioning the club, Martin Lane of New York City. The New York Police Department was called onto the case and learned that Lane, a collector, had bought the club for $3,500 in late 1994 or early 1995 at a show in Orlando, Fla. He had it displayed in his house until he decided to sell it, Classen says.

Lane never contested the museum's ownership of the club and turned it over to police. Since the police would not ship something so valuable, Classen flew to New York last month to retrieve it, a trip that garnered coverage from media, including the *New York Times*. He says Lane will not be charged with anything since he was not aware the club was stolen. But the police chief had wanted to visit with Lane in hopes of determining how the club got from Kansas to Florida.

The Sioux or Arapaho club, made around 1870, had been purchased by museum founder Charles Kauffman in about 1931 from a Wisconsin dealer. Museum officials say the item is rare and that only one similar club has been seen on the market in the past decade.

Museum officials are naturally happy to have the club back. But director Rachel Pannabecker says, "Our joy is tempered by the feelings [of] Native Americans" who have long had their artifacts and land stolen by white people.

Pannabecker says the club, because it was a personal item, does not fall under the guidelines for Native American artifacts to be repatriated to tribes.—The Newton Kansan *with Rich Preheim*

MAGNIFY THE LORD
ORIGINAL A CAPPELLA RECORDINGS BY THE MENNONITE HOUR SINGERS
MEN'S QUARTET | LADIES' SEXTET | TRIPLE TRIO
Easter HALLELUJAH!
Original a cappella recordings by THE MENNONITE HOUR SINGERS
mixed chorus · ladies' sextet · men's quartet · men's chorus

New!

For Christmas giving…

Inspirational a cappella music from The Mennonite Hour Singers

Two new CDs of original recordings digitally remastered:

Magnify the Lord

Music that nurtures the Christian life on guidance, prayer, salvation, heaven, troubled times, sharing the Good News. Features the Men's Quartet, Ladies' Sextet, and Triple Trio.

Easter Hallelujah!

Is there any music more glorious than the songs of Easter? The music on this album takes you through Palm Sunday, Christ's trial and crucifixion, and the resurrection and ascension. Features the Mixed Chorus, Ladies' Sextet, Men's Quartet, and Men's Chorus.

Mennonite Media

CD: $12.95 / Cassette: $7.95 (Plus shipping)
Special quantity prices are available.

Order by phone or through our secure website:
www.mennomedia.org/resources

To order by phone call 800-999-3534

Total college, seminary enrollment down

Mennonite elementary and high schools report 10,276 students registered.

Jim Stutzman Amstutz (left), pastor of Akron (Pa.) Mennonite Church, attends a history class at Lancaster (Pa.) Mennonite High School during the school's annual Pastors Day on Oct. 15. The 27 member schools of the Mennonite Elementary Education Council and Mennonite Secondary Education Council reported a fall enrollment of 10,276 students.

Enrollment at Mennonite Church USA colleges and seminaries for fall 2003 dipped 1.6 percent from last year, although four of the seven schools reported an increase in students. Total headcount is 4,575, down from 4,648 last fall.

Bluffton (Ohio) College experienced the largest numerical gain, setting a new record for the second consecutive year. The student body grew by 11 to 1,121. Bluffton's enrollment has jumped 33 percent over the last 10 years.

Eastern Mennonite Seminary in Harrisonburg, Va., had the greatest percentage increase, with 131 students registered this fall, a 7.4 percent improvement over last year's 122.

Also posting increases were Associated Mennonite Biblical Seminary with 190 students, up from 185, and Hesston (Kan.) College with 446 students, up from 440. AMBS's enrollment includes two students in Winnipeg taking a course for credit in the emerging Evangelical Anabaptist Seminary Program, an inter-Mennonite initiative in Manitoba. Hesston's enrollment is its highest in eight years.

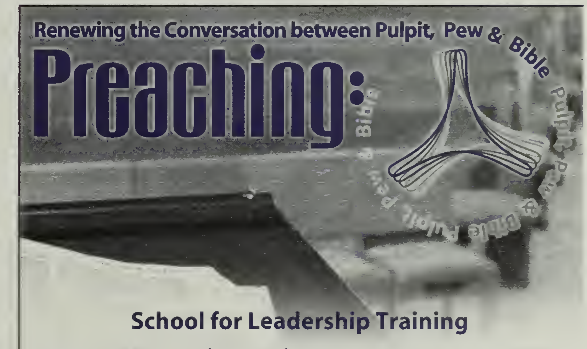
Those gains, however, were offset by the losses at the other schools. Eastern Mennonite University (EMU) in Harrisonburg reported a 5.7 percent drop compared with last year, from 1,379 to 1,305. Goshen (Ind.) College had its fifth consecutive year of declining enrollment. The school's fall semester headcount is 912, down 3.1 percent from last year's 941. Bethel College in North Newton, Kan., has 470 students registered for the fall semester, one fewer than last year.

But there was still good news to be reported by those schools. Coupled with Eastern Mennonite Seminary's enrollment, EMU has the third-highest number of students on campus in its history. With 181 students, Goshen's freshman class is 35 percent larger than last fall's, and overall new student enrollment is up 23 percent. Bethel also saw a rise in new student numbers, up 16 percent.

The three Mennonite Church Canada post-secondary schools have a total fall enrollment of 2,551. At Conrad Grebel University College, which is part of the University of Waterloo (Ont.), 1,615 students are registered, an increase from last year's 1,385. Canadian Mennonite University has 406 students registered on its Winnipeg campus. Columbia Bible College in Abbotsford, B.C., has 530 students, up 10 from last year.

The 27 member schools of the Mennonite Elementary Education Council and Mennonite Secondary Education Council reported a total fall enrollment of 10,276 students. MEEC and MSEC are affiliated with the Mennonite Education Agency.

Nine elementary and secondary schools are associated with Mennonite Church Canada. Those enrollment numbers were not available.—*Rich Preheim*



Renewing the Conversation between Pulpit, Pew & Bible

Preaching:

School for Leadership Training

Eastern Mennonite Seminary • January 19-22, 2004

Come join in a renewal of preaching as a conversation between pulpit, pew and Bible. Listen and respond to good preaching by Dr. John Kinney, Dr. June Alliman Yoder and Dr. Mark Wenger. Participate in four of eighteen classes on topics of interest to all church leaders, not only preachers. Come and join the conversation!

For complete information
(including online registration), visit:
www.emu.edu/seminary/slt.html

EASTERN
MENNONITE
SEMINARY

A Graduate Division of
Eastern Mennonite University

First U.S. poetry anthology published

Mennonites are sometimes called "the quiet in the land." But Mennonite poets often feel they have a stigma to overcome in order to make their voices heard. The first anthology of Mennonite poetry published in the United States has been released to lift those voices.

"When I first became interested in the poetry of Mennonite writers, there was no one place I could find where it was collected together," says Ann Hostetler, editor of the book, called *A Cappella: Mennonite Voice in Poetry.* I wished for such a book and was finally led to create it. It's time for Mennonites to take stock of this wonderful literary productivity and enjoy it. We also have an opportunity to offer to the world a sampling of our voices."

A Cappella, published by University of Iowa Press, features 24 poets exploring issues of identity, sexuality, religious doctrine, cross-cultural experiences, memory, family and individuality. Among the poets are Di Brandt, Patrick Friesen, Jeff Gundy, Raylene Hinz-Penner, Jean Janzen, Julia Kasdorf, Keith Ratzlaff, Sheri Miller Wagner, David Waltner-Toews and David Wright.

"I really believe that while some Mennonites are busy working on the mission front and others are busy working on the bureaucratic front, that Mennonite artists and writers who are truly devoted to the arts—not as Mennonites first but as artists first—are opening up new possibilities in the church," says Hostetler, an English professor at Goshen (Ind.) College and the author of one book of poetry. "Poems demand honesty, poems are about wholeness, poems are about getting at the contradictions of life. One of the gifts of art is that it allows us to cross such boundaries and connect as human beings."

Early reviews of *A Cappella* are positive. "Skillfully edited with attention to balance and variety, this highly readable book includes work from award-winning writers in the United States and Canada as well as surprising and accomplished new voices," writes *Publishers Weekly.* "Lyrical, provocative and sometimes funny, these poems question orthodoxy and find beauty in unexpected places."

CMU
Canadian Mennonite University

CMU invites applications and nominations for the position of

Vice President and Academic Dean

for the CMU Main Campus, effective summer, 2004. The successful candidate will provide overall leadership for all academic activities, projects and programs at the CMU Main Campus, and be a key member of the CMU leadership team.

Expectations for the position include:

- Experience in developing and administering academic programs
- Ability to be innovative and entrepreneurial in leading CMU to meet the academic challenges of the future
- A personal commitment to the church, and the mission of CMU

Canadian Mennonite University is a dynamic, new Christian University with three program centres: the CMU Main Campus, Menno Simons College affiliated with the University of Winnipeg, and Outtatown. For further information about CMU or the position check the CMU web page (www.cmu.ca) or contact the President (ggerbrandt@cmu.ca).

Processing of applications and nominations will begin immediately, and continue until the position is filled. Please reply via mail or e-mail to:
Canadian Mennonite University, Susan Warkentin, Director of Human Resources, 500 Shaftesbury Blvd. Winnipeg, MB R3P 2N2, or swarkentin@cmu.ca.

The Sider Institute's Third Annual

Anabaptist Research Paper Competition

The Sider Institute for Anabaptist, Pietist and Wesleyan Studies at Messiah College is sponsoring its third annual Anabaptist Research Paper Competition. The paper should address a contemporary or historical Anabaptist-related subject, show evidence of thorough research, and demonstrate original thinking. Disciplinary possibilities include history, theology, sociology, political science, philosophy, literature, women's studies, etc. To be eligible, the paper must have been written by an undergraduate during the 2002–2003 or 2003–2004 academic years. Persons who graduated from college or university in 2003 are eligible to submit papers they wrote as undergraduates. Awards are $500, $300, and $200, respectively, and the submission deadline is January 31, 2004.

For the complete competition guidelines visit www.messiah.edu/siderinstitute (click on "News & Events"), or contact Eric Seibert, The Sider Institute, Messiah College, P.O. Box 4033, One College Avenue, Grantham, PA 17027; e-mail eseibert@messiah.edu.

MESSIAH COLLEGE

THE SIDER INSTITUTE FOR
ANABAPTIST, PIETIST &
WESLEYAN STUDIES

One College Avenue
Grantham, PA 17027
717.766.2511 ext. 2546
www.messiah.edu/siderinstitute

MCC to cease support of West Bank school

After 41 years, Mennonite Central Committee (MCC) will end its support for Hope Secondary School in Beit Jala, West Bank.

The school, started by MCC in 1962, is thriving, says headmaster Suleiman Noor: Enrollment is at an all-time high of 130 students. Financial reserves are healthy, and the school's funding base is diverse. And the school board wants to add a primary school.

In addition to volunteers and financial support for the school, MCC over the years has provided canned beef, school kits, linens and other items for the school's boarding section.—*MCC News Service*

CALENDAR

10th Annual Restorative Justice Conference, "Violence and the Journey Toward Resolution," Mennonite Brethren Biblical Seminary, Nov. 14-15. Sponsored by the Fresno Pacific University Center for Peacemaking and Conflict Studies and the Restorative Justice Project. For more information, call 559-455-5840 or 800-909-8677 or look on the Web at www.fresno.edu/pacs/rjp.

WORKERS

Blauch, Dana, resigned Aug. 31 as youth pastor at Harrisonburg (Va.) Mennonite Church.

Blosser, Glendon, retired Sept. 7 as overseer in Central District of Virginia Mennonite Conference.

Bowman, Richard, was installed Sept. 7 as overseer in Central District of Virginia Mennonite Conference.

Brunk, Truman, resigned Aug. 31 as associate pastor at Harrisonburg (Va.) Mennonite Church.

Eberly, Peter, was appointed Oct. 14 as youth pastor at Harrisonburg (Va.) Mennonite Church.

Evans, Faith, was ordained Oct. 5 as associate pastor for youth at Washington (D.C.) Community Fellowship.

Horst, Reuben, was installed July 27 as associate pastor at New Beginnings Church, Bridgewater, Va.

Hunsberger, Willis, was installed Sept. 14 as pastor of Knoxville (Tenn.) Mennonite Church.

Kauffman, Jeff, was ordained Aug. 10 as lead pastor at Weavers Mennonite Church, Harrisonburg, Va.

Kiblinger, John, resigned Sept. 1 as overseer in Southern District of Virginia Mennonite Conference.

Metzler, Edgar, is serving as Acting Director of MCC Central States, North Newton, Kan.

Nice, Frank and Evelyn, retired Aug. 31 as overseers in Potomac District of Virginia Mennonite Conference.

North, Wayne, was installed June 1 as interim pastor at Ridgeway Mennonite Church, Harrisonburg, Va.

Shisler, Barbara Esch, retired Aug. 31 as pastor of Perkasie (Pa.) Mennonite Church.

Swartzendruber, Steve, was appointed Aug. 31 as youth pastor at Grace Mennonite Fellowship, Lacey Spring, Va.

Witmer, Amos, was ordained Aug. 31 as deacon at Zion Hill Mennonite Church, Singers Glen, Va.

Zuercher, Marvin J., was licensed Sept. 7 as pastor of Chestnut Ridge Mennonite Church, Orrville, Ohio.

BIRTHS/ADOPTIONS

Beshara, Sarah Noel, Oct. 2, to Tarek and Stacy Neff Beshara, Mishawaka, Ind.

Brown, Evan Bruce, Oct. 7, to Cory and Melinda Birky Brown, Shipshewana, Ind.

Duerksen, Zachariah Grant, Sept. 30, to Gary and Angela Penner Duerksen, Newton, Kan.

Dunckel, Christian Thomas, Aug. 13, to Thomas and LeAnne Lyndaker Dunckel, Lowville, N.Y.

Early, Caleb Michael, Aug. 23, to Joe and Janel Bowen Early, Harrisonburg, Va.

Ebersole, Ivanna Leigh, Oct. 13, to Lee and Connie Graber Ebersole, Harrisonburg, Va.

Fogarty-Harnish, Oliver, Sept. 23, to David R. Harnish and Peggy Fogarty, Ephrata, Pa.

Gibson, Tomas Andres, Sept. 28, to Andrew and Ligia Monsalvo Gibson, Denver, Colo.

Gingrich, Emma Kate, Sept. 3, to Ryan and Heather Gusler Gingrich, Goshen, Ind.

Gouldey, Hannah Joy, Sept. 19, to Bruce and Rhonda Leatherman Gouldey, Telford, Pa.

Jaberg, Oliver Ryan, Oct. 2, to Pat and Lisa Diller Jaberg, Wichita, Kan.

Metzger-Oke, Annie Christina, Sept. 28, to Paul and Lisa Metzger-Oke, St. Jacobs, Ont.

Miller, Imani Ruth and Matthias Nelson (twins), born July 4, received for adoption Oct. 14 by Wendell and Debbie Nelson Miller, Shipshewana, Ind.

Nussbaum, Avery Brynn, Sept. 24, to Chad and Michelle Weaver Nussbaum, Massanutten, Va.

Nyce, Garrett Randall, July 24, to Randy and Juanita Freeman Nyce, Philadelphia.

Preheim-Boers, Ella Yufang, Oct. 7, 2002, received for adoption Aug. 26 by Jeff Boers and Christy Preheim, Tacoma, Wash.

Ross, Cole James, Sept. 30, to Jeff and Kim Loewen Ross, Charles City, Iowa.

Schrock, Ingrid Victoria Weaver, Oct. 9, to Brian Schrock and Paula Weaver, Truro, Nova Scotia.

Stoltzfus, Emmeline Grace, Sept. 17, to Mike and Desiree Braley Stoltzfus, Hartville, Ohio.

Stutzman, Seth Bradlee, Sept. 5, to Bruce and Janel Campbell Stutzman, Milford, Neb.

Thien, Elizabeth Danielle, Sept. 15, to Daniel and Kelly Kaufman Thien, Flower Mound, Texas.

Wampole, Adam Henry, July 25, to Mike and Amy Kiser Wampole, Harrisonburg, Va.

Wert, Brenin Rhys, Sept. 29, to Alan and Carol Bollinger Wert, Ynysybwl, Wales.

Widrick, Nathan Isaiah, May 26, to Paul and Dawn Roggle Widrick, Copenhagen, N.Y.

MARRIAGES

Bender/Zwanzig: David Bender, Lowpoint, Ill., and Barb Zwanzig, Morton, Ill., Sept. 27 at Roanoke Mennonite Church, Eureka, Ill.

Bergey/Clemmer: Sara Joy Bergey, Chesapeake, Va., and Matthew Clemmer, Souderton, Pa., Sept. 20 at CBN Region University, Virginia Beach, Va.

Dengler/Wenger: Carrie Dengler, Souderton, Pa., and Lonnie Wenger, Harrisonburg, Va., Sept. 6 in Souderton.

Gasser/Miller: Kevin Gasser, Sterling, Ohio, and Sonya Miller, Orrville, Ohio, July 19 at Sonnenberg Mennonite Church, Kidron, Ohio.

Grebner/Ulrich: Rebecca Grebner, Washburn, Ill., and Matt Ulrich, Washburn, Sept. 13 at St. John's Lutheran Church, Toluca, Ill.

Still time to give!
Barn Raising

- Thank you for your gifts to Mennonite Publishing Network. Now it's time to finish the barn!
- The deadline for a key loan (used to repay former debenture note holders) has been extended from Aug 31 to **December 31, 2003**. Please include Mennonite Publishing in your year-end giving plans.
- A strong church depends on strong publishing to teach future generations and witness to the world.
- Send your tax-deductible donations through your church offering or to one of the addresses at left.

Mennonite Church Canada
"For MPH Barn Raising"
600 Shaftesbury Blvd
Winnipeg MB R3P 0M4

Mennonite Church USA
"For MPH Barn Raising"
P.O. Box 347, 722 Main St
Newton KS 67114

Mennonite Publishing Network

Harman/Link: Hans Harman, Harrisonburg, Va., and Sarah Link, Bellefontaine, Ohio, Sept. 20 in West Liberty, Ohio.

Luster/Musselman: Jessica Luster, Orrville, Ohio, and Terrill Musselman, Sterling, Ohio, July 3 in Jacksonville, North Carolina.

Martin/Maust: Kendall Martin, Phoenix, Ariz., and Debra Maust, Bloomington, Ill., Sept. 13 at Mennonite Church of Normal (Ill.)

Moyer/Nolt: Jordan Moyer, Mount Joy, Pa., and Corlissa Nolt, Manheim, Pa., Oct. 11 at East Petersburg (Pa.) Mennonite Church.

Schrock/Stepp: Ben Schrock, Orrville, Ohio, and Jaimie Stepp, Burbank, Ohio, Aug. 9 at Sonnenberg Mennonite Church, Kidron, Ohio.

Sharp/Stoltzfus: Preston Sharp, Belleville, Pa., and Dawn Stoltzfus, Belleville, Sept. 3 at Greenwood Furnace, Huntingdon, Pa.

DEATHS

Bauman, Sarah North, stillborn, Harrisonburg, Va., April 10. Parents: Kendal and Jennifer North Bauman. Brother: Zachary. Memorial service: April 18, Harrisonburg.

Birky, Homer H. (Rusty), 82, Elkhart, Ind., died Sept. 25. Spouse: Margaret Birky. Parents: Jacob and Emma Oswald Birky. Child: Douglas G. Funeral: Sept. 27 at Prairie Street Mennonite Church, Elkhart.

Conrad, Clara, 92, Columbiana, Ohio, died Sept. 24. Spouse: Arthur B. Conrad. Parents: Ira and Ella Weaver Horst. Children: Marjorie Lambert, Mildred (deceased); three grandchildren; four great-grandchildren. Funeral: Sept. 27 at Midway Mennonite Church, Columbiana.

Glick, Leon M., 89, Walnut Creek, Ohio, died Sept. 23. Spouse: Ruth Ebersole (deceased). Parents: Christian C. and Maggie Yoder Glick. Children: Bruce, Carol Mullet, Al, Stephen, Elizabeth McDonough; 16 grandchildren; three great-grandchildren. Funeral: Sept. 27 at Berlin (Ohio) Mennonite Church.

Graber, Virgil R., 82, Goshen, Ind., died Oct. 8. Spouse: Evelyn Scarff Graber. Parents: Joseph and Barbara Rich Graber. Children: Joan G. Kauffman, Donald D., Thomas V., Robert B.; nine grandchildren; one great-grandchild. Funeral: Oct. 11 at Prairie Street Mennonite Church, Elkhart, Ind.

Hartline, Alice, 78, Wooster, Ohio, died Sept. 26. Spouse: Frank Hartline. Parents: Willi and Dorothy Bond. Children: Myron K., Marilyn K. Funeral: Oct. 4 at Wooster Mennonite Church.

Hiebert, Frank, 81, Aberdeen, Idaho, died Oct. 8. Spouse: Vera Delk Hiebert. Parents: John and Mary Friesen Hiebert. Children: John, Janet Mayer, Phillip, Elaine Cavenaugh, JD; 13 grandchildren; five great-grandchildren. Funeral: Oct. 15 at First Mennonite Church, Aberdeen.

Hochstetler, Ben, 94, Colorado Springs, Colo., died Aug. 28 of cancer. Spouse: Vera Hochstetler (deceased). Parents: Daniel and Clara Stutzman Hochstetler. Children: Vada Richardson, Bob; seven grandchildren; 19 great-grandchildren; seven great-great-grandchildren. Funeral: Sept. 2 at Shrine of Rememberance "America the Beautiful" Chapel of Roses, Colorado Springs.

Johnson, Fay V., 77, Casselton, N.D., died Sept. 2 of heart failure. Spouse: Iva B. Stoll Johnson. Parents: George and Ida Holdeman Johnson. Children: Edwin, Pauline Khoury, Thomas, Robert Bristow-Johnson, Dianna Gagner, Donald Sturm; 15 grandchildren; two great-grandchildren. Funeral: Sept. 6 at Westminster Presbyterian Church, Casselton.

Kaufman, Alvin J., 94, McPherson, Kan., died Sept. 22. Spouse: Geneva Kaufman. Parents: Jacob S. and Marie Goering Kaufman. Children: Randall, Joleen Pauls, Mary Ellwood; seven grandchildren; six great-grandchildren. Funeral: Sept. 25 at First Mennonite Church, McPherson.

Kolb, Gladys Souder, 90, Souderton, Pa., died Oct. 8. Spouse: Irvin G. Kolb (deceased). Parents: Edwin A. and Ella Hackman Souder. Children: Elvin, Lester, Richard, Ernest, Doris, Dorothy Harnish, Gerald (deceased), Clarence (deceased); eight grandchildren; two great-grandchildren. Funeral: Oct. 15 at Vincent Mennonite Church, Spring City, Pa.

Kropf, Emma Hueth, 84, Hubbard, Ore., died Sept. 27. Spouse: Ellis Kropf. Parents: Emil and Hattie Stephan Hueth. Children: Richard, Bertha Mathis, Mary Ellen VanSyoc; 14 grandchildren; 10 great-grandchildren. Funeral: Sept. 30 at Zion Mennonite Church, Hubbard.

Lefevre, Roberta Hassan, 79, Goshen, Ind., died Oct. 1. Spouse: (1st) Robert Jackson (deceased), (2nd) David Lefevre (deceased). Parents: Clair and Bertha Franz Hassan. Children: Allen C. Jackson, Craig R. Jackson, Sue Troyer; nine grandchildren; three great-grandchildren. Funeral: Oct. 4 at College Mennonite Church, Goshen.

Lyndaker, Harold, 88, Croghan, N.Y., died Sept. 23. Spouse: Velma Zehr Lyndaker. Parents: John N. and Anna Lyndaker. Children: Glenn, Veryle, Kenton, Rhonda Glenn, Lorie Glenn; 11 grandchildren. Funeral: Sept. 26 at Croghan Mennonite Church.

Less mortgage = more ministry

MMA's first mortgage loan rates:

5-year guaranteed rate	5.35%*
3-year guaranteed rate	4.80%*
1-year adjustable rate	3.90%*

MMA®

Mortgage rates are the lowest they have been in a generation. Which means you could spend less on your church building and more on your ministry.

Whether you are thinking about a new church building program or refinancing an existing mortgage, check with MMA first. You'll find competitive rates, no points or fees charged by MMA, and no hassles. Plus, your lenders are fellow church members. Another good example of how MMA provides stewardship solutions to the Anabaptist community.

For a free information kit, contact the church mortgage loan department at (800)348-7468.

Construction loans now available

*Rates effective Oct. 1, 2003, and are subject to change on a monthly basis. There will be a 1 percent premium on construction loans during the construction period. This service is available to churches and institutions associated with the Mennonite Church USA and related Anabaptist denominations.

LAURELVILLE MENNONITE CHURCH CENTER

PROGRAM & GUEST SERVICES DIRECTOR

Laurelville Mennonite Church Center (LMCC) seeks Program & Guest Services Director.

The ideal candidate should have an Anabaptist Christian faith commitment, strong creative program and guest services leadership, good communication skills (including public speaking), an aptitude for marketing, and abilities in organizational and fiscal management.

LMCC was founded in 1943. The 250 acre camp/retreat center is located in the scenic Laurel Highlands of southwest Pennsylvania. It offers programs for adults, youth and children and guest services for retreat groups.

Please call or email Jerry Troyer, Executive Director for information, 1-800-839-1021, jerry@laurelville.org. www.laurelville.org.

Maust, John Elmer, 87, Fort Hill, Pa., died Sept. 1. Spouse: Viola Tressler Maust. Parents: Norman and Mayme Kimmel Maust. Children: Robert Dale, Karen Ann; one grandchild; two great-grandchildren. Funeral: Sept. 5 at Springs (Pa.) Mennonite Church.

Mellinger, Edna R., 91, Kiln, Miss., died Sept. 9. Spouse: Paul Mellinger (deceased). Parents: Noah and Mary Dettwiler. Children: Barry, Karen Lee, Marilyn White, Linda Ladner, Paulette Comardelle; 11 grandchildren; 15 great-grandchildren. Funeral: Sept. 12 at Gulfhaven Mennonite Church, Gulfport, Miss.

Miller, Roy R., 87, Kalona, Iowa, died Oct. 4. Spouse: Amy Miller (deceased). Parents: Albert S. and Magdalena Miller. Children: Merle W., Daniel E.; six grandchildren; seven great-grandchildren. Funeral: Oct. 6 at Kalona Mennonite Church.

Nortz, James, 60, Lowville, N.Y., died Sept. 2. Spouse: Martha Nortz. Parents: Anthony and Eradine Nortz. Children: James A., Joshua, Brenda Bourgoeis, Kami Bender, Kari; two grandchildren. Funeral: Sept. 5 at Lowville Mennonite Church.

Penner, Lena Jantz, 91, Beaumont, Texas, died Oct. 4. Spouse: Albert Penner (deceased). Parents: Ferd and Anna Friesen Jantz. Children: Joe, Lloyd, Ronda Wise; six grandchildren. Funeral: Oct. 11 at Eden Mennonite Church, Inola, Okla.

Purdon, George Albert, 85, Toronto, Ont., died Aug. 13. Spouse: Muriel Handy Purdon. Funeral: Aug. 15 at Giffen-Mack Chapel, Toronto.

Roggie, Kate Schrag, 98, Croghan, N.Y., died Sept. 23. Spouse: Joseph J. Roggie (deceased). Parents: Jacob and Magdalina Schrag. Children: Elton, Beulah, Ada Zehr, Norma Kennell; 18 grandchildren; 30 great-grandchildren; one great-great-grandchild. Funeral: Sept. 25 at Croghan Mennonite Church.

Sauder, Nora Mae, 95, Lancaster, Pa., died Oct. 3. Parents: Martin and Ida Harnish Sauder. Funeral: Oct. 7 at Masonville Mennonite Church, Washington Boro, Pa.

Shantz, Marjorie Witmer, 78, Alma, Ont., died Aug. 22 of cancer. Spouse: Ralph Shantz (deceased). Children: Ron, Rosemary, Murray, Carolyn Schoen. Funeral: Aug. 26 at Community Mennonite Fellowship, Drayton, Ont.

Smith, Elizabeth Lingnau, 94, Wichita, Kan., died Sept. 24. Spouse: (1st) Louis Otto Nickel (deceased), (2nd) Ralph J. Smith (deceased). Parents: Ernest and Elizabeth Nellissen Lingnau. Children: Jean Maples, Ida Jean Maples Thomas, Judy Nickel, Edith Thomson, Roger Nickel; 14 grandchildren; 20 great-grandchildren. Funeral: Sept. 27 at Grace Hill Mennonite Church, Whitewater, Kan.

Suderman, Elmer, 83, St. Peter, Minn., died Aug. 30 of heart failure. Spouse: Norma Suderman. Children: James, Amy; four grandchildren. Funeral: Sept. 3 at Union Presbyterian Church, St. Peter.

Weaver, Gerald E., 69, Souderton, Pa., died Sept. 26 of cancer. Spouse: Rhoda Hartz Weaver (deceased). Parents: Jonas and Emma Kolb Weaver. Children: Duane, Bryan, Craig; five grandchildren. Funeral: Oct. 1 at Vincent Mennonite Church, Spring City, Pa.

Weirich, Verda Bollman, 83, Middlebury, Ind., died Oct. 3. Spouse: Milo Weirich (deceased). Parents: Charles and Amelia Bollman. Children: Loretta Hostetler, Janet Eby, Don, Dean; 11 grandchildren; 14 great-grandchildren. Funeral: Oct. 6 at First Mennonite Church, Middlebury.

Yoder, Moses J., 90, Moreland, Ohio, died July 29. Spouse: Verba Troyer. Parents: Jacob and Anna Plank Yoder. Children: Harold, Vaden, Mary L. Potts, Shirlee Kirven, Leota F. Underwood, Kristina Schemrich; 16 grandchildren; 10 great-grandchildren. Funeral: Aug. 1 at Wooster (Ohio) Mennonite Church.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

- Editor@TheMennonite.org
- fax 574-535-6050
- 1700 S. Main St., Goshen, IN 46526-4794

Two problems
One solution

Problem 1: **Vision problems due to aging or another cause**
Problem 2: **Just don't have time to read *The Mennonite***
Solution: ***The Mennonite* on audiocassette tape**

For those always on the go, listen to *The Mennonite* while doing work around the house, driving or exercising. If you have vision problems, receiving the audio version of *The Mennonite* means you will not miss out on important articles and news.

Listening to *The Mennonite* on cassette tape is easy, convenient and in a format that fits your life.

Subscribe now! Call 800-790-2498 to order *The Mennonite* on cassette tape or for more information.

Spread the faith and embrace yours.

Subscribe to *The Mennonite.*

TheMennonite
800-790-2498
www.TheMennonite.org

Study Abroad in High School:
INDIA

- Challenge yourself.
- Become a global citizen.
- Change the way you look at the world!

Spend a High School year in India immersed in a rich, diverse culture.

WE OFFER: An outstanding co-ed academic program and exciting extra-curricular activities, American high school diploma, College prep courses, Volunteer opportunities, and a Month-long cultural tour of India.

SAGE Program
KW International, Inc.
nscott@kwi.org • www.kwi.org/SAGE.html

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Marla Cole, or email TheMennonite@TheMennonite.org.

Manhattan Mennonite Fellowship seeks experienced candidate for half-time ***pastoral role*** immediately. The candidate should have a strong commitment to Anabaptist values and beliefs, peace and justice concerns, congregation-based decision making and shared leadership. The candidate should be comfortable offering leadership to a small (45 average worship attendance), diverse Christian community in an academic and professional setting in New York City.

Reply to Pastoral Search, MMF, 314 E 19th Street, New York, NY 10003 or send an email to PaulKry@aol.com.

Mennonite Central Committee (MCC) is recruiting for the position of ***MCC Liaison to the United Nations.*** This is a three-year, full-time, salaried position based in New York City. MCC's U.N. liaison monitors relevant U.N. policies and advocates on behalf of MCC; conveys and interprets MCC priorities to U.N. agencies, diplomats and nongovernmental organizations; hosts MCC staff, field workers and Mennonite delegations by preparing briefings and arranging contacts at the U.N.; edits/writes "News and Views;" and supervises an intern. Initiative and cross-cultural communication skills are crucial as well as a talent for building information and action coalitions.

Fax resume to 717-859-2171 or email psd@mcc.org or phone Prem Dick or Anna Reimer at 717-859-1151.

Like to meet and interact with international travelers? **International Guest House,** Washington, D.C., a mission project of Allegheny Mennonite Conference, has openings for ***voluntary service assignments,*** one in January and one in August. Opening for host/hostess in July.

Contact International Guest House, 1441 Kennedy St. NW, Washington, DC 20011. Phone: 202-726-5808; email igh-dc@juno.com.

Nampa Mennonite Church, an established church in Idaho with a 100-year history and about 100 in regular attendance, is prayerfully seeking a full-time ***pastor.*** The church is located in a fast-growing area with various outdoor recreational activities nearby. Applicants should have a calling to service in areas of preaching, teaching, evangelism, encouragement and discipleship.

Please contact Everett Earnest, 14678 Woosley Drive, Nampa, ID 83651. Phone 208-466-7450; email: pastorsearch@nampamennonitechurch.com or esq@access4less.net.

Menno Haven Retirement Communities (CCRC), located in south-central Pennsylvania, is seeking an ***internist*** with geriatric interest to join Menno Haven Physician Services. Currently the practice includes one internist and one PA-C and is interested in expanding the practice.

More information regarding this opportunity, contact John N. Benner, MD, 717-261-4194, or jbbenner@pa.net.

Greensboro Mennonite Fellowship is seeking applicants for a half-time ***pastoral position*** for a small, urban congregation in central North Carolina. Please contact John Bender 336-697-7824 or Benderfive@aol.com.

Needed immediately. **Mennonite Mission Network** seeks a ***Service Adventure Program Administrator*** to provide vision and leadership for developing and sustaining Service Adventure. Responsibilities include supervision of unit leaders and networking with local support congregations across the U.S. Candidate will have interest in and understanding of young adults and ability to relate to them. Bringing a background of mission, service, or other ministry, candidate will be a good communicator in public, personally, by phone and through email, open and able to travel frequently and independently. Able to work as part of a team and to give counsel in addressing issues that arise in unit and work settings. People oriented, compassionate and positive, this person will forge effective and trusting relationships. Interested persons may find more information at www.MennoniteMission.net or call Human Resources at 574-294-7523.

Please email a letter of interest and resume to staffrecruitment@MennoniteMission.net or by mail to Mennonite Mission Network Human Resources, Box 370, Elkhart, IN 46515.

Goshen College seeks applicants or nominations for a full-time ***communication professorship.*** The ideal candidate will bring to the job significant achievement and experience in broadcasting, film or multimedia. Teaching responsibilities may include classes such as broadcast journalism, convergent media, electronic media production, film criticism and production, oral communication, and writing for electronic media, as well as additional courses as appropriate to the department's needs and the candidate's areas of expertise. Co-curricular responsibilities may include advising GC-TV (producing a weekly campus news program and supervising longer-term video production projects) or the yearbook. Faculty members are also expected to develop or continue relationships with communication professionals and organizations. The search committee will begin to review candidates on Dec. 1, 2003, and will continue until the position is filled. Faculty responsibilities begin July 1, 2004. A master's degree is required, Ph.D. preferred. Preference will be given to candidates who exhibit both strong professional and teaching credentials.

To apply, visit the specific position announcement on the Goshen College Web page www.goshen/employment. Women and minority persons are especially encouraged to apply. Goshen College, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church. Administrative and teaching faculty members are expected to share this commitment.

PROVIDING TOURS FOR 35 YEARS

2004 TOURS

SERVICE TOUR to SUNNY JAMAICA (January 23 - February 1)
VIETNAM (February 4-21) • AUSTRALIA and NEW ZEALAND (February 6-26)
MEXICO (March 5-13) • PARAGUAY, BOLIVIA and PERU (March 23 - April 8)
SEVEN CHURCHES of REVELATION (May 28 - June 8)
IN THE FOOTSTEPS OF THE APOSTLE PAUL (May 30 - June 15)
ALASKA CRUISE TOUR (June 9-21)
EUROPEAN ANABAPTIST HERITAGE (June 9-23)
ENGLAND and SCOTLAND for GRANDPARENTS and GRANDCHILDREN (June 23 - July 5)
EUROPEAN HERITAGE (July 6-22) • From PRAGUE to GDANSK (July 22 - August 1)
SMALL TOWN THEATRE and COUNTRY GARDENS (July 27 - August 2)
CANADIAN MARITIME PROVINCES (August 7-16)
SWISS GLACIER EXPRESS (August 9-24) • IRELAND (September 3-14)
LANDS of the BIBLE (September)
SWISS-VOLHYNIAN MENNONITE HERITAGE (September 15-29)
CHINA (October 3-19) • FALL FOLIAGE TOUR of NEW ENGLAND (October 5-11)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

CALL 1-800-565-0451
FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street, Waterloo, ON N2J 1V6 Canada
Reg. #1567624

1011 Cathill Road
Sellersville, PA 18960-1315 USA

New Holland Early Learning Center in the New Holland Mennonite Church is seeking a part-time ***secretary*** (17-20 weekly) and a full-time ***child care giver*** (prefer some experience). We have children enrolled between the ages of six weeks to school age. We are state licensed for 114 children with an average daily attendance of 60.

Anyone interested in working in a fun, Christian environment who loves children can send a resume to the center at 18 Western Avenue, New Holland, PA 17557 or email it to nhelc@frontiernet.net attention Peggy.

Sharon Mennonite Church of Plain City, Ohio, wishes to dialogue with ***pastoral candidates*** interested in a full-time position available fall of 2004. Our congregation of 210 members worships together in a growing but rural community, ideally located just 15 miles northwest of Columbus. Central Ohio offers a wonderful opportunity for ministry and a great quality of life.

For more information, please contact John D. Rohrer, 11285 Converse-Chapel Road, Plain City, OH 43064. Phone 614-873-8905; email rohrer.2@osu.edu.

Eastern Mennonite University invites applications for a full-time faculty position in a master's degree program in ***Counselor Education*** with school and community counseling tracks, beginning fall 2004. Doctorate in counseling or counselor education and eligibility for Virginia LPC required. EMU seeks excellent faculty who are supportive of Anabaptist/ Mennonite Christian faith practices to teach in a liberal arts environment.

Please send letter of application, vitae, graduate transcripts, and three letters of recommendation to: Dr. David Glanzer, Director, Graduate Counseling Program, EMU, 1200 Park Road, Harrisonburg, VA 22802. Women and minorities are encouraged to apply. For more information, email counseling@emu.edu.

Freeport Mennonite Church, a rural church with close proximity to Madison, Wis., and Rockford and Chicago, Ill., is seeking a full-time lead ***pastor.*** Position available immediately, average attendance approximately 90-110. Desire individual with strong preaching, teaching ministry; someone with a vision for growth.

If you feel God's leading to discuss this position with us, or can recommend someone else, contact Mike Murray, Search Committee chair, 815-449-2354; jeanettemurray@juno.com.

x·plore

God's mission for your life

DOOR (Discovering Opportunities for Outreach and Reflection) is expanding to Atlanta. Consider a weekend or weeklong service and learning experience for your group through DOOR. Also in Chicago, Denver and Miami.

Mennonite Mission Network

The mission agency of Mennonite Church USA

www.MennoniteMission.net

A community of learning, faith, respect

Explore your interests

Build your skills

Nurture your faith

Prepare for life

Bluffton College

The Truth Makes Free

Bluffton, Ohio

Call today to arrange a campus visit:

1-888-214-7744

admissions@bluffton.edu

www.bluffton.edu

Koreans heed the call in dramatic numbers

Rich Preheim

While North Korea generates headlines for its poverty, hunger and nuclear-weapons rattling, its neighbor to the south is also making its mark in the world, albeit in more life-affirming ways. South Korea has quietly become the second largest missionary-sending country, behind the United States.

The *International Bulletin of Missionary Research* reported that 10,745 South Korean missionaries were serving overseas last year. And that number is conservative because it includes only workers serving with mission agencies and not sent directly by local congregations. It also does not include South Koreans serving for less than two years or missionaries who have given up their Korean citizenship for the sake of their work.

The number of South Korean missionaries is a striking story of growth. In 1979, researchers identified only 93 overseas missionaries. In 1990, 1,645 Koreans were serving. Since then, however, the number of workers has increased by at least 27 percent every two years, with some 1,000 new missionaries being sent each year.

Along with this growth has been a rise in the number of mission agencies from 21 in 1979 to 136 currently, 114 of which are interdenominational and 22 are denominational.

South Koreans are working in 162 countries, nearly half of them in Asia. The top host countries are China with 781 missionaries; Philippines, 527; Japan, 463; Russia, 359; Germany, 288; Thailand, 233; Indonesia, 216; and the United States, 183.

Thirty-seven percent of the missionaries are focusing on church planting, while 27 percent are involved in discipleship training. Other ministries include education, Bible translation and medicine.

TIDBITS

Twenty-five of the Disciples of Christ's 2,600 ministers earned more than $90,000 last year.—*DisciplesWorld*

According to some estimates, Nepal has 500,000 Christians, up from 10,000 15 years ago.—*Go*

Bible publisher Thomas Nelson is coming out with *Revolve,* a New Testament for girls designed to resemble a fashion magazine.—*The Christian Century*

Yemen recently allowed the importation of Bibles.—*World Pulse*

Per capita giving by Church of the Nazarene members in 2002 was $1,107.18 in the United States, compared with $8.33 in Africa.—*Holiness Today*

Getting the word out

When bad news happens, a new organization wants to respond with Good News. The Christian Emergency Network (CEN) has been developed to equip Christians to speak clearly and minister effectively during a national calamity, according to *Maranatha Christian Journal.*

CEN describes its mission as helping people intelligently pray for, sensitively care for and strategically share the gospel with those affected by emergencies.

CEN will be activated when an event occurs that causes the national media to broadcast news coverage continuously and when many lives in the United States are affected. CEN will use the Internet, broadcast and other media.

Supporting organizations include Billy Graham Evangelistic Association, Campus Crusade for Christ, Christian Broadcasting Network, Luis Palau Evangelistic Association, Moody Broadcasting Network, Salvation Army, Wycliffe Associates and Zondervan.

Haitians just voodoo it

Haitian president Jean-Bertrand Aristide, a former Catholic priest, has delcared voodoo an officially recognized religion, which some Christians think is an ominous sign.

"The government said they are going to turn the country entirely to voodoo," Jean Berthony Paul, founder of Mission Evangelique du Nord D'Haiti, said in *Christianity Today.* "The Christians say we are going to turn the country totally to the Lord Jesus Christ."

Christian pastors and missionaries held an Aug. 14 rally in St. Marc to protest the decision.

Aristide's decision means, among other things, that voodoo marriage ceremonies will have legal standing. Christians also fear that Aristide is planning to renew a 200-year-old "pact with the devil" on Jan. 1, 2004. Many Haitians credit the country's independence to voodoo.

Voodoo venerates a mixture of African gods and Catholic saints and practices spiritism. While 80 percent of the country's population is Catholic and 16 percent is Protestant, many practice voodoo along with their Christian observances.

Bible beliefs

Since the perestroika radically changed what was known as the Soviet Union in the 1980s, the Russian Orthodox Church has experienced substantial growth, according to *The Church Herald.* In 1988, the church, which then included all areas of the Soviet Union, reported 67 dioceses, 6,893 parishes, 74 bishops, 7,397 priests and deacons, 22 monastaries, three seminaries and two theological academies. Today the Russian Orthodox Church has 131 dioceses, 16,195 parishes, 155 bishops, 17,480 priests and deacons, 32 seminaries, six pastoral preparatory courses, five theological academies and two diocesan religious schools for women.

Those numbers do not include the Ukrainian Orthodox Church, which is now separate from its Russian counterpart. The Ukrainians have 7,911 parishes and 6,858 clergy. TM

RESOURCES

Reaching Beyond the Mennonite Comfort Zone: Exploring from the Inside Out by Will Schirmer (Cascadia Publishing House and Herald Press, 2003, $14.95) claims that changes in the Mennonite church require rethinking of relationships with each other and with people beyond Mennonite congregations.

Anabaptist Ways of Knowing: A Conversation About Tradition-Based Critical Education by Sara Wenger Shenk (Cascadia Publishing House, 2003, $21.95) contends that by revitalizing core practices, educational endeavors can renew community life.

Fixing Tradition: Joseph W. Yoder, Amish American by Julia Kasdorf (Cascadia Publishing House, 2003, $22.95) tells and interprets the story of Yoder (1872-1956), author of *Rosanna of the Amish* and a musician. It includes photos, notes, bibliography, index, map and timeline.

Fifty Years, Fifty Stories: The Mennonite Mission in Somalia, 1953-2003 by Omar Eby (Cascadia Publishing House, 2003, $14.95) is narrated through text and photos, in coffee-table format.

Markings/My Own: Musings on the Gospel of Mark by Omar Eby (Cascadia Publishing House, 2003, $14.95) blends intellectual inquiry with worship, reflecting on 70 episodes or texts in Mark's Gospel.

Touchdown Jesus: The Mixing of Sacred and Secular in American History by R. Laurence Moore (Westminster John Knox Press, 2003, $19.95) considers the ways nationalism, the separation of church and state, democratic pluralism and shifts in boundaries between sacred and secular practice have shaped American religion.

Water Lines: New and Selected Poems by Luci Shaw (Eerdmans, 2003, $18) includes 64 lyric poems, all reflecting the evocative nature of water in its many forms.

They Knew How to Pray: 15 Secrets from the Prayer Lives of Bible Heroes by Tom Carter (Kregel Publications, 2003, $11.99) encourages powerful prayer lives through biblical examples.

God's Story, Our Story: Exploring Christian Faith and Life by Michele Hershberger (Faith & Life Resources, 2003, $11.99) is primarily for young people exploring baptism in a Mennonite congregation.

A Healing Grief: Walking with Your Friend Through Loss by Sara Wengerd (Herald Press, 2003, $11.99) uses personal stories and practical ideas for helping people grieve.

Homosexuality: Biblical Interpretation and Moral Discernment by Willard M. Swartley (Herald Press, 2003, $14.99) looks at the Bible's teaching on a controversial subject. He draws from contemporary scholarship and cultural analysis.

Reinventing Aging by Shirley Yoder Brubaker, project coordinator (Herald Press, 2003, $10.99), includes 12 essays by various writers on issues we face as we grow older, including personal wellness, finances, housing and dying. A companion video or DVD is available for $24.99.

A Peace Reader, edited by E. Morris Sider and Luke Keefer Jr. (Evangel Publishing House and Herald Press, 2003, $14.95), challenges Christians to think seriously about their roles as peacemakers in today's world.

My Early Years: An Autobiography by Robert S. Kreider (Pandora Press and Herald Press, 2003, $44) recounts the early years of this administrator, scholar and church leader and places readers inside the personal, familial and churchly dynamics of Mennonite life in the first half of the 20th century.

Borrow or purchase them today!

New DVDs and videos from MCC

Come, follow me

An MCC report on the past year

9-minute video or DVD

This year, Christ's call to "Come, follow me" has led MCC to send relief supplies to Iraq, confront AIDS in Africa, rebuild homes in Afghanistan, celebrate 50 years of the Global Family Program and more.

Generations at Risk

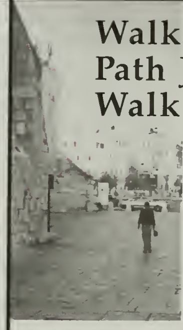
Not One Alone

The church in Africa responds to AIDS

25-minute video or DVD
Study guide included

Forty-two million people are living with HIV or AIDS in the world today. Meet the faces behind the numbers as we visit church workers, home-based care groups and people living with AIDS in Zimbabwe and Mozambique.

Walking the Path Jesus Walked



Historic Christian churches continue to live out their faith in the Middle East

24-minute video or DVD
Study guide included

Hear Christians in Egypt, Palestine and Syria talk about how their faith calls them to model Jesus Christ, working for justice nonviolently and relating to people of other faiths in a peaceful manner.

Mennonite Central Committee Canada 888-622-6337 U.S. 888-563-4676 www.mcc.org

EDITORIAL

************************CAR-RT LOT**C-059
<10014> 60
5100 12/06 205377 Q:1 261
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

To speak or not to speak

Preach the gospel and, if necessary, use words.
—adapted from St. Francis of Assissi

If someone asks you how to become a Christian, can you give a short, clear answer? That is the question posed by J. Nelson Kraybill as he suggests Anabaptist language that can serve as an alternative to the well-known Four Spiritual Laws (page 9). Kraybill's question, however, assumes that we want the words and that we want to speak.

Few Mennonites, however, speak boldly about their faith to others. St. Francis' cautionary note about using words often gives us permission to remain silent about our faith. The calculus goes something like this: If I behave in a way that is good and righteous, others will understand that my exemplary behavior is because of my faith, and that kind of silent witness has the most integrity. Or the spiritual calculations are negative: If I say something out loud about my faith, then those watching my behavior will expect me to be perfect. Consequently, when I make a mistake or don't behave perfectly, they will consider me a hypocrite, and that will hurt the gospel message.

Emma Richards, former missionary to Japan and the first woman to be ordained in the Mennonite Church, recently listed the elements necessary for passing along our faith. She was speaking to the last annual meeting of the Indiana Mennonite Women's Missionary Rally at Eighth Street Mennonite Church in Goshen, Ind., in mid-October.

To pass along our… faith, we must own it, we must live it and we must verbally share it.—Emma Richards

"To pass along our vision and faith," Richards said, "we must own it, we must live it and we must verbally share it."

Most Mennonites carry deep ownership of their faith. It is programmed into our genes. Stories of Bible characters responding to God with radical obedience, and early Anabaptists martyred for the faith, drive faith convictions into our souls. Most Mennonites also live their faith in ways that those around them find exemplary.

But it is the third and final action that seems to have us tongue-tied: to verbally share our faith. Fortunately, St. Francis did make allowances for using words "if necessary." In today's world, the gospel is as necessary as ever.

"All religions have a god," Richards added. "Only our religion has Jesus. We pass along our faith through Jesus."

November is the month that Mennonite Church USA once again focuses on mission. We will hear much about what it means for the church to be in mission, to be missional. We may talk a lot about being a missional church, but there probably won't be much talking in our missional activity.

The problem is that we are afraid to be overt about our faith. Sometimes we excuse ourselves by citing St. Francis' terse caution.

So how do we Mennonites learn to preach what we practice? Kraybill offers one path for those ready to describe their faith and, when doing so, want to be sure their words carry the theological distinctives that are important to us. This is a critical consideration because we want to describe our faith as radically different from the patriotic American Chrisitianity that surrounds us. We want to reveal our loyalty to a God who is much larger than the country in which we live.

But there is another way to become overt and intentional in the sharing of our faith: speaking up when we see God working ahead of us. Margaret Metzler, former missionary to Hong Kong, Vietnam and China, told the same missionary rally that "mission vision" is the power to see something not yet evident to the eye.

"Instead of asking, How do we do God's work?" Metzler said, "we ask, How is God already at work and how do we fit into that work?"

Fitting into the work that God is already doing can mean becoming more overt about our faith. It can mean being vulnerable to others who discount our witness because of misguided notions about Christian perfection. It can mean articulating a faith in Jesus that stands in contrast to the expressions of other Christians. It can also mean waiting and watching for God's Spirit in the relationships and happenings around us, and then bearing witness with our words.—*Everett J. Thomas*

The Mennonite

www.themennonite.org

November 18, 2003

NOV 22 '03

AMBS
LIBRARY
ELKHART, IN

Mary Oyer and 606

Page 8

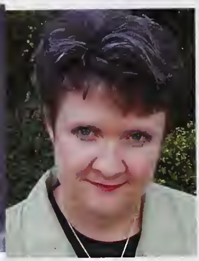
12 God's chain broke their drug chains

14 Is the future of evangelicalism Anabaptist?

18 Are we ready for young pastors?

32 Isaac and Ishmael

For love of a woman



Tammerie Spires is co-pastor at Many Peoples Mennonite Fellowship in Dallas.

The book of Ruth tells a jewel of a story, tucked in among the conquest and conflict of Joshua, Judges and 1 and 2 Samuel. One woman loves another, beyond reason or rationale, modeling what it means to love as God commands us to love.

In cleaving to Naomi, Ruth speaks words of "hesed," committed faithfulness: "Do not press me to leave you or to turn back from following you. Where you go, I will go; where you lodge, I will lodge; your people shall be my people, and your God my God. Where you die, I will die—there will I be buried. May the Lord do thus and so to me, and more as well, if even death parts me from you."

In committing herself to her immigrant, widowed mother-in-law, the also-widowed Ruth becomes an immigrant, as the two travel back to Judah. Naomi knows the protection of a man will be required for the two to survive, and the two strategize as women have had to since before the time of Shiprah and Puah, Miriam and her mother. Their courage and creativity—and the "hesed" of Boaz—bring a traditional happy ending to the story. But the story that began with the love of one woman for another ends with a subversive focus on that love. The value of the grandson Ruth provides Naomi derives in part because he is the son of Ruth, "the daughter-in-law who loves you, who is more to you than seven sons."

Some lectionaries put this text with Mark 12:28-34, in which Jesus defines understanding and obedience of the commands to love God and neighbor as self as being "not far from the kingdom of God." In her covenant with Naomi, Ruth promises to love Naomi's God, even though Naomi feels God has left her empty-handed and bitter. Since Ruth fulfills every other promise she makes, I believe she left the god of Moab behind and learned to love Naomi's God.

I believe Ruth loved herself, too; her actions are those of a woman who knows herself and believes herself capable of great commitment and creative resourcefulness. Theologian Mary Hunt describes what it means to love this way: By loving other women, a woman comes to that authentic self-love in which she sees herself and other women as made in the image of God, as worthy of the radical relationship of laying down one's life for one's friends.

Self-love, then, intertwines with and enables other-love of the most radical sort, what Ada Maria Isasi-Díaz defines as solidarity. Solidarity is love that enters into the situation of pain, injustice and oppression and walks in that reality with the oppressed. Ruth entered Naomi's reality and walked with her in it, trusting Naomi's judgment as to how a degree of liberation might be achieved.

Solidarity is the kind of love we are called to as Christians, especially those of us with the privileges of economic power and resources, especially those of us handed those privileges by virtue of skin color, gender or generational wealth.

Solidarity is the eye of the needle we are called to pass through, and trust is the way of passage. We who have lived privileged lives must learn to trust the agency and wisdom and experience of the oppressed, to enter into shared responsibility for what is and the task of transformation toward what should be.

In seeking to express solidarity-love to my co-pastors—Esther Martinez and Alfie Wines—and to our congregants, I find trust to be a difficult, non-intuitive lesson, full of paradox, resolved only by the realization that I have to trust, forgive and love myself as part of the journey toward loving God and neighbor. Without healthy self-love, grounded in one's being created a child of God in the image of God, love of other can become twisted, manipulative, not love at all.

In learning the lessons of love, may we all end up "not far from the kingdom of God."

TheMennonite

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing/Advertising: **Marla J. Cole**
Secretary: **Kristene Miller**
Editorial assistant: **Nora Miller**
Design: **Merrill R. Miller**
Editor Emeritus: **J. Lorne Peachey**

Cover photo by Dale D. Gehman

Vol. 6, No. 22, November 18, 2003

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
phone: 800-790-2498 fax: 316-283-0454

P.O. Box 1245, Elkhart, IN 46515
phone: 574-523-3046 fax: 574-293-1892

Web site:
www.themennonite.org

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for July when it is published on the first and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $38.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave.,
Scottdale, PA 15683-1999.

Mennonite
Church
USA

CONTENTS

6

7

19

16

8 Still turning to 606
Mary Oyer is "a kind of [Mennonite] icon."—*Duane Stoltzfus*

12 God's chains broke their drug chains
Jim and Lou Davis go from being drug users to helping others for Christ.—*Kathy Scott*

14 Is the future of evangelicalism Anabaptist?
What we can learn from history—*David Q. Evans*

16 Binding the strong man
Matthew 12:22-30—fourth in a series—*Willard M. Swartley*

19 JEC changes course, recommends joint convention in Charlotte, N.C., in 2005
—*Margaret Loewen Reimer*

20 Muslim relations: best, worst of times
Seminary consultation draws 220 participants to address timely issues.—*Jim Bishop*

21 Student, instructor remain hospitalized after Hesston College airplane accident

DEPARTMENTS

2 Grace and truth
For love of a woman—*Tammerie Spires*

4 Readers say

6 News digest

18 Leadership
Are we ready for young pastors?—*Dianne Zaerr Brenneman*

24 For the record

30 Mediaculture
Give a book or two for Christmas.—*Gordon Houser*

32 Editorial
Isaac and Ishmael—*Everett J. Thomas*

Pastoral titles, value and role

Espousal of hierarchical titles for church leaders in Everett Thomas' Oct. 21 editorial and in the article "Should You Call Your Pastor Joe?" bugs my ethnic Mennonite cultural sensitivities as well as my understanding of community and servanthood in the kingdom of heaven.

I do not abstain from using titles just because Catholic priests were exalted 500 years ago. I do so because in John 5:15 Jesus called his disciples "friends." In 2 Peter 3:15, Peter calls Paul, that great apostle of the church worthy of titles if anyone ever was, "our beloved brother Paul." The tradition of our church historically was to use "brother" and "sister" if titles were needed.

Many denominations have used titles for centuries. Are they having less trouble finding leaders today? I think not. In our theology, leaders are servants of the church. If they take that position because they believe it is a step up the hierarchy, I'm sorry, but the church is better off without them as leaders.

Let our brother be brother and our sister be sister. Oh, and you failed to provide us with the proper title with which to refer to Tim Schultz. Reverend? Pastor? Bishop? Or merely, "student"?—*Maynard Shirk, Conestoga, Pa.*

Re Oct. 21 editorial ("A Great Treasure of the Church") and Tim Schultz' article ("Should You Call Your Pastor Joe?"): Do you suppose children hear our critical comments about the sermon or about the pastor's activities (or lack thereof) and therefore see a pastor's role negatively? Perhaps the way we adults treat the pastor in our thoughts, words and actions communicates the real value of the pastoral role.—*Allen Linscheid, Reedley, Calif.*

The Oct. 21 issue called for change in the way we view pastors and the needs of congregations but didn't address questions I've wrestled with for years: Why is the pastor the focus of a worship service? Why is nearly half the worship time given to a sermon? While sitting in the pews, I wonder why my visual experience of church is dominated by the image of a pastor standing before me on a raised platform.

During the 1,950 years after Christ's birth, Christians relied solely on clergy for reading and interpreting Scriptures. Even after the printing press and higher literacy rates, there was no other source for assistance in understanding the Bible. So church revolved around the pastor's instruction. In the 1950s, children were given King James Bibles, and Christian bookstores mainly sold church supplies. Today the Bible has been translated into readable language. Christian bookstores offer study helps, devotional guides, Christian novels and videos. We have Christian TV, radio and audio tapes. A recent Christian organization's publication reported that people are flocking to their Internet sites 24 hours a day, seven days a week, to read the gospel, find Bible studies and seek spiritual guidance. Small, interactive Bible study groups personalize the gospel.

Perhaps on Sunday mornings the new generation of believers is hungrier for praise and fellowship than instruction. Maybe the church is frustrated because we are trying to meet today's needs with yesterday's format. I wish every worship service could be more like the two Sundays during the church year when we intentionally devote more time to praise and celebrating God's love: Christmas and Easter. During those services our souls are called to worship through beautiful visual displays, inspiring drama, poetic readings and multiple forms of heart-lifting music, woven together with Scripture, meditation and prayer. At those times it seems like the worship services are centered on worship.—*Suzanne Horner, West Liberty, Ohio*

Need social work perspective

In response to the glaring lack of input from the social work perspective in Mennonite Church USA's statement "A Prospectus on Health Care Access" passed by delegates at this past summer's convention in Atlanta, I am attempting to get a new organization off the ground: the Association of Anabaptist-Mennonite Social Work Professionals (AAMSWP).

Obviously AAMSWP is in its absolutely infant (fetal) stages of formation. I have established a listserv discussion group on the server of my university and am now attempting to get the word out to

IN THIS ISSUE

Bravery describes the subjects of several articles in this issue. Duane Stoltzfus (page 8) recounts Mary Oyer's musical conversion when she discovered African music and her subsequent efforts as an ambassador for music that reflects a cyclical rather than linear view of life. Kathy Scott (page 12) describes the long odds against which former prisoners Jim and Lou Davis came to faith at Zion Mennonite Church in Birdsboro, Pa. Bravery also describes the efforts of several other writers who offer fresh reminders about our faith as Mennonites. David Q. Evans (page 14) declares that "popular evangelicalism is bankrupt; Anabaptist-Mennonites must lead the way." In the fourth of our Bible study series, Willard Swartley (page 16) tackles the Matthew 12 account of Jesus casting out demons. Swartley concludes that the church today should "either retain or put back into baptismal vows the question, Do you renounce Satan and all his work?"—*Editor* anyone who self-designates as an Anabaptist-Mennonite social work professional. Initially this discussion group will simply be a forum for discussion of ethical, practical, personal and professional issues among Anabaptist-Mennonite social work professionals.

My hope, however, is that one of the fruits of this discussion group will be the formation of a more solidly organized professional association that will eventually stand alongside other Mennonite professional organizations, such as Mennonite Chaplains Association, Mennonite Health Services and Mennonite Nurses Association. The group would have no expectations of a particular degree or job description. To join the list, simply send an email expressing interest to dliecht@ilstu.edu. *—Dan Liechty, Normal, Ill.*

Learn what Anabaptist means

The letter from Elmer Thomas (Readers Say, Oct. 21) needs some response. Maybe a change needs to be made, but I believe the change that needs to be made is that we in the Mennonite tradition should relearn what the word Anabaptist means rather than dropping this important name. We need to study why it was important and why it is so important still. Look again at the 1527 Schleitheim Confession. It teaches us today about how we were to be different from the establishment church of that time. Those same issues should continue to separate us from what brother Thomas calls "Christian" even today.

The articles treat adult believer's baptism (something that many churches today follow at the leading of Anabaptists), the ban (accountability that organized religion would do well to consider), breaking of bread with believers (many other denominations follow this today), separation from the world (a two-kingdom approach that much of civil-religion Christianity has forgotten about), pastoral duties (most denominational leadership, for example, was against the war in Iraq, but the congregations were not listening), abstinence from the use of force (the forerunner of our peace stance in the world today), the taking of public office and avoidance of the oath (Do we know Mennonites who have forgotten this important concept?).

Teaching is in order so that we do not drop this very important set of concepts.*—Jim Compton-Schmidt, Fresno, Calif.*

Speaking out will jeopardize lives

Homeland security and preemptive-strike laws are an outright attack on fundamental liberties that our nation has stood for from its beginning. By these laws, Congress has shattered the Bill of Rights and conceded its right to declare war to the executive branch. Putting unprecedented power in the executive branch means that the Pentagon, FBI and CIA will run the country. Congress is just window dressing. Worst of all, we'll be less secure because speaking our mind on the excesses of corporate greed protected by executive power will put our lives in jeopardy. I believe a people who willingly trade liberty for security will have neither and deserve neither.*—Larry Lange, Devils Lake, N.D.*

A powerful, positive influence

For the past three years, I've been reading *The Mennonite* faithfully. When I read "National Honors for GC Alumni" (News Digest, Oct. 21), I was thrilled about your printing of Sylvester Outley's story. People do stray from the faith early in life sometimes, but many turn their negative situation into a powerful positive influence. I am a prisoner currently and stories like this are an inspiration for me. I may never get to meet him personally, but I'd like to give him my personal written ovation. *—Kevin Fannin, Meridian, Miss.*

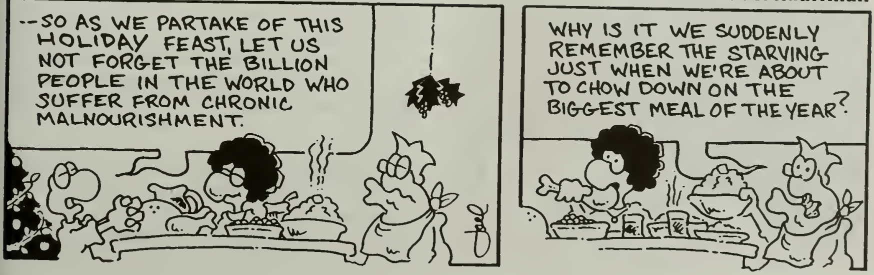
Giving thanks

Thank you for including the article in the Nov. 4 issue by Harvey Yoder called "Good Fences, Better Freedoms" and for publishing the article about the Peruvian Mennonite Church in the Andes.*—Chris Wickey, Engadine, Mich.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. *—Editors*

Pontius' Puddle

Joel Kauffman


--SO AS WE PARTAKE OF THIS HOLIDAY FEAST, LET US NOT FORGET THE BILLION PEOPLE IN THE WORLD WHO SUFFER FROM CHRONIC MALNOURISHMENT.
WHY IS IT WE SUDDENLY REMEMBER THE STARVING JUST WHEN WE'RE ABOUT TO CHOW DOWN ON THE BIGGEST MEAL OF THE YEAR?
Joel

Ontario church mourns hockey player's death

ELMIRA, Ont.—An estimated 1,300 people crowded in and around Elmira Mennonite Church for the Oct. 10 funeral of native son and National Hockey League player Dan Snyder, 25. In an accident that has received much media and popular attention, Snyder, a center for the Atlanta Thrashers, was killed Sept. 29 when the car in which he was riding crashed at high speed.

The church, including the basement auditorium, was filled to its 650-person capacity. Other mourners watched on closed-circuit television at a nearby nursing home, and several hundred others gathered outside the church building.

Snyder

Among those in attendance were the entire Atlanta team, including Dany Heatley, who was driving the car in the crash that killed Snyder. He has been charged with vehicular homicide and could face prison time.

But Snyder's father, Graham, told journalists that the family wants Heatley to be able to go on with his life and that mistakes happen.

During the funeral service, former Elmira pastor Dale Bauman cautioned against blaming Heatley. "Pointing a finger never brings healing," he said.

Snyder grew up in Elmira Mennonite Church, and his grandfather, Joe Snyder, was a former moderator of the Mennonite Conference of Ontario and Quebec, which is now part of Mennonite Church Eastern Canada, an area conference of Mennonite Church Canada.—*Canadian Mennonite*

Mennonite Mission Network photo by Cal King

Fall colors Laura Price paints Maggie Neuman's face during the Oct. 11 Fall Festival and Open House at Zion Mennonite Church, Souderton, Pa. The second annual event, a fund-raiser for Mennonite Mission Network, also included an antique car show, flea market and making scarecrows.

German brings thank-you to United States

AKRON, Pa.—German Heinrich Janzen recently visited Mennonite Central Committee (MCC) headquarters in Akron to express thanks for having a roof over his head for the past half century.

Until earlier this year, Janzen had been living in the first house built by Pax in the German village of Bechterdiessen. Pax, a program overseen by MCC, was started by sending volunteers to Europe to help rebuild after World War II.

"I have been saying thank you for 50 years for what MCC and the Pax program did to me," Janzen said.

In a letter addressed to the people of the United States, he wrote, "I want to thank all of the people, parents and churches who helped support the Pax boys as they went into the program."

Earlier this fall, a group of 40 former Pax volunteers visited the area and invited Janzen to come back to the United Sates with them. He spent more than three weeks traveling from Iowa to New York, greeting and thanking supporters.

In his letter, Janzen described the Mennonite refugees fleeing in the war's aftermath. "They had to leave their homes and their farms," he wrote, "and went in long lines, processions through the snow. … They didn't know where they were going. They just went to an unknown future with no provisions."

From 1951 until 1976, almost 1,200 Pax volunteers served in Europe, North Africa and the Middle East.—*MCC News Service*

EMU student wins peace speech contest

AKRON, Pa.—Zachary Kurtz from Eastern Mennonite University, Harrisonburg, Va., has received the top award in this year's C. Henry Smith Peace Oratorical Contest. His winning speech was "A Taxing Dilemma," which explored the options for war-tax resistance.

Second place went to Tim Nafziger of Goshen (Ind.) College, who spoke on "It Takes a College to Raise an Activist," encouraging "action reflection." Jeremy Schrag of Bethel College, North Newton, Kan., was third with "Rock 'n' Roll Jesus," about seeing Jesus beyond the images of a dominant white culture.

The annual contest, adminstered by Mennonite Central Committee U.S., is open to students in every Mennonite and Brethren in Christ college in North America. The top three speakers received scholarships to attend a peace-related conference or seminar, plus cash prizes. Participating colleges host campus contests, then submit the winning speeches to MCC U.S. for judging. This year's judges were Prem Dick, MCC assistant director for human resources; Dan Dietzel, English teacher at

MCC photo by Ken Tivey

Packing it in

Members of Merriam Park Neighbors for Peace, a St. Paul, Minn., organization, pack school kits they donated to Ten Thousand Villages for Mennonite Central Committee. Ten Thousand Villages stores this fall collected more than 5,000 school kits for MCC. Merriam Park Neighbors for Peace assembled 300 kits, then gave them to the local Ten Thousand Villages store. "We have teachers and people who sew in our group, and [collecting kits] felt like a perfect match," said Krista Menzel, one of the organization's 25 members. In East Haven, Conn., a high school art club solicited donations from area art stores and painted each of the 200 school-kit bags assembled. MCC has set a goal of sending 56,000 school kits to Iraq this fall. Last year the agency distributed 85,000 kits in 12 countries.

Lancaster (Pa.) Mennonite High School, and Carol Penner, a Hamilton, Ont., pastor and minister of peace, justice and social concerns for Mennonite Church Eastern Canada.

C. Henry Smith was a Mennonite historian and professor at Goshen and Bluffton (Ohio) colleges. *—MCC News Service*

MWC leader moderates global meeting

NICOSIA, Cyprus—Representatives of 18 Christian faith groups, including Mennonite World Conference, gathered in Nicosia Oct. 20-26 for the annual meeting of the Conference of Secretaries of Christian World Communions. The meeting was moderated by MWC executive secretary Larry Miller, who was elected last year to chair the organization for 2003-04.

Each day began with prayers, and much of the meeting was devoted to oral or written reports from each participating body. Other presentations included a religious profile of Cyprus, a report on involvement in Cyprus by the World Council of Churches, a paper on ecclesiological issues by the representative from the World Convention of Churches of Christ, and a discussion on the Reformed Ecumenical Council's search for unity while maintaining its values and character.*—MWC News Service*

MCC project exploring peace theology

AKRON, Pa.—From the first crash into the Twin Towers on Sept. 11 to the grief and the analyses that followed came also deepening discussions of how peacemaking relates to questions of security and whether the language of traditional Anabaptist peace theology needs to be articulated further in a changing world.

A project hosted by Mennonite Central Committee (MCC) and supported by the Mennonite Foundation of Canada, the Schowalter Foundation and the Frank Epp Memorial Fund will explore this topic over the next two years, working to propose a direction for Mennonite peace theology that takes into account current public concerns of peace, justice and security in North America and beyond.

The Peace Theology Research Project will begin with a series of consultations throughout North America. MCC is also calling for papers on the topic from professionals in social work, law and public administration, as well as from biblical scholars, those involved in advocacy work and people trained in the humanities and social sciences. The project will culminate with a conference, "Seeking the Welfare of the City: Questions of Public Peace, Justice and Order," Aug. 1-4, 2004, and the publication of a book that includes presentations from that conference.

"Our peace theology, as it's been popularly expressed, often doesn't give us many handles for addressing questions of security," says Judy Zimmerman Herr, MCC Peace Office co-director with her husband, Bob.

"Our experience is ahead of our theology," Bob Herr says. "Our theology inclines us to be negative in these issues, to think about what we shouldn't do. Is there a way we can speak theologically more positively about these things, as our experience tells us we should do?"*—MCC News Service*

this date in Mennonite history

Nov. 18, 1988— Bluffton (Ohio) College defeats Cumberland College of Williamsburg, Ky., 30-14, to become the first Mennonite school to advance beyond the first round of the National Association of Intercollegiate Athletics football playoffs.

Correction: Mennonite Mission Network administrators Sheldon and Marietta Sawatsky are based in Taoyuan, southwest of Taipei. Their location was misidentified in the Nov. 4 issue.

Still turning to

Mary Oyer is 'a kind of [Mennonite] icon.'

by Duane Stoltzfus

In a voice vote well suited to Mennonites, the delegates who gathered for a churchwide assembly in Oregon in 1969 essentially adopted a denominational anthem and appointed a perfectly matched songleader, though no one knew it at the time.

Mary Oyer, a Goshen (Ind.) College professor who had just returned from studies in East Africa, was there at Aldersgate Park in Oregon (tent spaces 50 cents a night) to introduce a new book, *The Mennonite Hymnal*, which she knew well. *Gospel Herald* noted that as the executive secretary of the Joint Hymnal Committee, Mary "did more work on the hymnal than any other one person."

Saturday night was reserved for *The Mennonite Hymnal*. In a dedication service, Mary led the 225 or so delegates and their families on a kind of musical tour, sampling a song here, a song there.

Taking a risk, she had people page to an anthem toward the back of the book, in what was known as the choir section, because the arrangements were more challenging.

"Let's turn to 606," she said.

Then, something magical—or better, spiritual—happened.

"It came off so well the first time that we sang it every day," Mary says.

"Praise God From Whom," or 606, as it is better known, would surely sit atop the chart if records were kept of songs sung most often by large groups of Mennonites, and often the songleader has been Mary Oyer.

She has led Mennonites by the thousands in singing 606 at world and national conferences. She has led the anthem at

Continued on page 10

"Praise God From Whom," or 606, as it is better known, would surely sit atop the chart if records were kept of songs sung most often by large groups of Mennonites, and often the songleader has been Mary Oyer.

606

Dale D Gehman

Continued from page 9

Goshen during a Sweet Honey in the Rock concert and during a Bill Crofut performance.

These days, in her travels to churches and conferences and workshops, the request still comes: Would you lead us in 606? After all these years, one wonders whether Mary, in a private moment, might wish to retire the anthem. Has the hymn become hackneyed and the songleader tired of the familiar phrasing and shifting speeds?

"I love to sing 606," Mary says. "Mennonites find a freedom of spirit in singing 606. It's a change, especially from the past, when some felt imprisoned by the limitations on our expressions. This song offers a way out, a feeling of exuberance.

"Something happens to people when they sing this. I used 606 when I was in Africa. They loved it. In Taiwan we sang it at a graduation one year. They thought it was great. I don't get tired of it because of the way people respond. Some people may say, 'Oh, let's not sing this again.' But even those critics probably still enjoy it—inside."

In April, Mary turned 80. She lives in a beige house with a privacy row of evergreens, the same house she lived in when she began studying piano as a kindergartner and cello as a sixth-grader. The house is right across the street from Goshen College, where she received a bachelor's degree and where she taught from 1945 to 1987, introducing a generation of students to the arts in a required course on visual and musical expression (students recall Mary's spontaneous gift for pitch; as a train went by, she might note the B-flat whistle). While teaching at Goshen, she studied cello at the University of Michigan, earning a doctorate in 1958, the first string player to do so there.

Ken Nafziger, a professor of music at Eastern Mennonite University, Harrisonburg, Va., and a former student of Mary's at Goshen, says: "She was a profound and demanding teacher who inspired students to care about music in the context of the church. Obviously it's the kind of gift that doesn't have an expiration date stamped on it, and that is of profound significance to the broader church."

Duncan Schiedt, Indianapolis, Ind.

A generation of students were introduced to the fine arts at Goshen College during Oyer's tenure from 1945 to 1987.

In 1989 she became professor of church music at Associated Mennonite Biblical Seminary, Elkhart, Ind., and there influenced a generation of pastors, many of whom arrived with a limited musical repertoire, through courses such as Foundations of Worship and Preaching, which she co-taught with June Alliman Yoder and Marlene Kropf.

"The best way I can describe Mary's work is to say that she charmed the students into learning," says Marlene, director of the Office of Congregational Life with the Mennonite Church USA Executive Board. "Like the Pied Piper of Hamlin, she led them into the intricacies of church music, and before they knew it they were paying attention to time signatures, recognizing poetic meter, using hymnal indices with skill and selecting songs for worship with confidence. With her vast knowledge, Mary could have overwhelmed them. Instead, she humbly and graciously served their learning."

Mary formally retired from the seminary in 1998, but there has been no settling down.

At the end of June, she led worship at a Mennonite Medical Association gathering at Laurelville Mennonite Church Center in Pennsylvania ("it has wonderful acoustics"). In July she was off to a Benedictine abbey in Minnesota for a meeting of Bridgefolk, which brings together Mennonites and Catholics for ecumenical conversation.

'Always frets': During an interview at her home between those two trips, Mary mentioned in an aside that despite all her public appearances, she "always frets" before gatherings, but as the first hymn begins, all is fine.

In August she assisted with a Goshen tour of Africa, including visits to Kenya and Ethiopia and culminating at the Mennonite World Conference assembly in Zimbabwe. Unlike past conferences, at which she usually led singing, this time she was a participant observer.

Africa, in particular, represents a home away from home for Mary. During her more than five years of living there at various times, she has taught at Kenyatta University College in Nairobi, Kenya. By latest count, she has been to 21 African countries.

She once said that she became interested in Africa when she learned that Picasso and Matisse changed their styles after seeing African art; she went to study art in the 1960s but experienced a musical awakening. Western music, she concluded, was not better than African music—only different.

Oyer became the first string player to earn a doctorate from the University of Michigan.

After one trip, she said: "I think music can be devisive, but it can be used to build bridges and help us understand other worlds. Music is a symbol of what goes on in a culture. It reflects its values. It speaks of a culture, attitudes and a way of life."

The assumption in the West, she says, is that music should be controlled and linear, progressing from beginning, through middle, to end. Much African music, in contrast, reflects a cyclical view of life, in which a song may go round and round. When do you stop playing? When you want to, the answer may come, or when you're tired.

In the States, she has become an ambassador for African music, teaching classes and offering seminars. Recently she played several traditional African instruments for first- and second-graders at her home church, College Mennonite in Goshen. She demonstrated a hand piano, with bands plucked by both thumbs.

Internal cultural divide: Mennonite churches face their own internal cultural divide: advocates of contemporary Christian music against advocates of traditional hymns. The shame of it comes, Mary says, in forcing a choice.

"I'm pleased to see how much young people value traditional hymns that reach back in the centuries, at a time when they seem to be slipping away," she says. "I notice that young people, if given a chance to sing traditional hymns, are pretty exuberant about it. That doesn't seem to be the going assessment of adults. I think we need both the old and the new."

When she's home in Goshen, Mary says, she doesn't generally listen to music for pleasure (as the stacks of CDs on top of the turntable, up to 10 high, suggest). And her cello, which has been in hundreds of recitals and performances, rests these days. "I rarely play it," she says. "It's such a chore to get it out and tuned." Instead, when she plays, she turns to the piano, which always stands ready.

She starts the day with customized cereal: begin with oat squares, then add granola, nuts and fruit. As part of a fitness regimen, twice a week she swims at the college pool. She also completes about half an hour of aerobic exercises she learned while teaching in Taiwan four years ago.

"I expect to do these the rest of my life," she says. "It's said that they exercise every part of your body. When it looks like you're rolling your hips, you're exercising your intestines. You even exercise your ears, by pulling on your ear lobes. Everything has to be balanced. If you move forward, you move backward, up then down, left then right. It works for me."

She also reads, with an enthusiasm that comes from learning fairly late in life how to read for pleasure. Growing up, she says, family members gave her a hard time for not reading more than she did. In conversations with Abe Schmitt, a Goshen graduate and author of *Brilliant Idiot: An Autobiography of a Dyslexic*, she says she came to a self-diagnosis.

"I found out at 70 that I had dyslexia," she says. "I hadn't really suffered with it; I got good grades. But for me, it's just that the words don't hold still on the page. I tire easily. I can't read a book on Issac Watts, but I can read his hymns."

In her selective mode of reading, she often turns to mystery and detective stories, which "pull you on through." She went through all of Ellis Peters and much of Tony Hillerman. Recently she read Alexander McCall Smith's *The No. 1 Ladies' Detective Agency*, recognizing Botswana references from her own travels.

In September she left for a semester of teaching at Taiwan Theological College and Seminary. She will miss a return visit to Goshen from Sweet Honey in the Rock, whose members heard Mary lead 606 during their last concert on campus.

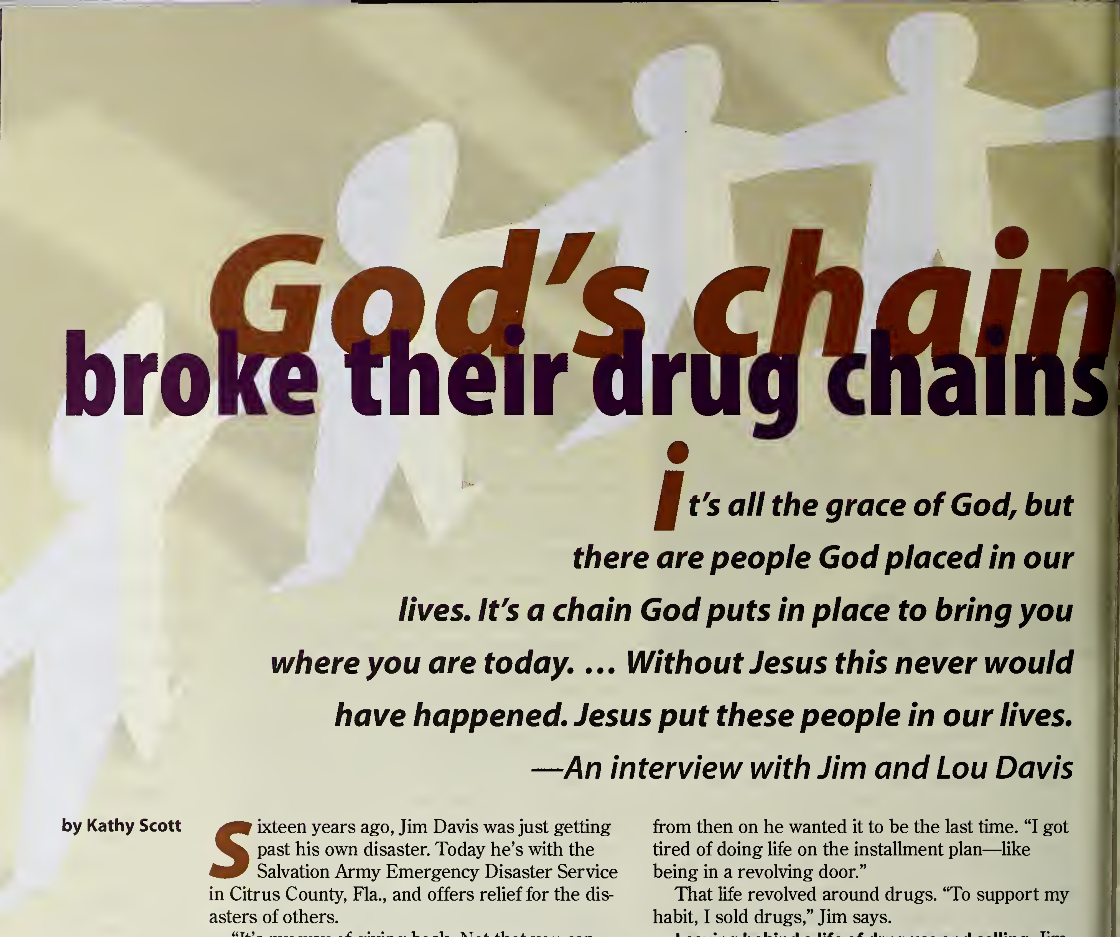
"Over 1,000 stood in the Union and sang," Mary says. "I was embarassed when I read the review in *The South Bend Tribune* because they made so much of it."

The evening was about Sweet Honey in the Rock, she says, not Mennonite four-part singing. But soon afterward a letter came from a member of the group, saying that 606 had been like a gift.

Though the anthem is now numbered 118 in *Hymnal: A Worship Book*, Mary says, 606 became, as one might also say of the songleader, "a kind of icon." TM

I notice that young people, if given a chance to sing traditional hymns, are pretty exuberant about it. That doesn't seem to be the going assessment of adults.
—Mary Oyer

Duane Stoltzfus teaches journalism and communication at Goshen (Ind.) College.



God's chain broke their drug chains

It's all the grace of God, but there are people God placed in our lives. It's a chain God puts in place to bring you where you are today. ... Without Jesus this never would have happened. Jesus put these people in our lives.

—An interview with Jim and Lou Davis

by Kathy Scott

Sixteen years ago, Jim Davis was just getting past his own disaster. Today he's with the Salvation Army Emergency Disaster Service in Citrus County, Fla., and offers relief for the disasters of others.

"It's my way of giving back. Not that you can ever repay all the people who helped you, but you try."

"We moved back and forth from Key West four times," says Lou, Jim's wife, "mostly because we couldn't find a church like Zion Mennonite" (their home church for 10 years in Birdsboro, Pa., and one that Jim and Lou credit for the fellowship and teaching that has greatly helped them).

You don't find too many people today that care about a bunch of guys who are drug users.—Jim Davis

"You don't find too many people today that care about a bunch of guys who are drug users," Jim says about George and Margaret (members of Zion). "[George] could've told John [Rush], I'm giving Jim the boot, because he doesn't want to be here. Even Margaret didn't think I was going to make it."

Jim was 26 the last time he was in prison, and from then on he wanted it to be the last time. "I got tired of doing life on the installment plan—like being in a revolving door."

That life revolved around drugs. "To support my habit, I sold drugs," Jim says.

Leaving behind a life of drug use and selling, Jim entered Freedom Gate Halfway House in Reading. "My parole officer told me I couldn't go to Freedom Gate because I wouldn't make it.

"We were high on marijuana one night, but the next day I found out I might have to go in front of the state parole board, which scared me," he says.

"Lou [who later became Jim's wife] was the house parent for the women's halfway house, and she used to tell when the guys were high, so she couldn't tell on them and not tell on me. It was her job as staff and house parent.

"I had to go in front of the state parole supervisor in Reading and he was strict. ... He could have sent me back to prison, but George Assemas went with me. The supervisor said, 'One more time and it's over.' "

Before she was 25, Lou was in prison three times for drug-related charges. "While I was in prison," she says, "John Rush and Georgine Martinez (house parent and counselor) came up to do a Bible study.

Jim and Lou Davis go from being drug users to helping others for Christ.

"At first it was just something to go to on a Wednesday night, but they spent a lot of time with me, and that's how I received my salvation. From there, I lost contact for a couple years. It might have seemed like a 'jailhouse religion,' but it was still in my heart.

"I went back out on the streets doing drugs, getting arrested. Then I lived around the corner from Freedom Gate, and one day I walked past and decided I'm going in. They were having a Bible study, and from that day I went to live there with Georgine and then to the women's halfway house.

"I was busted in ninth grade for drugs," says Lou. "I graduated but moved out of home when I was 17 and lived on the streets with … prostitutes and other drug addicts and dealers. I also lived in California and did heroin out there. Until I was 25, that was my life.

"At the women's halfway house I was still rebellious. What helped me more was George and Margaret Assemas—the whole family atmosphere. If it wasn't for them and John Rush putting up with me, I wouldn't be here today. They would take us to their house on holidays. They helped raise my kids.

"Eight months after I was at Freedom Gate, I went to voluntary service in Mobile, Ala. It's a mission program through Lancaster Conference. I went to Mobile rather than New York to work with drug addicts, but the Lord knew what I could and could not handle, and getting out of the city helped, too.

"I was nervous and had to have my probation transferred down there. Six or seven other people who work there came from Mennonite backgrounds, and here I come from the city on probation. I worked with mentally retarded preschoolers and helped build a Mennonite church down there. Then when I came back, I was a house parent at Freedom Gate."

Married going on 16 years, Jim says. "You have to work as the years go by to bring your marriage to where it is today."

Six years ago, Jim and Lou, with their daughters Emily, 14, and Corrine, 13, moved to Key West, Fla.

"We went to the Salvation Army. God put us there. I worked at the thrift store, then became a case worker and now director of social services," says Lou, who seeks to "help people who get behind on rent or utilities."

Jim adds, "But she still gets homesick for Reading."

"I miss Zion Mennonite," says Lou, "but I'm not homesick anymore. I enjoy doing disaster work so much. … Maybe I'm not giving back in my own hometown, but I'm giving back. The Lord didn't tell me I had to stay in Reading; I can go anywhere and do [God's] work."

If it wasn't for them and John Rush putting up with me, I wouldn't be here today. They would take us to their house on holidays. They helped raise my kids.—Lou Davis

Jim's way of giving back is through the Salvation Army Emergency Disaster Service which provides relief in flood, hurricane, tornadoes and fires. "We just had a 600-acre fire.

"We moved to Key West, and we were looking for a church. The closest Mennonite church was in Sarasota, and we don't live there, so we went to the Salvation Army Corp with my nieces and liked it. The doctrine and Wesleyan beliefs were similar. So after we were there we decided to join and you sign a covenant to abstain from alcohol and drugs.

"To become a soldier, you have to quit cigarettes," says Jim. "When I knew that's what it took, I made up my mind to quit."

Jim and Lou continue their work in Florida, "God's waiting room." TM

Kathy Scott lives in Conestoga, Pa.

> "True Evangelical faith … cannot lie dormant. It clothes the naked, it feeds the hungry, it comforts the sorrowful, it shelters the destitute. And it serves those who harm it. It binds up that which is wounded. It has become all things to all people."
>
> —Menno Simons

Is the future of eva

What we can learn from history

by David Q. Evans

If our evangelical future is calling us to the distant past of 19th-century evangelical revivalism and societal reform, then make a place for me at the altar.

In the March 5, 2002, issue of *The Mennonite* (page 14), J. Nelson Kraybill asked, "Is Our Future Evangelical?" The question lingered in my mind as I studied the history of the evangelical movement. My answer is a divided one. If the Mennonite church will follow the current and predictable future of the contemporary evangelical movement spearheaded by Jerry Falwell's new generation of fundamentalists, I must answer no. But if our evangelical future is calling us to the distant past of 19th-century evangelical revivalism and societal reform, then make a place for me at the altar.

C. Norman Kraus writes in *The Variety of American Evangelicalism*, "Anabaptist-Mennonites always have been within the evangelical Christian tradition." As a newcomer to the Mennonite church, I was curious to find out what all the fuss was about. I read the works of Kraus, John Howard Yoder, Myron Augsburger, Walter Klassen, Balthasar Hubmaier and any other Mennonite historian or theologian I could find. I soon discovered the source of angst. The problem lies not with evangelicalism but with what kind of evangelicals Mennonites might become. In 1973, Augsburger signed a document called "A Declaration of Evangelicals for Social Action," which represents a different evangelical faith from the one we see on TV represented by Pat Robertson.

Popular evangelicalism is inconsistent with Anabaptist convictions. While both traditions begin with personal faith in Christ, contemporary evangelicalism swears by its bibliolatry, propositionalism, individualism and nationalism, while Anabaptist commitments are to the centrality of Christ, radical discipleship, voluntary community and peace.

I would only be comfortable with claiming an evangelical identity if it does not mean fundamentalism. This is possible. Most evangelicals are not aware that Anabaptists have influenced and been influenced by American evangelicalism. We are most familiar with evangelical history from the Presbyterian-Reformed perspective. Reformed historians claim that evangelicalism owes its legacy to Augustine, Luther, Calvin, Edwards and Moody. But where do Francis of Assisi, Zwingli, Simons, Wesley and Finney fit? If you press Reformed historians, they will claim these, but only after being provoked.

Wesleyan historians argue that the evangelicalism of the Great Awakenings owed more to moves of pietism, societal renewal and altar calls than to right doctrine. Furthermore, evangelicalism was less connected to rationalism than contemporary evangelicals know and fundamentalistic Christians want to admit. In his classic

ngelicalism
Anabaptist?

Discovering An Evangelical Heritage, Donald Dayton calls for a different kind of evangelical than the otherworldly minded evangelist who threatens his listeners with the heat of hellfire and eminent judgment when Jesus returns to rapture his elect from this world. Dayton argues that pietist evangelicals of the 19th century such as Charles Finney, Theodore Weld, Lewis Tappan and Harriet Beecher Stowe were as concerned for the individual soul as they were concerned with the structures of society, especially slavery. Dayton says about that the "modern editions of Charles Finney's works are often expurgated. Offending passages are removed, leaving the impression that Finney avoided moral and ethical disputes for the sake of the spiritual."

Early Mennonites, though proponents of the "new birth," were turned off to the revivalists' emphasis on "crisis conversions." Christian Burkholder, an 18th-century Mennonite bishop, issued harsh statements against Mennonite revivalist Martin Boehm by excommunicating him and warning young Mennonites to stay away from any form of conversion that "dictates to God how he is to go to work to effect the same in you."

On the other hand, evangelical founders such as Wesley had a fondness for the Mennonite tradition, and the Baptist church cut close affinities with founder John Smyth upon learning that he wanted to be better acquainted with those peculiar people. D.L. Moody said about the Civil War: "There has never been a time in my life where I felt I could take a gun and shoot a fellow human being. In this respect I am a Quaker." Wesley, Smyth, Finney and Moody were not Anabaptists, but they had more in common with Anabaptist theology than contemporary evangelicalism.

I joined the Mennonite Church; I see it as the most faithful witness to the best of American evangelicalism. True evangelical faith is Christ-centered, interpreting the Scripture according to how it witnesses to the Word made flesh. True evangelical faith calls lost souls to relationship with God where one can experience heaven today in radical discipleship. Moreover, these Christ-centered discipleship principles are most authentic when practiced in a voluntary community.

As an outsider, however, I must admit I am intimidated by cultural Mennonitism. At times I am not certain I belong. While no one has been anything but godly toward me, I still feel I am on the outside. The Mennonite tradition has too much to offer the body of Christ not to become more evangelistic in its witness and expand its commitment to peace to break down barriers caused by race, nationality, gender and socioeconomics.

Peace needs to be defined more broadly, and revivalism needs to be reclaimed as a consistent practice. As an African-American evangelical, I see these as important concerns. I would not have confessed Jesus as my Lord and Savior at a revivalist campground in southern Michigan. Yet as a nonwhite Christian in a white culture, I quickly learned that the body was not as unified as Jesus prayed it would be. We are not one, neither Protestants nor Catholics, Mennonites nor Presbyterians. As Micheal Emerson and Christian Smith's book title has proposed, we are *Divided By Faith*; to be exact, we are divided by race.

The Mennonite tradition has too much to offer the body of Christ not to become more evangelistic in its witness and expand its commitment to peace to break down barriers caused by race, nationality, gender and socioeconomics.

I am aware of the antiracism work of Damascus Road as well as the missional emphasis of Mennonite Church USA. I have been involved in both movements. In these ways, we will find with J. Nelson Kraybill that our future is indeed evangelical. But we must not be content to play follow the leader. The direction of popular evangelicalism is bankrupt; Anabaptist-Mennonites must lead the way. As Menno Simons stated so eloquently, "True Evangelical faith … cannot lie dormant. It clothes the naked, it feeds the hungry, it comforts the sorrowful, it shelters the destitute. And it serves those who harm it. It binds up that which is wounded. It has become all things to all people."

David Q. Evans is a student at Wesley Theological Seminary, Washington, and a member of Washington Community Fellowship.

Readers' choice
a Bible study series

Binding the strong man

Matthew 12:22-30—fourth in a series

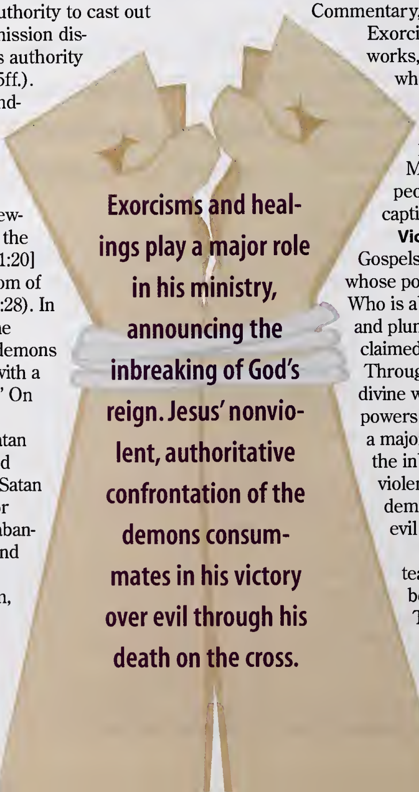
by Willard M. Swartley

Matthew, Mark and Luke present Jesus' ministry as a clash with the powers of evil. One of the leading portraits of Jesus in the Synoptic Gospels is as an exorcist. Jesus drove out demons and pushed back the forces of evil. Many scholars accept this aspect of Jesus' presentation in the Gospels as authentic, not just a theological overlay. Mark and Luke emphasize this dimension of Jesus' ministry more than Matthew. Luke 10:1-20 depicts the mission of the 70 as a proclamation of the gospel of peace and the downfall of Satan. Demons were subject to the authority of the disciples as they announced the coming of God's kingdom.

When Jesus appointed the twelve to be with him and to proclaim the gospel, he gave them "authority to cast out demons" (Mark 3:15). In Matthew's mission discourse, Jesus' granting the twelve this authority precedes his sending them out (10:1-5ff.).

Matthew 12:22-30 shows Jesus defending himself against the Pharisees' accusation (in Mark 3:21 his family is also upset) precisely on the issue of his authority and power to cast out demons (cf. Mark 3:20-28). The Matthew-Luke parallel puts it sharply: "If it is by the Spirit of God ['finger of God' in Luke 11:20] that I cast out demons, then the kingdom of God has come upon you" (Matthew 12:28). In this so-called Beelzebul controversy, the Pharisees accuse Jesus of casting out demons by the power of Satan. Jesus answers with a riddle, "How can Satan cast out Satan?" On this, Augustine comments, "So let the Pharisees choose what they want. If Satan could not cast out Satan, they could find nothing to say against the Lord. But if Satan can cast out Satan, let them look out for themselves all the more and let them abandon his kingdom because it cannot stand divided against itself."

Jesus' then makes a stunning claim, that if his source of power is God's Spirit, then "the kingdom of God has come to you." Chrysostom (in *The Gospel of Matthew*) sees in this response a note of conciliation, since Jesus says not only that the kingdom of God has come but also "to you." That is, "Good things have come specifically to you, so why then do you feel so displeased that you are wonderfully blessed? Why do you make war against your own salvation?"



Exorcisms and healings play a major role in his ministry, announcing the inbreaking of God's reign. Jesus' nonviolent, authoritative confrontation of the demons consummates in his victory over evil through his death on the cross.

Jesus' deeds of deliverance were a potential blessing to all. But Satan countered Jesus' ministry regularly, instigating criticism and opposition, to keep people from seeing Jesus' exorcisms as signs that the kingdom of God has come and that the Spirit of God was at work in Jesus Christ. As Richard Gardner comments, "If that is so, then God's reign is taking shape in and through Jesus' deeds, overcoming the forces of evil. And Jesus' critics are in the position of opposing God's rule!" (*Matthew*, Believers Church Bible Commentary, Herald Press, 1991).

Exorcisms, like Jesus' other mighty works, function in the Gospels to disclose who Jesus really is. This is the central point of the text. Jesus is not just another person or another prophet. He comes as God's Messiah to free not only Israel but all people from evil's power. He sets the captives free.

Victory over evil: Exorcisms in the Gospels are christological disclosures. By whose power does Jesus cast out demons? Who is able to bind the strong man (Satan) and plunder his house? Jesus is who he claimed to be, Messiah and Son of God. Throughout the Gospels Jesus comes as divine warrior to overcome and defeat the powers of evil. Exorcisms and healings play a major role in his ministry, announcing the inbreaking of God's reign. Jesus' nonviolent, authoritative confrontation of the demons consummates in his victory over evil through his death on the cross.

In this struggle against evil, Jesus teaches his disciples not to fear but to believe and have faith. The New Testament word for "believe" ("pisteuo") matches the Old Testament's call to "have faith" ("batach") in God's promise to fight for Israel.

Was authority to cast out demons peculiar to Jesus and

The MEDA Store

October 2003 ... that all people may experience Christ's love and utilize their abilities to earn a livelihood, provide for families and enrich their communities

Risky Business

To succeed in business, you have to take risks. It's the same for helping poor people. For 50 years Mennonite Economic Development Associates (MEDA) has been taking risks to help poor people improve their lives through economic development. We give them loans when nobody else will. We take a chance on their hopes and dreams to start their own business, even when the odds are stacked against them. We put our faith in the strength of their character and the quality of their courage, even when they have little else to offer in the way of collateral.

Taking risks to help poor people improve their lives is a goal of MEDA. We try new ideas. We look for people who are ignored or overlooked. We work in places that are hard to reach and serve. It's a risky business. Most of the time, the risks pay off. But not every idea we try works out the way we hoped. That doesn't mean it fails; each attempt is a building block, helping us find the key that opens the lock of poverty.

NICARAGUA

Do you want to take risks on behalf of poor people? Then MEDA is for you! You can get involved in the risky business of helping poor people improve their lives economically by "purchasing" shares in projects from the MEDA Store. To do this, simply indicate the number of shares you want to "buy," mark the project name and number on your donation and mail it to (Canada): 302-280 Smith St., Winnipeg, MB R3C 1K2; (U.S.): 1821 Oregon Pike, Suite 201, Lancaster, PA 17601. You can also "buy" shares online at www.meda.org or by calling 1-800-665-7026. All "purchases" from the MEDA Store are tax receiptable.

The "purchase" of shares is a symbolic way for you to participate in MEDA's efforts to help people in low income countries find hope, opportunity and economic well-being through a business-oriented approach to development.

MEDA is an association of Christians who want to "connect their faith and work in a needy world." For more information, call us at 1-800-665-7026 or send an e-mail to meda@meda.org

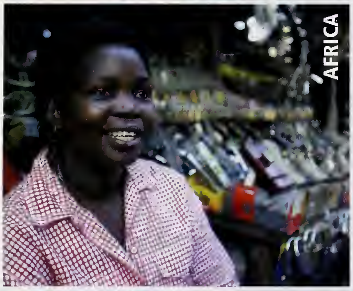
PERU

LINKING POOR FARMERS AND BUYERS IN PERU

What do landless farmers in Peru and a food distribution company in England have in common? MEDA! The English company wanted snow peas, and the farmers could grow them. But between the two were many obstacles. MEDA decided to experiment to see if it could bring the two together. First, we helped the farmers form a group, then we enabled them to receive a loan to buy seed and drip irrigation systems. Last, we linked them with an exporter who worked with the company in England. It worked—the farmers got access to an assured market for a very profitable product, the exporter obtained a steady supply of high-quality product, and MEDA found a new way to help low income farmers increase their incomes. We want to help more farmers link up with export companies so they can improve their lives; each dollar contributed to this project provides an additional $4 from the U.S. and Canadian governments.

AMOUNT NEEDED: $25,000 U.S. / $34,000 Cdn.

A gift of $25 U.S./$34 Cdn "buys" a share in this project and results in $125 U.S./$170 Cdn being made available to help farmers in Peru. **Mark your donation Linking, #40.**



PLANNING FOR THE FUTURE IN NICARAGUA

To a North American, the parched patch of ground that Samuel Enrique Santeliz farms in Nicaragua seems like the worst place to try to grow anything. But for Samuel, a poor but proud sesame farmer, it is a place of hope, thanks to MEDA. MEDA saw promise in Samuel, giving him a one-week training program that taught him about crop planning and soil management. Before, Samuel says, he didn't do much planning—he just planted. Now he calculates how much he should grow, based on the cost of production and what he expects to sell it for. "If you plan, you can think of how much you are going to produce and what the profit will be," he says. Samuel is one of 400 farmers MEDA is helping by providing better seeds, training and by developing stronger links with buyers; the goal is to help them improve production and increase the amount they earn when they sell it. The Canadian government provides $10 Cdn / $7.30 U.S. for each dollar contributed to MEDA for this project.

AMOUNT NEEDED: $90,000 U.S. / $123,000 Cdn.

A gift of $90 U.S./$123 Cdn "buys" a share in this project and results in $747 U.S./$1,353 Cdn being made available to help farmers like Samuel. **Mark your donation Planning, #41.**

LEARNING NEW WAYS TO HELP POOR PEOPLE

Helping poor people is a learning process—you start with one idea, but sometimes discover there is a better way to provide assistance. That was the case in Peru's Tarapoto region, where a year ago MEDA thought the best way to help farmers was by supporting a rice marketing company. Part way into the project, we discovered it was inefficient—local banks, agricultural input suppliers (seed, fertilizer, etc.) and buyers were all doing individual monitoring of the farmers, tripling the effort and the cost, and adding to the farmer's workload. So, together with other investors, we created Mega System, a new company that developed a computer software program called Agromonitor—a one-stop way to do the monitoring for banks, buyers and agricultural input providers. Agromonitor saves everyone time and money, and also allows farmers to save money by purchasing seed and fertilizer in bulk. We want to further develop this innovative software package, and try it in other parts of the world. The U.S. government provides $4 for each dollar contributed to MEDA for this project.

AMOUNT NEEDED: $50,000 U.S. / $68,000 Cdn.

A gift of $50 U.S./$68 Cdn "buys" a share in this project and results in $250 U.S./$340 Cdn being made available to help farmers around the world. **Mark your donation Learning, #42.**

HELPING WOMEN START BUSINESSES IN PAKISTAN

Like many other poor women in Pakistan, Naila earns extra income for her family by embroidering traditional designs on dupatas, the scarf-like piece of apparel worn by Pakistani women. Since she lives a traditional house-bound life, she is dependent on a middleman to bring materials and sell the dupatas. Each dupata is sold in the market for 300 or 400 rupees (about $5), of which she gets about 20 rupees (30 cents) for many hours of work. She is glad to receive the extra income, but thinks she should be paid more for her efforts. MEDA thinks so, too, and is experimenting with a program to help women like Naila find new ways to sell their products. This includes finding markets for the dupatas in other parts of Pakistan, where they can sell for as much as 2,000 rupees ($35), and helping them make other products, such as beach wraps, that can sell for as much as $50 in other countries. The project will also assist them with things like quality control, product design, packaging and other aspects of running a business. The U.S. government provides $3 for each dollar contributed to MEDA for this project.

AMOUNT NEEDED: $25,000 U.S. / $34,000 Cdn.

A gift of $25 U.S./$34 Cdn "buys" a share in this project and results in $100 U.S./$136 Cdn being made available to help women like Naila. **Mark your donation Women, #43.**

CREATING GOOD FUTURES IN AFRICA

What does it mean to get a loan from MEDA? For Rosita Mabuanoa, who owns a small restaurant in the Xikelene market in Maputo, Mozambique, it means not only a chance to enlarge her business and increase the menu—it also means being able to send her children to school and buy them medicine to keep them healthy. "I am thankful to God for my loan from MEDA," she says. "It means that I and my family will be healthy, and we will have a good future." MEDA wants to help people like Rosita by providing loans in other African countries. This is a risky venture—Africa is the hardest place to start microcredit programs. But our years of experience in Mozambique and Tanzania will help us as we look for opportunities in other African countries to reduce poverty, especially among women. The U.S. and Canadian governments will provide $4 for each dollar contributed to MEDA for this project.

AMOUNT NEEDED: $71,000 U.S. / $197,000 Cdn.

A gift of $71 U.S./$97 Cdn "buys" a share in this project and results in $355 U.S./$485 Cdn being made available to help MEDA take risks for poor people in another African country. **Mark your donation Africa, #44.**

MEDA

HELPING LOW INCOME ENTREPRENEURS SUCCEED IN BUSINESS

Starting a new business is risky—80 percent fail in the first five years. It's even riskier if you are low income and lack training and experience to help weather the inevitable difficulties. That's what happened to Scott and Jeannie Lopez of Harrisonburg, VA when they started a video store. They thought it would be easy, but they were wrong; within a year, they were ready to close. Then they discovered ASSETS, where they learned about marketing, bookkeeping and taxes. Today they are still in business, and applying the lessons they learned at ASSETS. MEDA wants to help more people get the training they need to succeed in business; funds donated to this project will be used to help churches and other groups start ASSETS programs in their communities. The U.S. government's Small Business Administration will provide $1 for each dollar contributed to this program.

AMOUNT NEEDED: $55,000 U.S. / $75,000 Cdn.

A gift of $55 U.S./$75 Cdn "buys" a share in this project and results in $110 U.S./$150 Cdn being made available to help people succeed in business. **Mark your donation ASSETS, #45.**

INVESTING IN THE POOR

One of the best ways to help poor people is by investing in businesses in developing countries. The problem is that investment firms avoid poor countries—the risks are high, as is the cost of doing business. But MEDA is willing to take risks to show it can be done. Since 1998 we have created three investment funds: the first, in Peru, makes loans to micro finance institutions (MFIs) in Latin America; the second, the Sarona Global Investment Fund, enables North Americans to put some of their savings into safe investments in developing economies; and the third, MicroVest LP, is a private-equity fund co-sponsored by MEDA and CARE that makes equity investments in MFIs around the world. But our work isn't done; now we are designing a special fund for the Andean region. Our goal is to convince large investment firms to put some of their capital to work for the poor. By donating to our Investment Fund Development initiatives, you can help us shift the ground in the investment world in favor of the poor.

AMOUNT NEEDED: $180,000 U.S. / $246,000 Cdn.

A gift of $180 U.S./$246 Cdn "buys" a share in this project and can help us move mountains of capital to the poor. **Mark your donation Investing, #46.**

MOTORCYCLES AND COMPUTERS FOR NICARAGUA

In 1998, when MEDA began to offer credit to poor people in rural Nicaragua, we discovered a large unmet need for financial services in rural areas—a need that commercial banks are unwilling to meet, due to the high cost of providing small loans to people spread out over a wide area. Today we successfully provide loans to about 300 rural Nicaraguans; we want to expand the program to serve over 7,000 people over the next five years. A big challenge in rural banking is collecting payments—the credit officer needs to visit the borrower, not the other way around. One of the best ways to travel the rough roads is by motorcycle. But motorcycles are costly in Nicaragua, particularly those that can take the pounding of backcountry travel. We need eight motorcycles to serve the growing program.

AMOUNT NEEDED: $4,000 U.S. / $5,400 Cdn will buy one motorcycle.

You can also "buy" a share in the motorcycle project for $40 U.S./$54 Cdn. **Mark your donation Motorcycles, #47.**

The new program also needs seven computers to keep track of the loans; again, they are costly to purchase in Nicaragua.

AMOUNT NEEDED: $1,525 U.S. / $2,082 Cdn will buy one computer.

You can also "buy" a share of the computer project for $15 U.S./$20 Cdn. **Mark your donation Computers, #48.**

SERVING LOW INCOME ENTREPRENEURS IN MEXICO

In 1999, Mennonite churches in Mexico City asked MEDA to help them find new ways to serve people in that city. In response, MEDA created Micro MEDA Mexico (MMM), which provides business training to low income entrepreneurs. This is a crucial need, according to MMM director Andres Martinez. "Most entrepreneurs operate by their feelings," he says. "There's no training available to them to help them improve their businesses." MMM helps low income people learn about accounting, purchasing and marketing, among other things; a number of Mennonite church members have also taken the training, which helps make the small, struggling churches more stable as members improve themselves economically. A major challenge is funding—there's a limit to how much MMM can charge for the course, and there are few sources of funding in Mexico. The DeFehr Family Foundation of Winnipeg is among those who are generously supporting the program; the Foundation has offered to match all donations one-to-one up to a total of $25,600 U.S./$35,000 Cdn. $10,200 U.S./$14,000 Cdn has already been given.

AMOUNT NEEDED: $15,400 U.S. / $21,000 Cdn.

A gift of $15 U.S./$21 Cdn "buys" one share in this project and results in $30 U.S./$42 Cdn being made available to help churches in Mexico City serve their neighbors. **Mark your donation Mexico, #49.**

AFRICA

NORTH AMERICA

NICARAGUA

Sarona Global Investment Fund

Put your savings to work to end poverty!

Like many other people in Peru, Lupé Pena moved her family from the countryside to the capital city of Lima in search of a better life. She and her daughters began a small business sewing clothing out of her home, but life did not get better. Contracts were hard to get and, when she got an order, she had to pay for all the materials out of her own pocket—purchasers don't provide advance payments, so Lupé got paid only after the job was done. The result? Money earned from one order was immediately needed to pay for materials for the next one, leaving little left over to support the family, and nothing to grow the business. Lupé and her family struggled to make ends meet.

Then she learned about Centro De Promocion Integral (CEPI), a Peruvian non-profit organization that assists small garment producers in the areas of marketing, cost reduction, and training. CEPI serves as clearinghouse for low income clothing manufacturers by soliciting large contracts—the kind a small businessperson could never get on his or her own—and then offering sub-contracts to smaller suppliers. It also provides training and technical assistance, so that the sub-contractors have the skills and equipment they need to do the job right; it also centralizes the purchase of materials, so that low income people get a better price.

But CEPI has the same problem as Lupé—they have to pay for all their materials up front, too. This is where the Sarona Global Investment Fund comes in. Sarona lends money to CEPI at an affordable interest rate so it can purchase materials for low income sub-contractors. As a result, CEPI is able to provide employment for over 200 people in 40 small businesses—businesses like the one owned by Lupé. Today her thriving business has three employees, in addition to herself and one of her daughters.

The Sarona Global Investment Fund enables you to use savings to make the world a better place.

Other socially responsible investment funds allow you to avoid putting your money in places that you object to, like weapons or tobacco manufacturers. But Sarona, owned by Mennonite Economic Development Associates (MEDA), isn't just about keeping your savings away from things you don't agree with—it's a way to purposefully support ventures that seek to end poverty.

How it works

Sarona helps people in low-income countries by:

1. Providing capital to institutions that lend to the poor. These are micro-credit institutions that make loans to small businesses owned by poor people--businesses that are usually ignored by the commercial banking sector. Small loans like these often mean the difference between earning enough money to provide for their families and living in poverty.

2. Investing in companies that benefit poor people. These are companies that market products made or grown by poor people. Some companies help small-scale producers join together to compete in local or international markets. Others have a goal of providing social and economic benefits to their employees and the surrounding community.

Sarona seeks out ventures that are both financially profitable as well as socially beneficial. Each investment is carefully screened to ensure its profitability and to confirm it will have a positive economic impact in the local community. The goal is for both parties to this financial arrangement to benefit—both those in low-income countries, and North American investors.

The fund is managed by MEDA Investments, Inc., a wholly-owned subsidiary of Mennonite Economic Development Associates (MEDA). In addition to individuals, larger investors in Sarona include Mennonite Mutual Aid, Calvert Foundation, Mennonite Savings and Credit Union (Ontario) and VanCity, Vancouver, B.C.

How can you put your savings to work through Sarona?

There are two ways to become involved:

1. Purchase a promissory note/certificate. Promissory notes from MEDA Canada (for Canadians) or certificates from Sarona (for U.S. residents) provide you with annual fixed interest rate for a fixed amount of time (one, three, five or ten years). At the end of the fixed amount of time, we will return your principal to you. Minimum purchase: $1,000.

2. Donation. Another way to make money available to help people through Sarona is by making a tax receiptable donation to MEDA, designating it to the Sarona Fund. It will be used to provide permanent capital to assist poor people.

For more information about investing in Sarona, contact:

Toll-free: 1-877-772-7662
Web site: www.saronafund.com
E-mail: info@saronafund.com
Address: (Canada) 155 Frobisher Drive, Ste. I-106
Waterloo, ON N2V 2E1
(U.S.) 1821 Oregon PIke, Ste. 201
Lancaster, PA 17601-6466

Sarona
Global Investment Fund

PRINTED IN CANADA 10/03

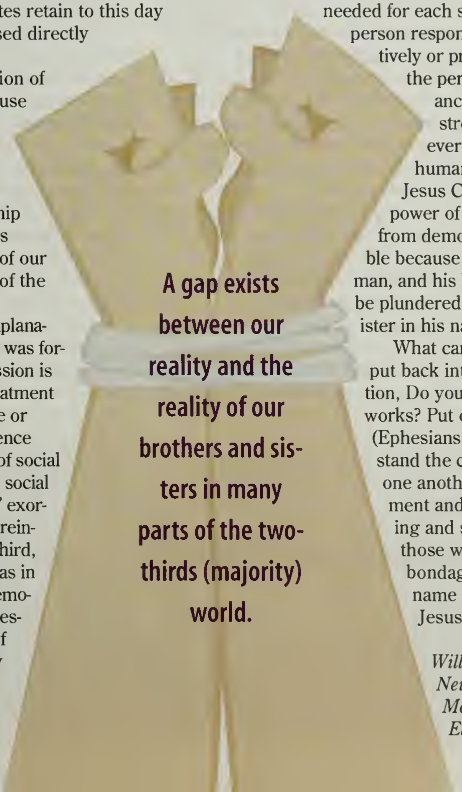
We asked readers to send us Scripture passages they wanted writers to address. We then asked various Bible teachers, pastors and church workers to respond. Here is the fourth in a series of Bible studies. These will run approximately once each month.—*Editors*

the disciples, or was it also to be extended to later followers of Jesus? Another side of this question is to recognize that this text in Matthew and Mark 9:38-40 indicate that other people in the first century also cast out demons. In Mark 9 they do so in Jesus' name, and Jesus says those not against us are for us. But here in Matthew, where opponents ascribe his power to Satan, Jesus' counter-question in v. 27 prods the Pharisees not to be too quick in their judgment, for they will be judged accordingly. Finally, Jesus says, "Whoever is not with me is against me." The sayings are opposite, because the contexts are opposite, but the bottom line is the same. There are two forces at work in the world. The key question is whether we are on Jesus' side or against him.

Exorcistic prayers: The narrative of Acts 8, 13 and 16 and the early centuries of church history clearly attest that the authority to exorcise in the name and power of Jesus were essential features of the ongoing church's ministry. In the early centuries, baptismal candidates coming from pagan idolatrous backgrounds underwent a lengthy period of catechism that included exorcistic prayers. Baptism itself was the climax of this decisive break with the powers of darkness. Syrian Orthodox baptismal rites retain to this day strong exorcistic language, addressed directly against Satan.

In the modern West this dimension of Jesus' ministry is problematic because many Christians cannot grasp the reality of the spirit world. With the exception of those who practice deliverance ministries (the bold proclamation of the gospel in worship of God is a part of this), a gap exists between our reality and the reality of our brothers and sisters in many parts of the two-thirds (majority) world.

Four different types of rational explanations appear in literature. First, what was formerly thought to be demonic oppression is mental illness. Hence psychiatric treatment is needed. Psychiatrists thus become or replace exorcists. Second, social science explains demonization as the result of social ostracism and marginalization. Thus social science commentaries explain Jesus' exorcisms as bold actions of "inclusion," reintegrating the outcasts into society. Third, political ideology in commentaries has in the last several decades regarded demonization as symbolic of political oppression, so that the Gadarene's legion of demons represents the Roman army legion. Fourth, René Girard sees Satan as equal to the scandal and offense that arises from rivalry. For Girard, clever Satan does cast out Satan. He first generates the rivalry and division that heats into hatred so that the community is about to explode or war threatens between two communities or nations. The crisis is averted, also Satan's work, by a selected, targeted scapegoat, whose death restores peace to the community, until Satan generates the next cycle of rivalry leading to violence. Jesus exposed this generative system of violence, and the Gospels reveal the truth. Jesus is not guilty; God sides with the scapegoated victim.



A gap exists between our reality and the reality of our brothers and sisters in many parts of the two-thirds (majority) world.

While each of these explanations fascinate in different ways, each is inadequate in expositing the text and its significance for the life of the church today. These analyses deal either only with the symptoms or the attendant circumstances of demonic oppression and thus represent only partial truth. More complete answers are to be found in Tim Geddert's recent commentary on Mark 4 (*Mark*, Believers Church Bible Commentary, Herald Press, 2000) and in my earlier book on Mark (*Mark: The Way for All Nations*, Herald Press, 1981).

Four-point summary: (1) In our modern time what appears to be demonized behavior may also be intertwined with psychological disorder, or it may not be. (2) Discernment is needed for each situation; a clear test is how a person responds to Scripture read authoritatively or praise to Jesus Christ. (3) Love for the person must be strong, and resistance against the devil and his work strong as well. (4) No demon will ever leave on the basis of someone's human authority. Only in the name of Jesus Christ and by his power and the power of God Almighty are people freed from demonizing oppression. This is possible because Jesus has bound the strong man, and his house has and will continue to be plundered by Jesus' followers as they minister in his name.

What can the church do? Either retain or put back into the baptismal vows the question, Do you renounce Satan and all his works? Put on the whole armor of God (Ephesians 6:10-18) so that we can withstand the crafty tactics of Satan. Pray for one another, and seek the Spirit's discernment and empowerment in our daily living and special ministries. Also join those who when freed from the devil's bondage joyfully exclaim, "Praise the name of Jesus, praise the name of Jesus, praise the name of Jesus."

Willard M. Swartley is professor of New Testament at Associated Mennonite Biblical Seminary, Elkhart, Ind.

Are we ready for young pastors?

Diane Zaerr Brenneman is denominational minister for the Mennonite Church USA Executive Board Office of Ministerial Leadership.

Is your congregation looking for a pastor? How about someone under 30 years old? Several Mennonite institutions that train pastors report a growing number of young people interested in being pastors or exploring ministry.

Nebula is a new club for students at Goshen (Ind.) College that invites students interested in ministry to share with and support each other and develop ministry-related skills. Students gather on the second and fourth Sundays of each month. Two Nebula members recently attended a weekend training event with experienced pastors.

There are two new students at Eastern Mennonite University, Harrisonburg, Va., because of a program that took these students with leadership potential to Botswana last summer. As a part of a Lilly Grant, Bluffton (Ohio) College is mentoring young people in ministry. Associated Mennonite Biblical Seminary, Elkhart, Ind., and Eastern Mennonite Seminary, Harrisonburg, report larger numbers of young students this year.

But are our congregations ready for young pastors? The Executive Board Office of Ministerial Leadership maintains a Register of Pastoral Candidates that serves Mennonite Church USA congregations. Search committees and conference ministers look at candidate files and decide which ones they want to talk with. The candidate profile that gets the most calls is male, mid-30s, experienced and married with a few kids.

Why don't we look for young, inexperienced pastors? Perhaps we believe the following:

- Only gray hair can pastor other gray hair.
- Pastoring can be a demanding job, and a young person may not be up to it.
- Young can often mean single; can they do marriage counseling?

I understand these beliefs. I want good first placements for young pastors—in a healthy, nurturing congregation, a group that wants to help in the formation of excellent pastors to lead God's people.

Mennonites used to call pastors out of the congregation. Often they were younger than the members who ordained them. I'm told we treated them as pastors from day one. Perhaps because we already knew them as our neighbors, and we knew they would grow into their role. We were ready to give them the time and grace to become experienced pastors.

A young pastor can bring to your congregation

- an unmatched enthusiasm for a first pastorate;
- freedom from the wounds and hurts of past pastorates;
- an eagerness to fulfill the call they've heard from God.

Today's young pastors are often well-trained, and today's pastoral training includes good doses of real-life congregational internships. These young folks could have chosen medicine, engineering or teaching. But they have heard the call of God in their hearts and are listening to the cry of congregations for enough pastors to go around. And they have responded.

A congregation that can grow a young pastor

- likes to experiment and try new things;
- mentors members to try leadership;
- likes the challenge of growing pastors;
- has lots of grace for making mistakes;
- takes pride in giving a new pastor a good first experience to be released and to go on to serve other churches.

Youth alone does not make a good pastoral candidate. But search committees can get a sense of the heart of a candidate in the candidating process. Can they grow into a role? Can they admit they have things to learn? Do they have the heart to love our members? Are they willing to accept oversight and guidance from the congregational lay leader team and the conference minister?

Conference ministers offer excellent counsel on matches because they have interviewed the young pastoral candidate and know your congregation. Search committees should always call the references provided with the candidate's file. Describe your congregation and ask questions. Note areas of potential concern and appoint elders or deacons or a committee to attend to these areas over the first few years. Finally, have the young pastor choose an experienced mentor outside the congregation.

Not all congregations are called to grow a pastor. But the ones who are so called can be assured of a dynamic, exciting and invigorating journey with their young pastor. This journey will shape the lives of the pastor and the congregation. May God bless Mennonite Church USA with more of these congregations, even as God is blessing us with more young pastors. TM

IN THE NEXT ISSUE

- **Receiving guests as Christ**—Arthur Paul Boers
- **Liturgical confession of sin?**—Marlin Jeschke
- **A response to Jeschke**—Marlene Kropf

JEC changes course, recommends joint convention in Charlotte, N.C., in 2005

Emphasizing the urgency for work at denominational partnership, Mennonite Church USA and Mennonite Church Canada executive committee members are recommending that Mennonite Church Canada explore holding a joint convention with its U.S. counterpart in Charlotte, N.C., in 2005.

The action, made at the Joint Executive Committee's Oct. 23-26 meeting in Vancouver, is a change of course from the JEC's March decision to "discontinue our planning for a binational convention in 2005." The original plan had been to hold the 2005 convention in Toronto, but the JEC had decided that concerns such as costs and pressing Mennonite Church USA agenda made going to Canada unfeasible. Mennonite Church USA then chose Charlotte as its next convention site.

The recommendation still needs to be ratified by the Mennonite Church USA Executive Board and the Mennonite Church Canada General Board. The latter had opposed separate 2005 conventions.

"I can't imagine having a partnership without a relationship," said Dan Nighswander, Mennonite Church Canada general secretary. "And it's hard to imagine a partnership without a joint convention."

The last joint convention was in 1999, when the Mennonite Church, General Conference Mennonite Church and Conference of Mennonites in Canada met in St. Louis. There delegates approved the creation of "separate and cooperating church bodies in Canada and in the [United States]."

"We haven't had the chance to grieve the separation," said Duane Oswald, Mennonite Church USA moderator. His sentiment was echoed by Clare Schlegel of the Mennonite Church Canada General Board, who noted that former Mennonite Church members in Ontario are "still grieving the shift from Elkhart loyalty to Winnipeg."

One of the obstacles to holding a joint convention in Canada is numbers. Mennonite Church USA conventions draw some 9,000 people, while Mennonite Church Canada has about 1,000. A group of 10,000 people or more is harder to accommodate in Canada at a reasonable cost.

JEC members discussed models for joint gatherings apart from delegate assemblies but wondered whether people would come. The suggestion to meet in Charlotte for separate delegate conventions with joint sessions gained momentum as the meeting progressed.

But partnership is much more than joint assemblies, JEC members agreed. There is much common agenda for the two churches. Mennonite Church USA and Mennonite Church Canada jointly oversee Mennonite Publishing Network and Associated Mennonite Biblical Seminary, Elkhart, Ind., and cooperate in overseas mission programs. The two denominations need to work together on issues such as theology, leadership and global connections, JEC members said.

The committee reviewed earlier documents on cooperation between Mennonite Church USA and Mennonite Church Canada, including a 2001 statement on "Forming Partnerships." That document proposed five "guiding principles that hold us together": mission, unity, critical mass, communications, checks and balances (mutual accountability).

"Setting out a compelling vision of partnership is the most important thing the JEC can do," said Jim Harder of Mennonite Church USA.

One issue that continues to dominate JEC agenda is the financial rebuilding of Mennonite Publishing Network. The organization is still fragile, reported executive director Ron Rempel and board chair Ron Sawatsky. But even with income from operations and fund-raising both under projections, MPN is projecting net revenues this year of nearly $500,000.

Rempel said MPN is willing to trim more if necessary loan payments to Mennonite Church USA and Mennonite Church Canada will be met. The "barn raising" fund-raising campaign for debt reduction has been extended until the end of January 2004.—*Margaret Loewen Reimer*

It's hard to imagine a partnership without a joint convention.—Dan Nighswander

EMM photo by Dale D. Gehman

Lithuanian learning

Eastern Mennonite Missions worker Donna Dombach teaches English in Panavezys, Lithuania. The class is a ministry of the Free Christian Church, a six-congregation denomination exploring affiliating with the Mennonites. In August, two Free Christian Church pastors accompanied Dombach and her husband, Jim, to the Mennonite World Conference assembly in Zimbabwe. Lancaster Conference congregations helped fund their travel.

A small group discusses Christian-Muslim relations during the Anabaptist Consultation on the Church and Islam, held Oct. 23-26 at Eastern Mennonite Seminary, Harrisonburg, Va.

Jim Bishop

Muslim relations: best, worst of times

Seminary consultation draws 220 participants to address timely issues.

You can't tell a Muslim about the love of God in Jesus Christ and bring him into the joy of discipleship by fighting and killing him.—John A. Lapp

The plan was to hold a small meeting of Christians who live and work among Muslims to talk about trust-building relationships and what constitutes an appropriate witness to them. But as word of the event spread, other people who have been engaged with Muslim communities over the years asked to come and be involved.

The result: More than 220 registrants gathered at Eastern Mennonite Seminary in Harrisonburg, Va., for an Anabaptist Consultation on the Church and Islam Oct. 23-26. Representatives came from across North America, Africa and Asia and from a variety of denominations and theological traditions. Attendance at some sessions was more than 300.

The forum was jointly sponsored by Eastern Mennonite Seminary, Mennonite Mission Network and Eastern Mennonite Missions (EMM), with participation from more than 15 other global agencies, groups and organizations.

"Christians and Muslims have gathered in various settings to reflect on their journeys together," said Linford L. Stutzman, planning team member and associate professor of culture and mission at EMU. "But this meeting has been designed as an Anabaptist Christian retreat to hear the counsel of the Holy Spirit and to listen to each other in a spirit of discernment."

The consultation coincided with the 50th anniversary of EMM's involvement with Muslims in Somalia and also convened on the eve of Ramadan, the start of Muslims' month of fasting.

In a keynote address, Dudley Woodberry, professor of Islamic studies and dean of the School of World Mission at Fuller Theological Seminary in Pasadena, Calif., summarized the current status of Muslim-Christian relations with the opening line of Charles Dickens' *A Tale of Two Cities:* "It was the best of times, it was the worst of times."

The worst of times, Woodberry said, is evident by the anger of many Muslims against the West and, by association, against Christianity. Such anger came onto the world stage with the Iranian revolution of 1978–79 and into everyone's living room on Sept. 11, 2001.

The best of times, he continued, "is seen in the reaction of many people in churches and mosques who see the necessity of people of goodwill getting to know each other and cooperating on the grassroots level in peacemaking and conflict transformation. … After 9-11, both churches and mosques opened their doors to those of the other community."

John A. Lapp, former executive secretary of Mennonite Central Committee, gave an extensive overview of Mennonite engagements with the Muslim community. He noted that one of the founders of the Anabaptist movement, Michael Sattler, was burned at the stake in 1527 for his religious beliefs, including his call not to resist the Turks of the Ottoman Empire if they were to invade Germany.

"Sattler's statement summarized a straightforward mission axiom: You can't tell a Muslim about the love of God in Jesus Christ and bring him into the joy of discipleship by fighting and killing him," Lapp said.

EMM's David W. Shenk, considered a leading Mennonite voice in Christian-Muslim conversations, raised questions and concerns that Muslims address to the Christian church. "How much does God love?" he said. "That is the core divergence we experience in our conversation."

Other keynote speakers were Chantel Logan, a former EMM worker in Somalia, and Lamin Sanneh, a professor at Yale Divinity School, New Haven, Conn., who converted from Islam to Christianity.

A book with the major papers and other materials growing out of the consultation is scheduled to be published by Herald Press next year.—*Jim Bishop*

Student, instructor remain hospitalized after Hesston College airplane accident

Dietzel

Hartman

Yoder

A Hesston (Kan.) College aviation student who sustained only minor injuries and helped a fellow student and their instructor of their crashed airplane says the experience has strengthened his faith in God.

Jason Dietzel, 19, a sophomore from Pigeon, Mich., was among six students and three instructors on a cross-country mountain flying course to New Mexico. The plane with Dietzel, pilot Brett Hartman, a freshman from Waddy, Ky., and instructor Troy Yoder was forced to make a crash landing Nov. 1 after it couldn't gain enough altitude to fly out of a canyon.

Dietzel, who was briefly hospitalized, has returned to Hesston. Hartman and Yoder are hospitalized in stable condition after being airlifted from the crash site. Hartman has been in El Paso, Texas, since the crash; Yoder was scheduled to be flown on Nov. 12 from El Paso to Goshen, Ind., where his parents live.

"It's amazing we survived," Dietzel says. "The plane was basically destroyed. It's evident that God has plans for us and shows that it was not our time to die. This experience has made me stronger in my faith. I thank God that we're all alive, and that I'll be able to see my friends again soon."

It was the first serious accident since the college started the aviation program in 1969, says director Dan Miller. The New Mexico State Police, Federal Aviation Administration and National Transportation Safety Board are investigating the crash.

The course began Oct. 30, when three planes, each with two students and one instructor, left Kansas for New Mexico. Two days later, Dietzel said, "We were flying in a canyon near Cloudcroft, N.M., and saw ascending terrain ahead, but we couldn't gain altitude. When we didn't find any lower terrain around, we were forced to make an off-field landing."

The plane came to rest upside down, and Dietzel, having noticed fuel spilling from the wreckage, pulled out Hartman and Yoder. While attending to the two, Dietzel blew a whistle in a survival kit. A camper from a nearby campground arrived within several minutes, then went back to call 911.

"Hartman, Yoder and Dietzel followed their training exactly, and that saved their lives" Miller says. "They kept control of the airplane and used trees to slow it down. Then after the crash, Dietzel obviously put his survival training to good use."

Hartman suffered a head injury and has been sedated but is responsive. Yoder, who has several broken bones, has already had orthopedic surgery, and more procedures are anticipated. Medical staff are pleased with their progress.

A service of reflection, singing and prayer for the accident victims was held Nov. 2 at Hesston Mennonite Church. Interim president Peter Wiebe cut short a trip to return to the college.

Ground school resumed Nov. 3 on campus. The students, Miller and dean of students G. Lamar Roth spent time "reflecting and praying about what they have and are experiencing and how to go back to work on their aviation training," Miller says.

"I don't think any of our students are spooked by this accident," he says. "They enjoy flying, they know the risks involved, and now they can be wiser as they fly."

Dietzel is ready to get back into the air. "You'll never get me out of the cockpit," he says. "I enjoy flying."

It's evident that God has plans for us and shows that it was not our time to die. This experience has made me stronger in my faith.
—Jason Dietzel

Martyrs exhibit gets permanent home

After visiting 66 locations during more than a decade of crisscrossing North America, the traveling exhibit "Mirror of the Martyrs" has found a permanent home. Kauffman Museum in North Newton, Kan., recently opened its Mirror of the Martyrs Gallery.

The exhibit is based on the 1989 acquisition of 23 long-lost copper plates used by Dutch printmaker Jan Luyken in the publication of the 1685 edition of the Martyrs Mirror.

Construction of the gallery was supported with grants from the Donald Harder Trust, the Kansas Department of Commerce and Housing/Travel and Tourism Development Division, patrons of the Martyrs Mirror Trust, Schowalter Foundation, Goodville Mutual Casualty and contractor Jim Yoder of Burch Construction.

The traveling exhibit had been shown in 22 states and five Canadian provinces. Sites have included 20 churches, 20 church-related schools, a dozen Anabaptist historical centers, plus public museums and libraries, a bank, Atlanta City Hall, even an Old Order Amish machine shed. An estimated 60,000 to 75,000 people have visited the exhibit.

Mission agencies hear common message

Mennonite Mission Network, Witness hold third annual joint meeting.

In the third meeting in an annual series, held Oct. 23-25 in Denver, the boards of the Mennonite Church USA and Mennonite Church Canada mission agencies reviewed a common covenant and operating agreement between the two organizations. One also heard thanks from the other.

Either our church will embrace its missional role in this non-Christendom context … or it will become increasingly irrelevant in the life of our people and society.
—Jack Suderman

Earlier this year, cuts to the budget for Witness, the Mennonite Church Canada mission agency, eliminated the Christian Service Ministry department, including Mennonite Voluntary Service and Service Adventure. A grant that came via the mission network, which is Mennonite Church USA's mission agency, allowed time for an orderly phase out of these programs.

"We want to express our deep gratitude for the way in which you expressed your concern and commitment to the partnership," Witness board chair Willard Metzger said after a unanimous resolution from Witness expressing formal thanks to the mission network. "Without your expression, our Christian Service Ministry would have experienced immediate intervention."

The Witness board will bring to the Mennonite Church Canada General Board a proposal for some level of continuation through next summer.

The leaders of both agencies also exchanged counsel on the changing shape of Mennonite mission internationally in the wake of the formation of the Global Mission Fellowship at August's Mennonite World Conference assembly in Bulawayo, Zimbabwe.

"If we take this seriously, it can have a very significant impact in how we envision doing things," said Janet Plenert, Witness' director for international ministries, who was elected as the North American representative to a five-member committee overseeing planning for the Global Mission Fellowship. "It may mean that we need to cut some strings attached to the work we're doing. … It means we won't have the opportunity to lay down all the rules as we often have done. It will shape our understanding of accountability and expectations for accountability."

Added Mennonite Mission Network executive director Stanley Green: "For the first time in the history of mission, we will have true partners with the ability to contribute [from every continent]. Our congregations will increasingly be called on to bring resources, whether people resources or financial resources, that will be partnered with resources in the South. This will mean we will have multicultural mission teams that come from the global South and North America."

The two boards also heard a history of the missional-church movement presented by Green and Jack Suderman, executive secretary of Witness. They traced its origins back to Lesslie Newbigin, a former British missionary and bishop in India.

Being missional, Green said, "is not about who the church sends out but the church itself as a sent people. It's not about mission activities but mission as the central activity of the church."

That does not mean congregations and area conferences do more activities, Green and Suderman emphasized, but that they instead experience a more profound shift in the way they view the world through the lens of God's purpose in the world. The era of Christendom, which gave the church a position of privilege in public discourse, is over.

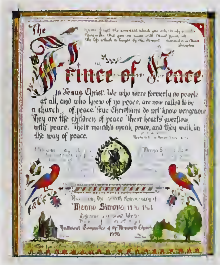
"Either our church will embrace its missional role in this non-Christendom context with renewed identity, energy and purpose, or it will become increasingly irrelevant in the life of our people and society," Suderman said.

The two boards made plans to meet jointly Oct. 21-24, 2004, in Vancouver, when the covenant and working agreements will be up for formal renewal.

In other business, the mission network board:

- Authorized continued research into the feasibility of relocating its downtown Elkhart, Ind., office along with offices of the Mennonite Church USA Executive Board to the Associated Mennonite Biblical Seminary campus in Elkhart.
- Met with representatives from Rocky Mountain Conference and area congregations to hear how the missional-church vision is taking root and to discuss ways the mission network can better collaborate with the conference and its congregations.

—Tom Price of Mennonite Mission Network


The Prince of Peace
Jesus Christ: We who were formerly no people at all, and who knew of no peace, are now called to be a church of peace. True Christians do not know vengeance. They are the children of peace. Their hearts overflow with peace. Their mouths speak peace, and they walk in the way of peace.
Menno Simons

Display your heritage of peace

Menno Simons Commemorative Fraktur

and support the work of the Mennonite Church USA Historical Committee

Commissioned in 1996 to mark the 500th birthday of Menno Simons. Signed and numbered by the artist, Roma J. Ruth. 15"x18" Ready for framing.

Yes, I want to order ____ prints @$25 each $ ______
Shipping & postage: $3 plus 50¢ for each additional copy $ ______
Total $ ______

Make checks payable to "Historical Committee" and mail to 1700 S. Main, Goshen, IN 46526. Or call 574-535-7477; email archives@goshen.edu. For more information visit our Web site: www.mcusa-archives.org

CPT growth leads to restructuring plan

Steering committee approves proposal that includes four 'national CPTs.'

Nineteen-year-old Christian Peacemaker Teams is devolving. And that is just fine with CPT's leaders.

The CPT steering committee, responsible for overseeing the Chicago-based organization, has affirmed a task force's recommendations for growth during the next three to five years. A key component is "devolution to more local independence," including the creation of "national CPTs" in the United States, Canada, Colombia and United Kingdom with their own projects, funding and steering committees. The current steering committee would then become CPT International, coordinating the national CPTs.

The restructuring plan, adopted during the steering committee's Oct. 30-Nov. 1 meeting in Elkhart, Ind., formalizes changes already happening due to CPT's international growth. CPT has workers from Colombia and Great Britian, and a Canadian CPT is preparing to apply to the federal government for charity status. CPT has also received inquiries from Cameroon, Congo and India.

"That means the Spirit is already working in this," said steering committee member Hedy Sawadsky.

But with the development of national CPTs, the restructuring carries the risk of fragmenting the organization. One important measure to counter that threat is the four-week training sessions held three or four times a year for new workers. "The … training would be a way to make sure we hold onto our core values and culture," said training coordinator Sara Reschley.

Said Rick Ufford-Chase, a steering committee member and task force chair, "As long as we're working with each other, … the trick is to have a consistent approach to what makes a training."

Other measures cited were continuing the practice of selecting most staff members from the corps of CPT workers and the role of CPT International to coordinate the various facets of the organization.
—*Rich Preheim*

Two problems
One solution

Problem 1: **Vision problems due to aging or another cause**
Problem 2: **Just don't have time to read *The Mennonite***
Solution: ***The Mennonite* on audiocassette tape**

For those always on the go, listen to *The Mennonite* while doing work around the house, driving or exercising. If you have vision problems, receiving the audio version of *The Mennonite* means you will not miss out on important articles and news.

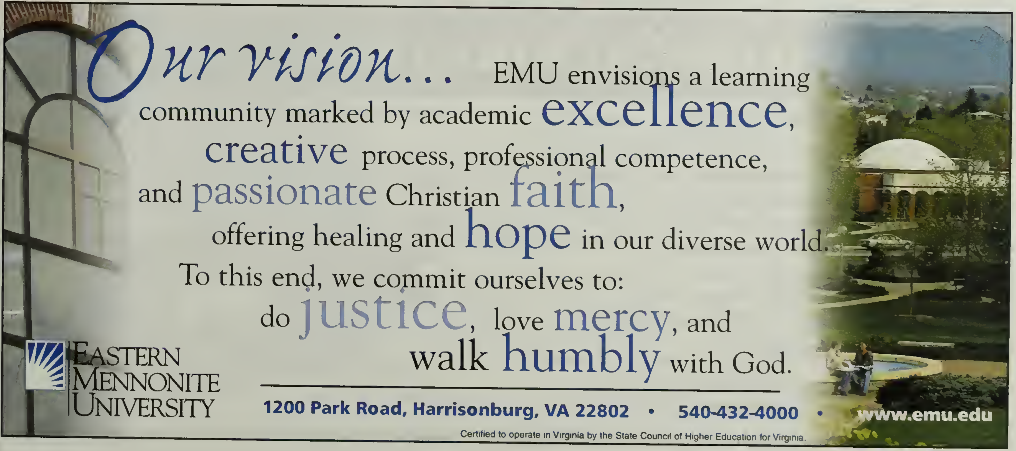
Listening to *The Mennonite* on cassette tape is easy, convenient and in a format that fits your life.

Subscribe now! Call 800-790-2498 to order *The Mennonite* on cassette tape or for more information.

Spread the faith and embrace yours.

Subscribe to *The Mennonite.*

TheMennonite
800-790-2498
www.TheMennonite.org



Our vision… EMU envisions a learning community marked by academic excellence, creative process, professional competence, and passionate Christian faith, offering healing and hope in our diverse world. To this end, we commit ourselves to: do justice, love mercy, and walk humbly with God.

Eastern Mennonite University

1200 Park Road, Harrisonburg, VA 22802 • 540-432-4000 • www.emu.edu

Certified to operate in Virginia by the State Council of Higher Education for Virginia.

CALENDAR

Advent Quiet Day at Amigo Centre, Dec. 3 and 11. The focus of this personal retreat day is "God is on the move." Cost is $20. For more information or registration contact Amigo Centre at info@amigocentre.org or 269-651-2811.

Christmas at Amigo, Dec. 6. A one-day program designed especially for families with elementary-age children and others who like to be around children. Overnight lodging is available. For more information or registration contact Amigo Centre at info@amigocentre.org or 269-651-2811.

WORKERS

Assis, Nilson, was installed Sept. 23 as interim pastor of Maple Grove Mennonite Church, Atglen, Pa.

Bartow, David, was installed Oct. 1 as interim pastor of First Mennonite Church, Allentown, Pa.

Castro, Jacob and Jennifer, San Antonio, Texas, are beginning a three-year MCC assignment in El Salvador as community organizers.

Drago, Jennifer and Bradley Smith, Comer, Ga., are beginning a three-year MCC assignment in Egypt as teachers.

Dula, Peter, Durham, N.C., is beginning a two-year MCC assignment in Iraq.

Emery, Brian, ended Sept. 30 as associate pastor of Emmanuel Mennonite Church, Reinholds, Pa.

Frazier, Patricia, South Bend, Ind., started a two-year MCC assignment as administrative assistant at the MCC Great Lakes office in Goshen, Ind.

Friesen, Tim, Henderson, Neb., is beginning a two-year MCC assignment as a canner operator.

Graber, Dan, was installed Feb. 1 as interim pastor of Zion Mennonite Church, Souderton, Pa.

Horst, Carmen, Chambersburg, Pa., is beginning a three-year MCC assignment in El Salvador doing agriculture and pastoral support.

Horst, Eric, was ordained Sept. 28 as associate pastor of Swamp Mennonite Church, Quakertown, Pa.

Hursh, Lisa, Peekskill, N.Y., is beginning a two-year MCC assignment at the MCC Material Resource Center in Ephrata as administrative assistant.

Jantzi, Curtis, Peekskill, N.Y., is beginning a three-year MCC assignment in El Salvador doing pastoral work.

Klingensmith, David P. Jr., was licensed Oct. 5 as associate pastor of Sandy Hill Mennonite Church, Coatesville, Pa.

Martin, Bill, was licensed Sept. 28 as associate pastor of Deep Run Mennonite Church, Perkasie, Pa.

Miller, Sharon Wyse, was installed Oct. 5 as pastor of Ambler (Pa.) Mennonite Church.

Miller-Eshelman, Chet and Holly, Bowie, Md., are beginning a three-year MCC assignment in Colombia.

Pacheco, Ray, retired Sept. 30 as pastor of First Mennonite Church, Brooklyn, N.Y.

Payne, Justin, was licensed Oct. 19 as pastor of River of God Fellowship, Easton, Pa.

Penner, Elijah, Reedley, Calif., is beginning a three-year MCC assignment in Cambodia as partnership program advisor.

Reimer, Anna, Akron, Pa., is beginning a two-year MCC assignment as an administrative assistant in Akron.

Reinhardt, Marleen, Dalton, Ohio, is beginning a two-year MCC assignment as assistant director of MCC Connections material resource center in Kidron, Ohio.

Sanchez, Moises, was installed Oct. 5 as pastor of First Mennonite Church, Brooklyn, N.Y.

Scandrett, Jack, ended Sept. 30 as pastor of Hopewell-Reading (Pa.) Mennonite Church.

Steiner, Lora, Dalton, Ohio, started a three-year MCC assignment as a legislative assistant in Washington, D.C.

BIRTHS & ADOPTIONS

Beachy, Hannah Leigh, Oct. 3, to Verlyn and Treva Lapp Beachy, Mifflinburg, Pa.

Bixler, Amos Dean, Sept. 9, to Mark and Jen Troyer Bixler, Kidron, Ohio.

Blackburn, Sara Jane, Oct. 11, to Michael and Jane Musser Blackburn, Harrisonburg, Va.

Chupp, Emma Grace, Oct. 21, to Benjamin and Allison Berkshire Chupp, Harrisonburg, Va.

Cressman, Raegan Ann Jean, Sept. 27, to Ken and Jacqui Wilson Cressman, Drayton, Ont.

Entz, Derek Nathaniel, received for adoption March 4 by Loren and Nancy Croyle Entz, Newton, Kan.

Eshleman, Tanner Bryce, Oct. 17, to Tom and Jennifer Beachy Eshleman, Harrisonburg, Va.

Franz, Cecelia Elizabeth, Sept. 20, to Matt and Emily Regnier Franz, Sturgis, Mich.

Friesen, Eli Herman, Oct. 13, to Ardell and Carol Behrends Friesen, Albion, Neb.

Friesen, Nathan Samuel, Oct. 5, to Jonathan and Kristin Wengerd Friesen, Chicago, Ill.

Holsopple, Abigail Kate, Oct. 4, to Richard and Shelby Moyer Holsopple, Friedens, Pa.

Lovan, Cainan Elijah, Oct. 3, to Boundy and Charity Klopfenstein Lovan, Wayland, Iowa.

McClannahan, Lennon Robert, Sept. 20, to Chad and Robin Wilkerson McClannahan, Wayland, Iowa.

Miller, Logan Ray, Oct. 15, to James and Norma Byler Miller, Hartville, Ohio.

PROVIDING TOURS FOR 35 YEARS

2004 TOURS

SERVICE TOUR to SUNNY JAMAICA (January 23 - February 1)
VIETNAM (February 4-21) • AUSTRALIA and NEW ZEALAND (February 6-26)
MEXICO (March 5-13) • PARAGUAY, BOLIVIA and PERU (March 23 - April 8)
SEVEN CHURCHES of REVELATION (May 28 - June 8)
IN THE FOOTSTEPS OF THE APOSTLE PAUL (May 30 - June 15)
ALASKA CRUISE TOUR (June 9-21)
EUROPEAN ANABAPTIST HERITAGE (June 9-23)
ENGLAND and SCOTLAND for GRANDPARENTS and GRANDCHILDREN (June 23 - July 5)
EUROPEAN HERITAGE (July 6-22) • From PRAGUE to GDANSK (July 22 - August 1)
SMALL TOWN THEATRE and COUNTRY GARDENS (July 27 - August 2)
CANADIAN MARITIME PROVINCES (August 7-16)
SWISS GLACIER EXPRESS (August 9-24) • IRELAND (September 3-14)
LANDS of the BIBLE (September)
SWISS-VOLHYNIAN MENNONITE HERITAGE (September 15-29)
CHINA (October 3-19) • FALL FOLIAGE TOUR of NEW ENGLAND (October 5-11)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

CALL 1-800-565-0451
FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street, Waterloo, ON N2J 1V6 Canada
Reg. #1567624

1011 Cathill Road
Sellersville, PA 18960-1315 USA

Miller, Trinity Elisabeth, Oct. 10, to Darren and Elizabeth Miller, Salem, Ohio.

Moyer-Diener, Christian Phillip, Oct. 5, to David and Joanna Moyer-Diener, Ann Arbor, Mich.

Pauls, Sarah Renee, Sept. 24, to Steve and Linda Pauls, Fresno, Calif.

Quader, Zain A., April 3, to Mohammed and Angela Geiser Quader, Cleveland, Ohio.

Renninger, Logan Alan, Aug. 13, to Jason and Jessica Hartzler Renninger, Belleville, Pa.

Schlatter, Benjamin David, Sept. 26, to David and Lori Schmitz Schlatter, Wayland, Iowa.

Weaver, Cameron Floyd, Sept. 26, to Dan and Stacy Beiler Weaver, Goshen, Ind.

Windham, Avery Rose, Oct. 19, to Dave and Joni Yoder Windham, Hartville, Ohio.

Yoder, Carrie Michelle, Aug. 27, to Brian and Kristy Moyer Yoder, Mifflinburg, Pa.

Yoder, Lily Kathryn, Sept. 29, to Eric and Julie Plank Yoder, McVeytown, Pa.

MARRIAGES

Anderson/Showalter: Marina Anderson, North Canton, Ohio, and Chad Showalter, Canton, Ohio, Oct. 18 at Hartville (Ohio) Mennonite Church.

Carter/Nafziger: Adam Carter, Bellefontaine, Ohio, and Lora Nafziger, Kitchener, Ont., Oct. 11 in Utopia, Ont.

Foss/Hackworth: Hannah Foss, Tiskilwa, Ill., and Donny Hackworth, Elkhart, Ind., June 21 at AME Church, Elkhart.

Foss/Worabo: Heidi Foss, Tiskilwa, Ill., and Woju Worabo, Adis Abba, Ethiopia, Aug. 16 at Camp Menno Haven, Tiskilwa.

Histand/Landes: Julie E. Histand, Perkasie, Pa., and M. Austin Landes, Telford, Pa., Oct. 25 at Souderton (Pa.) Mennonite Church.

Miller/Popp: Dustin Miller, Hutchinson, Kan., and Megan Popp, Hutchinson, Oct. 17 in Hutchinson.

DEATHS

Baer, Raymond Erle, 82, Kitchener, Ont., died Oct. 13. Spouse: Nettie Redekopp Baer. Parents: Simon and Luanna Shantz Baer. Funeral: Oct. 18 at First Mennonite Church, Kitchener.

Bailey, Seth Andrew, 25, Riverside, Iowa, died Oct. 3 of cancer. Parents: Tom and Jacqueline Hill Bailey. Siblings: Kara Groenewold, Josh, Jace. Fiancee: Sarah Arens. Funeral: Oct. 7 at Iowa Mennonite School, Kalona, Iowa.

Bauman, Annie Horst, 93, Maryhill, Ont., died Oct. 12. Spouse: Addison Bauman (deceased). Parents: Dan and Annie Weber Horst. Children: Maynard, Mel, Reta Martin, Dorothy Sarkisian, Ray; 13 grandchildren; 20 great-grandchildren. Funeral: Oct. 16 at St. Jacobs (Ont.) Mennonite Church.

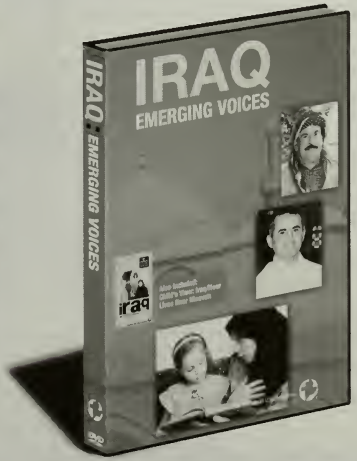
Benner, Adrian L., 26, Gordonville, Pa., died Sept. 8. Spouse: Michelle M. Benner. Parents: Charles and Rebecca Benner. Funeral: Sept. 12 at Groffdale Mennonite Church, Leola, Pa.

Buckwalter, Everett Groff, 61, Vineland, N.J., died Oct. 20. Spouse: Martha Graybill Buckwalter. Parents: Everett S. and Fanny G. Groff Buckwalter. Children: Julie, Carol Buckwalter Paulson, Darlene Buckwalter Beachy, Sharon Buckwalter Brubaker; two grandchildren. Funeral: Oct. 25 at Pancoast Funeral Home, Vineland.

Busick, Clifford A. "Pinky" Jr., 63, Hutchinson, Kan., died Oct. 6. Spouse: Connie Bridgeman Busick. Parents: Clifford A. and Zena B. Blew Busick. Children: Dustin, Darren, Dana Sherrill, Darci Kaser; five grandchildren. Funeral: Oct. 13 at Abbyville Frontier Days Rodeo Arena, Abbyville, Kan.

Claassen, Arnold, 85, North Newton, Kan., died Sept. 6. Spouse: Anna Margret Reimer Claassen. Parents: Jacob Peter and Margaretha Goossen Claassen. Children: Timothy, Samuel, Marjie Warkentine; six grandchildren. Funeral: Sept. 10 at First Mennonite Church, Newton, Kan.

Everyone is talking about Iraq.
Now hear what Iraqis have to say.



Iraq: Emerging Voices
A new MCC DVD/Video.

Learn more about Iraq. Do more for Iraq.

Contact your nearest MCC office for a copy of the DVD/video and to support MCC work in Iraq.

Learn more on the Web at www.mcc.org/iraq.

Canada (888) 622-6337

U.S. (888) 563-4676

Mennonite
Central
Committee

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

- •Editor@TheMennonite.org
- •fax 574-535-6050
- •1700 S. Main St., Goshen, IN 46526-4794

Eberly, Ruth M. Landis, 85, New Holland, Pa., died Sept. 28. Spouse: Norman N. Eberly. Parents: Harry M. and Emma Myer Landis. Children: Paul L., Glenn L., Marian L. Eisenberger, Joyce L. Nolt, Darlene L. Lapp, Karen E. Frank, Thelma J.; 15 grandchildren; 15 great-grandchildren. Funeral: Oct. 1 at Groffdale Mennonite Church, Leola, Pa.

Galle, Dale S., 92, Moundridge, Kan., died Sept. 27. Spouse: Bertha Meyer Galle. Parents: David and Emma Galle. Children: Nelson, Dorothy Claassen, Edith Dahlsten, June Krehbiel; 10 grandchildren. Funeral: Oct. 2 at West Zion Mennonite Church, Moundridge.

Heiser, Hilda Schertz, 85, Fisher, Ill., died Oct. 4. Spouse: Raymond Heiser (deceased). Parents: August and Emma Schertz. Children: Lowell, Sharilyn Liestman, Suzette Dhaemers, Arlys Carmien, Lennie; 11 grandchildren; 16 great-grandchildren. Funeral: Oct. 8 at East Bend Mennonite Church, Fisher.

Hepler, Jesse R., 64, Hendricks, Pa., died Oct. 8. Parents: Edgar W. and Esther A. Bucher Hepler. Children: Donald A., Jonathan A., Cathleen A. Trull, Mary E., Sandra S. Hovermale, Laura D. Metzler; 12 grandchildren.

Hershberger, Helen Janzen, 73, Hesston, Kan., died Oct. 3. Spouse: Vilas Hershberger. Parents: John M. and Margaret Schroeder Janzen. Children: Dwight, Dennis, Dean, Jane Litwiller, Joan Wiggers; eighteen grandchildren; one great-grandchild. Funeral: Oct. 7 at Hesston (Kan.) Inter-Mennonite Fellowship.

Hostetler, Stepha B., 92, Belleville, Pa., died Oct. 8. Spouse: J. Harvey Hostetler. Parents: born to John and Sophia Buchka, raised by Jonas and Leah Yoder. Children: Floyd D., Helen Glick, Donald R. (deceased); five grandchildren; four step-grandchildren; eight great-grandchildren; nine step-great-grandchildren. Funeral: Oct. 11 at Valley View Chapel, Belleville.

Kliewer, Rachel, 66, Henderson, Neb., died Oct. 15 of cancer. Spouse: Albert A. Kliewer. Parents: Aaron P. and Margaretha Friesen Siebert. Children: Steven, Mark, Bryan; three grandchildren. Funeral: Oct. 18 at Bethesda Mennonite Church, Henderson.

Leupp, Naomi, 93, Archbold, Ohio, died Oct. 21. Spouse: Orlen Leupp (deceased). Parents: Ezra and Cora Miller Frey. Children: Ron, Leslie, Larry, Donna Mast, Joan Long, Janice Hancock, Judy Sears, Karen Schnitkey; 18 grandchildren; 15 great-grandchildren; two step-grandchildren. Funeral: Oct. 24 at Central Mennonite Church, Archbold.

Mager, June Enders, 75, Sellersville, Pa., died Oct. 22. Spouse: George Mager (deceased). Parents: Gilbert and Blanche Enders. Children: George, Georgette, Lynnette; six grandchildren; one great-grandchild. Funeral: Oct. 27 at Blooming Glen (Pa.) Mennonite Church.

Martin, Almeda S., 79, St. Jacobs, Ont., died Oct. 10. Parents: Annanias and Susanna Steckle Martin. Funeral: Oct. 14 at St. Jacobs (Ont.) Mennonite Church.

Miller, Moses, 87, Hartville, Ohio, died Oct. 20. Spouse: Edna Miller (deceased). Parents: Sam and Mary Ann Miller. Children: Sharon Troyer, Marilyn Martin, Vernon, Steve; 11 grandchildren; 13 great-grandchildren. Funeral: Oct. 23 at Hartville (Ohio) Mennonite Church.

Nussbaum, George, 89, Dalton, Ohio, died Oct. 9. Spouse: Rhoda Nussbaum (deceased). Parenst: Sam and Lina Nussbaum. Children: Mary Lou Roth, Richard, Ron, Ray; 13 grandchildren; 15 great-grandchildren. Funeral: Oct. 13 at Kidron (Ohio) Mennonite Church.

Richard, Larry, 52, Wayland, Iowa, died Oct. 8 in an automobile accident. Spouse: Mary Jo Richard. Parents: Oscar and Catherine Yoder Richard. Children: Michelle Danker, Denise Baldosier, Amy; six grandchildren. Funeral: Oct. 11 at Sugar Creek Mennonite Church, Wayland.

Siemans, Walter L., 77, Harrisonburg, Va., died Sept. 25. Spouse: Janis Krehbiel Siemens. Parents: Henry H. and Elise B. Froese Siemens. Children: Rosanne Goble, Laurie Carpenter, Sandra Broughton; four grandchildren. Funeral: Oct. 5 at Strite Auditorium, Virginia Mennonite Retirement Community.

Smoker, Rheta E., 75, New Holland, Pa., died Oct. 19. Spouse: John L. Smoker. Parents: Isaac and Emma Shirk Newswanger. Children: Betty Ortlip, Clair, Lester, Ronald; 20 grandchildren; 10 great-grandchildren. Funeral: Oct. 22 in Leola, Pa.

Just in Time for Christmas Gift Giving

In God's Image
A Global Anabaptist Family
Ray Dirks

In God's Image: *A Global Anabaptist Family*

Ray Dirks assembled this book of art, photos, and stories of shared faith from 17 countries. Broadly covering all major regions of the world, the photographs highlight the everyday life of faith, work, family, and friends. Together the art and photographs portray the backbone of church and community, the ordinary people. Beautiful, full-color coffee-table book.
Paper, 148 pages, $24.99; in Canada $29.99
Hardcover, $29.99; in Canada $34.99

A High Price for Abundant Living
The Story of Capitalism
Henry Rempel
Foreword by Wally Kroeker

A High Price for Abundant Living: *The Story of Capitalism*

Henry Rempel's guide to our present economic system: how it came to be and how it works today. It seeks to contrast Adam Smith's ideal, and the recent realities of immense corporations and the fragile natural environment. This gentle critique recognizes the powerful impact the current economic system has in generating a high material standard of living.

"Rempel poses prickly questions, and suggests we test capitalism against a number of 'shared values' that he draws from Christianity but which other faith traditions could also affirm."—*Wally Kroeker, editor,* The Marketplace
Paper, 312 pages, $14.99; in Canada $23.49

Herald Press

1 800 245-7894 • www.heraldpress.com

Stutzman, Ronald, 61, Goshen, Ind., died Oct. 17 of cancer. Spouse: Phyllis Dintaman Stutzman. Parents: Roman and Marianna Reiff Stutzman. Children: Benjamin, Rebekah, Hannah. Funeral: Oct. 21 at College Mennonite Church, Goshen.

Supplee, Patrick L., 71, Souderton, Pa., died Oct. 5. Spouse: Elizabeth Supplee. Parents: Benjamin and Alverda Long Supplee. Step-daughter: Betty Wismer; two step-grandchildren; six step-great-grandchildren; one step-great-great-grandchild. Funeral: Oct. 9 at Franconia (Pa.) Mennonite Church.

Yoder, Aaron "Pete", 90, Glendale, Ariz., died Oct. 13 of ALS. Spouse: Mildred Yoder. Parents: Levi and Fanny Beachy Yoder. Child: Cliff; three grandchildren. Funeral: Oct. 15 at Trinity Mennonite Church, Glendale and Oct. 20 at Maple Grove Church, Topeka, Ind.

Yoder, Barbara Jean Ruby, 69, Wickenburg, Ariz., died Oct. 6. Spouse: Gayle Yoder. Parents: Aaron and Laura Swartzendruber Ruby. Funeral: Oct. 9 at Trinity Mennonite Church, Glendale, Ariz.

Yoder, Harry, 99, Bluffton, Ohio, died Oct. 1. Spouse: Jean Martin (deceased). Parents: Allen and Laura Yoder. Children: Edith Lee, Ronald Allen, Laura Jean Gligia. Funeral: Oct. 19 at First Mennonite Church, Bluffton.

Mennonite Your Way

travel with a purpose

2004 TOURS

- Mid-Atlantic Flowers & Plantations *April 1-8*
- Southwest US Parks & Canyons *April 16 - May 6*
- Scandinavia *June 17 - 28*
- California & Fruit Drying *July 12-23*
- Alaska Tour & Cruise *August 4-18*
- Erie Canal Cruise *August 22-26*
- Maritime Provinces of Canada *September 7-18*
- Peaks, Parks & Canyons *September 22-October 9*
- Australia & New Zealand *October 22 - November 16*

Itineraries available:
Box 425 • Landisville, PA 17538 • 717/653-9288 • 800/296-1991
Email: myw1525@aol.com • web: www.mywtours.com

ADVANCEMENT Associates

Building relationships.
Advancing your mission.

Consulting in

Strategic visioning
Fundraising campaigns
Constituency relations
Communications

Pat Swartzendruber, Jerry Kennell, Rich Gerig and Dan Hess
866-777-1606 toll free
info@advanassociates.com
www.advanassociates.com

CANADIAN Mennonite

Canadian Mennonite is seeking an
Editor/Publisher
for its head office in Waterloo, Ontario

Canadian Mennonite is the primary communication vehicle of Mennonite Church Canada and its area conferences. It provides news about individuals and churches across the country, inspirational and educational articles on faith, and analysis of issues facing the church.

The **Editor/Publisher** is overall manager of the magazine and publishing operation, accountable to the Canadian Mennonite Publishing Service board of directors.

Applicants should have:

- managerial personnel skills
- training/experience in journalism
- communication and relational skills
- administrative and computer experience
- a good knowledge of Mennonite Church Canada and its area conferences

Direct inquiries by December 20 to:

Henry Neufeld, CMPS chair
Phone: (604) 946-3961
E-mail: hneufeld@telus.net

Goodville Mutual
New Holland, Pa.

Find an agent near you for details about our competitive insurance packages!

www.goodville.com
or 800-448-4622

- Delaware
- Illinois
- Indiana
- Kansas
- Maryland
- Ohio
- Oklahoma
- Pennsylvania
- Virginia

affordable insurance
for vehicle, home, farm, small business, church

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Marla Cole, or email TheMennonite@TheMennonite.org.

Goshen College seeks applicants or nominations for a full-time ***communication professorship.*** The ideal candidate will bring to the job significant achievement and experience in broadcasting, film or multimedia. Teaching responsibilities may include classes such as broadcast journalism, convergent media, electronic media production, film criticism and production, oral communication, and writing for electronic media, as well as additional courses as appropriate to the departments needs and the candidate's areas of expertise. Co-curricular responsibilities may include advising GC-TV (producing a weekly campus news program and supervising longer-term video production projects) or the yearbook. Faculty members are also expected to develop or continue relationships with communication professionals and organizations. The search committee will begin to review candidates on Dec. 1, 2003, and will continue until the position is filled. Faculty responsibilities begin July 1, 2004. A master's degree is required, Ph.D. preferred. Preference will be given to candidates who exhibit both strong professional and teaching credentials.

To apply, visit the specific position announcement on the Goshen Web page, www.goshen.edu/employment. Women and minority persons are especially encouraged to apply. Goshen College, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church. Administrative and teaching faculty members are expected to share this commitment.

Goshen College Education Department is seeking a full-time tenure-track ***assistant professor in special education*** position beginning August 2004. The education department at Goshen College has just been approved by the Indiana Professional Standards Board to offer exceptional needs: mild intervention program K-6. We are looking for someone who is a team-player and interested in integrative curriculum and instruction who would enjoy the challenge of developing a new program. This includes developing courses and program evaluation tools as well as working with colleagues on campus, in K-12 schools, and in professional organizations. Goshen College's teacher education programs are accredited by the Indiana Professional Standards Board and by the National Council for Accreditation of Teacher Education. The education department offers programs in elementary, middle and secondary education and a newly established program in exceptional needs: mild intervention of elementary educators. Doctorate (or ABD) in special education preferred with a minimum of three years successful teaching experience in K-12, including an interest and proficiency in program development, evaluation, and teaching.

To apply, visit the specific position announcement on the Goshen Web page www.goshen.edu/employment. Women and minority persons are especially encouraged to apply. Goshen College, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church. Administrative and teaching faculty members are expected to share this commitment.

Western Mennonite School Board of Directors has announced a search for applicants for the position of ***principal*** to begin July 2004. Western, established in 1945, offers grades 6-12 and serves students both local and at a distance. Located on 45 acres in the Willamette Valley, Western offers a strong academic and faith-building experience with a comprehensive vision for expanding enrollment, program and facilities. Requests for information can be addressed to Search Committee, Western Mennonite School, 9045 Wallace Road NW, Salem, OR 97304; wmsoffice@telelport.com.

MDC Goldenrod, a faith-based provider of services to adults with developmental and other disabilities, seeks an ***executive director.*** Based in Goshen, Ind., the organization has an approximate $600,000 budget, 24 employees/caregivers and serves 15 residents in addition to those served by in-home attendant care and respite care. The position reports to a board of directors that meets every other month. Preferred candidate requirements include: bachelor's degree, five years experience in health-care-related field, strong administrative skills, interest/ability to raise funds, board experience and a commitment to the Anabaptist heritage/faith.

Send inquiries to Kirk Stiffney, Mennonite Health Services, 234 S. Main St., Suite I, Goshen, IN 46526, fax 574-534-3254 or email KirkStiffney@aol.com.

The **Department of Chemistry at Goshen College** invites applications for a full-time ***tenure-track position.*** Primary teaching responsibilities will include organic chemistry and biochemistry. May also teach courses outside area of expertise and/or in the general education curriculum. Research involving undergraduates will be expected. Applicants must submit materials by Jan. 15, 2004. Ph.D. required. Preference will be given to candidates who exhibit both strong professional and teaching credentials.

To apply, visit the specific position announcement on the Goshen College Web page, www.goshen.edu/employment. Women and minority persons are especially encouraged to apply. Goshen College, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church. Administrative and teaching faculty members are expected to share this commitment.

Mission Study Tour to Indonesia, May 4-24, 2004. Celebrate 150th anniversary of the Javanese Mennonite Church. Extensive sight-seeing. Quality tour at low cost. Professor Lawrence and Shirlee Yoder of Eastern Mennonite Seminary, guest lecturers. Academic credit available. Coordinators Ed and Edie Bontrager. Phone 757-766-7746 or email eebontrag@aol.com for brochure.

Scotland-Ireland Tours. The ***18th annual Christian tour of Scotland:*** July 29-Aug 9, 2004. A tour of Ireland: May 3-13. Early booking discounts. Details: Phone 606-573-9771; email FredGriffie@webtv.net

Our future church leaders are serving others today

www.MennoniteMission.net

Toll-free 1-866-866-2872

x-plore

God's mission for your life

Follow the life journeys of the many alumni of Mennonite Voluntary Service or other service programs, and you'll find involved, informed and committed congregational members and leaders. Mennonite service programs have helped the church engage its culture for more than 50 years. Mennonite Mission Network's Service, Learning and Disipleship programs continue to provide these opportunities for new generations of future leaders. For online information, visit **http://Service.MennoniteMission.net**

Mennonite Mission Network

The mission agency of Mennonite Church USA

Freeport Mennonite Church, a rural church with close proximity to Madison, Wis., Rockford, Ill., and Chicago, is seeking a full-time lead ***pastor.*** Position available immediately. Average attendance approximately 90-110. Desire individual with strong preaching, teaching ministry; someone with a vision for growth.

If you feel God's leading to discuss this position with us, or can recommend someone else, contact Mike Murray, Search Committee chair, 815-449-2354; jeanettemurray@juno.com.

Nampa Mennonite Church, an established church in Idaho with a 100-year history and about 100 in regular attendance, is prayerfully seeking a full-time ***pastor.*** The church is located in a fast-growing area with various outdoor recreational activities nearby. Applicants should have a calling to service in areas of preaching, teaching, evangelism, encouragement and discipleship.

Please contact Everett Earnest, 14678 Woosley Drive, Nampa, ID 83651; phone 208-466-7450; email pastorsearch@nampamennonitechurch.com or esq@access4less.net.

Mennonite Central Committee is recruiting for the position of ***MCC Liaison to the United Nations.*** This is a three-year, full-time, salaried position based in New York City. MCC's U.N. Liaison monitors relevant U.N. policies and advocates on behalf of MCC; conveys and interprets MCC priorities to U.N. agencies, diplomats and non-governmental organizations; hosts MCC staff, field workers and Mennonite delegations by preparing briefings and arranging contacts at the U.N.; edits/writes "News and Views" and supervises an intern. Initiative and cross-cultural communication skills are crucial as well as a talent for building information and action coalitions. Fax resume to 717-859-2171 or email psd@mcc.org or phone Prem Dick or Anna Reimer at 717-859-1151.

Camp Deerpark is seeking to fill the position of ***maintenance director.*** This person is responsible for building and grounds maintenance, new construction and supervision of maintenance staff. Salaried position with benefits, including housing and insurance. Camp Deerpark is owned and operated by the New York City Mennonite churches and offers people of all ages, races and backgrounds the opportunity to enjoy Christian camping at an affordable price. For more information please contact Ken Bontrager at 845-754-8669 or Deerpark@warwick.net

Sharon Mennonite Church of Plain City, Ohio, wishes to dialogue with ***pastoral candidates*** interested in a full-time position available fall of 2004. Our congregation of 210 members worships together in a growing but rural community, ideally located just 15 miles northwest of Columbus. Central Ohio offers a wonderful opportunity for ministry and a great quality of life.

For more information, please contact John D. Rohrer, 11285 Converse-Chapel Road, Plain City, OH 43064; phone 614-873-8905; email rohrer.2@osu.edu.

Menno Haven Retirement Communities (CCRC), located in south-central Pennsylvania, is seeking an ***internist*** with geriatric interest to join Menno Haven Physician Services. Currently the practice includes one internist and one PA-C and is interested in expanding the practice. More information regarding this opportunity, contact John N. Benner, MD, 717-261-4194, or jbbenner@pa.net.

The Energy of Life

Maple Crest, a beautiful senior-living village with duplex homes, apartments and assisted-living accommodations, is tastefully designed to help older adults enjoy retirement. Those who live at Maple Crest enjoy the benefits of retirement living provided with comfortable and attractive housing, restaurant-style meals, housekeeping services, and support when needed. When you visit Maple Crest, in the spirit of the Mennonite tradition, you'll find the energy of life and activity.

Maple Crest of Mennonite Memorial Home

Maple Crest of Mennonite Memorial Home
700 Maple Crest Court • Bluffton, Ohio 45817
419-358-7654 • 419-358-7644 (fax) • www.mmhliving.org

FAITH ▪ LEARNING ▪ LEADERSHIP

At Bethel College I learned how to ask questions, to think critically and broadly and to articulate my opinions and ideas clearly. My understanding and view of the Bible and faith expanded in life-giving ways as professors and friends in this Anabaptist community nurtured me. That impacted my commitment to the Mennonite church and my decision to become a pastor.

Pastor Tonya Ramer Wenger '94
Madison Mennonite Church
Madison, WS

The Bethel Difference

Bethel College prepares students to make a difference in their field

www.bethelks.edu

300 East 27th Street
North Newton, Kansas
67117-0531
admissions@bethelks.edu
1-800-522-1887

Give a book or two for Christmas

Gordon Houser

Among the array of books our office receives from publishers, here are some (unfortunately we cannot comment on them all) you may want to consider for gifts this Christmas season. Or give yourself the gift of a good read.

Seasons: *Winter: A Spiritual Biography of the Season*, edited by Gary Schmidt and Susan M. Felch (SkyLight Paths, 2003, $18.95), consists of 31 spiritual reflections on winter, excerpted from works by such noted writers as Annie Dillard, Kathleen Norris, John Updike, Jane Kenyon, Will D. Campbell and many more. With illustrations by Barry Moser, it's a lovely book to pick up occasionally and read in front of the fire.

Epiphanies: Stories for the Christian Year, edited by Eugene H. Peterson and Emilie Griffin (Baker Book House, 2003, $15.99), includes stories from Philip Yancey, Madeleine L'Engle, Walter Wangerin Jr., Doris Betts and others. The stories—fiction, essay, poetry and journal entries—correspond with celebrations of the Christian calendar, from Advent through Christ the King Sunday. Though uneven in quality, it's a welcome companion through the year.

Paul: *Paul: His Life and Teaching* by John McRay (Baker Academic, 2003, $32.99) is a good introduction to the apostle's life and teaching from a more conservative viewpoint. It includes photos and footnotes but no bibliography.

Paul Among the Postliberals: Pauline Theology Beyond Christendom and Modernity by Douglas Harink (Brazos Press, 2003, $23.99) offers insights into Paul's theology from several "postliberals" (see the book for a definition), particularly Mennonite theologian John Howard Yoder. Under categories of justification, apocalypse, politics, Israel and culture, Harink helps us read Paul with new eyes and ears.

Tolkien: *The Gospel According to Tolkien: Visions of the Kingdom in Middle-earth* by Ralph C. Wood (Westminster John Knox, 2003, $14.95) examines biblical and Christian themes found in the works of J.R.R. Tolkien. Wood writes, "Tolkien's work is all the more deeply Christian for not being overtly Christian." Wood looks at themes of creation, evil, the moral life and consummation and helps us plumb "the mystery of goodness and redemption."

Following Gandalf: Epic Battles and Moral Victory in The Lord of the Rings by Matthew Dickerson (Brazos Press, 2003, $14.99) uses Tolkien's epic work to explore the theme of the reality and importance of human free will. He considers other Christian themes, including Gandalf (the good wizard) being aware that reality includes both a material plane and a spiritual plane.

Literature: *Flannery O'Connor: Spiritual Writings*, edited by Robert Ellsberg (Orbis Books, 2003, $15), includes not only excerpts from her letters, essays, novels and short stories but a perceptive introduction by Richard Giannone. O'Connor, a Roman Catholic who died at age 39, is widely considered one of the great American writers of the 20th century. In a letter, she wrote, "All my stories are about the action of grace on a character who is not very willing to support it."

The Vision of Thomas Merton, edited by Patrick F. O'Connell (Ave Maria Press, 2003, $14.95), collects essays by 12 Merton scholars plus a helpful bibliography of articles about the 20th-century Trappist monk whose writings had such a significant influence on people of various faiths.

Food: Two old favorite cookbooks are now available in perfect-bound editions: the 25th-anniversary edition of *More-with-Less: A World Community Cookbook* by Doris Janzen Longacre (Herald Press, 2003, $13.99) and *Extending the Table: A World Community Cookbook* by Joetta Handrich Schlabach (Herald Press, 2003, $13.99).

Happy reading.

BOOKS

In One Body Through the Cross: The Princeton Proposal for Christian Unity, edited by Carl E. Braaten and Robert W. Jenson (Eerdmans, 2003, $10) is a call for unity by 16 theologians (only two of them women). They write, "If we accept division from other Christians as normal and inevitable, we turn away from the mission God has given us." This challenging, accessible (only 59 pages) book is important for our time.

Homosexuality: Biblical Interpretation and Moral Discernment by Willard M. Swartley (Herald Press, 2003, $14.99) considers various views but argues that the Bible clearly teaches that "homoerotic behavior" is wrong. Swartley goes on to analyze the effect of contemporary Western culture, then looks for ways to move ahead as communities of faith. He offers much wisdom, such as this: "The determination to convince others of the rightness of one's own or the church's position has stifled the health and well-being, indeed shalom, of the family and church. It has also taken a toll on the mission and witness of the church." His tone is irenic but clear. He also notes that Christians fail to follow the Bible's teaching in other areas, such as wealth and divorce.

FILMS

Mystic River (R) is a haunting masterpiece. Like a Shakespearean tragedy, this film shows the spiraling effects of violence, as evil done to a boy leads to grievous consequences 25 years later. Themes of fate and God's silence run through it. The screenplay and the acting are extraordinary.

Radio (PG) is based on the true story of a high school football coach in South Carolina who befriends a mentally challenged man nicknamed Radio. Others question his wanting to help, and some oppose it. Radio's innocent goodness affects those around him, including the coach. Inspiring.

DISTURBING STATS

- Nearly 1 billion people live in slums worldwide.—United Nations
- A public smoking ban in Helena, Mont., caused the number of cardiac arrests to plummet by 58 percent in only six months.—*New York Times*
- As many as one in five of the 2.1 million Americans in jail and prison are seriously mentally ill.—Human Rights Watch
- Tuition costs of public college education rose 14 percent in 2003.—College Board

KIDRON
SWISS
CHEESE FACTORY

It used to be
’round the corner
now it’s
’round the clock.

Cheese Factory.com
Cheese Factory.com
Cheese Factory.com

While new ways of doing business have made us more productive than ever, many business tasks have become more complicated. Like choosing and managing benefits for you and your employees. But an MMA professional can help with:

- **Innovative health insurance plans** that provide flexibility and affordability.
- **Retirement plans** that maximize investment dollars.
- **Life and disability insurance** for added peace of mind.

We can even help assure your business will go on when you’re no longer punching the clock.

Managing your other business tasks is a *’round-the-clock* proposition. Let MMA help manage your employee benefits. Contact us at **(800) 348-7468** or **www.mma-online.org**.

These products may not be available in all states. Please check with MMA.

MMA®

Stewardship Solutions

MMA, P.O. Box 483, Goshen, IN 46527

************************CAR-RT LOT**C-059
<10007> 60
5100 12/06 205377 Q:1 264
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

Isaac and Ishmael

So [Sarah] said to Abraham, "Cast out this slave woman and her son; for the son of this slave woman shall not inherit along with my son Isaac."
—Genesis 21:10

After many years of trying to have a child and in her old age, Sarah gave birth to a son. Isaac grew old enough to be weaned, an achievement that warranted a great feast in their Ancient Near Eastern world. At the feast, Sarah saw Ishmael, the son Abraham fathered with the slave woman Hagar, playing with her little Isaac. Sarah demanded that Abraham drive Hagar and Ishmael from the care and protection of the clan. So Abraham took Hagar and Ishmael into the wilderness and abandoned them.

Little more is written in the Old Testament about Hagar and Ishmael. Much is written about them, however, in writings held sacred by Muslims.

According to Islamic belief—accepted uncritically around the world as historic fact—Hagar and Ishmael ended up in Mecca. Muslims devoutly believe that Abraham traveled regularly to Mecca to spend time with them there. According to their record, it was in Mecca that Abraham offered to sacrifice Ishmael to God on a black stone—a fallen meteorite called the Kaaba—as proof of his devotion to God. Today Abraham is considered the father of the Arabs. Mecca is considered central to Islam, in part because of this site.

In Islam, God sends his will down. In Christianity, God enters our history and suffers for us.—David W. Shenk

Consequently both Islam and Christianity trace their roots back to two little boys fathered by Abraham. But there is little peace between these religions that now claim more than half the world's population. Recent conflicts and the actions taken by the United States—the highest-profile "Christian nation" in the world—in the Middle East have further stressed relations between Muslims and Christians. Yet both religions continue to grow; both religions send mission workers around the world to bring adherents to their faith. So how do Christians and Muslims relate to each other? More specifically, how do Anabaptist Christians relate to Muslims?

These are questions Mennonites have been asking for at least half a century. Coinciding with the 50th anniversary of Eastern Mennonite Missions' work with Muslims in Somalia, a group of more than 200 mission workers, academics and church leaders gathered Oct. 23-26 to look at these questions again (see page 20).

"Christians and Muslims have gathered in various settings to reflect on their journeys together," said Linford L. Stutzman, associate professor of culture and mission at Eastern Mennonite University and a member of the planning team. "But this meeting has been designed as an Anabaptist Christian retreat to hear the counsel of the Holy Spirit and to listen to each other in a spirit of discernment."

Each November, when we focus on the mission of the church, we are also confronted by what it means to share the gospel with those whose Abrahamic faith descends from Hagar and Ishmael.

David W. Shenk, a leading Mennonite voice in Christian-Muslim conversations, posed the question that unites and divides Christians and Muslims as no other: Who is Jesus?

"In Islam, God sends his will down," Shenk said at the consultation. "In Christianity, God enters our history and suffers for us. ... That is the core divergence we experience in our conversation."

So how can Mennonites contribute to this ancient and complicated conversation? How do we, as members of a global Christian family, enter into the debate with a posture and spirit that is different from many other Christians?

The answer is found in our past. Because our service and mission workers have entered Islamic communities with the intention to serve, we are often accepted where other Christians are not. Because we are a peace church, we are viewed differently from some parts of the Christian family that seem still to be on a crusade against Islam.

Consequently we have a unique opportunity to help bring the spiritual descendants of Ishmael and Isaac together. In these relationships, we can share freely about the inheritance that we, too, have received through Abraham.—*Everett J. Thomas*

The Mennonite

www.themennonite.org

December 2, 2003

AMBS
LIBRARY
ELKHART, IN
DEC 4 '03

receive guests as CHRIST

Page 8

12 Liturgical confession of sin?

16 The day Christmas struck

18 Watch and pray

32 ID check

Congregation Appreciation Month

Clarence E. Rempel is a pastor at First Mennonite Church, Newton, Kan.

Designating October as Pastor Appreciation Month may be another scheme of the greeting card industry to sell more cards. It's not that I don't like being appreciated. I do. I suggest, however, that pastors declare November or some other month Congregation Appreciation Month.

I take my cue from the apostle Paul, who began his letter to the most cantankerous church in the New Testament with these words: "I always thank God for you because of his grace given you in Christ Jesus. For in him you have been enriched in every way—in all your speaking and in all your knowledge" (1 Corinthians 1:4-5 NIV). He was writing to a church racked by divisiveness and by raucous Lord's Supper celebrations, one that tolerated a variety of sexual aberrations, a church with serious problems. Yet Paul generously expressed appreciation and admiration. If Paul could express thanks for the Corinthian church, I have many more reasons to be thankful for my church.

Celebrating our church's 125th anniversary has helped me grow in thankfulness for both the past and present of First Mennonite Church.

I am grateful for visionary, risk-taking leadership that was willing to leave 200 years of sheltered prosperity in West Prussia for the unknowns of the frontier of Kansas and Nebraska in 1877. That leadership was exercised, not only in the founding of the first city-based Mennonite church in Kansas but in economic, educational and health-care entrepreneurship on the frontier. I am grateful for leaders willing to assess the needs of the church and the community and launch new initiatives of outreach.

I am grateful for a community of love and care in which brothers and sisters in Christ helped each other in time of need. The shared life of breaking sod and building houses, quilting, threshing and butchering enriches our sense of mutual aid and community even today. Sunday school classes and small groups have carried on the heritage of being family together. I am thankful for casserole suppers, for daily check-in phone calls and for free babysitting as ways of being a community of love.

I am grateful for cultural adaptability in mission while pursuing biblical faithfulness in belief and lifestyle. Our spiritual forebears believed that following Jesus' way of love for all meant they could not participate in war. A Prussian edict requiring universal military conscription pushed these Christians to find a place to live where they would not be persecuted for following the way of Jesus.

The church also learned to adapt to a new world. Sunday school for children in 1881 and for the whole congregation in 1898 were new ways of teaching the Bible. Unison congregational singing had been the practice in the old country. Four-part singing was new. They acquired hymnbooks with notes in 1896. Musical instruments were introduced into worship in 1897. The hardest cultural adaptation was moving from German to English, a 30-year process. The most cutting-edge cultural adaptation was broadcasting the worship service live when the first Newton radio station, KJRG, went on the air in 1953. I am thankful for new initiatives in worship, music and media at the turn of another century as avenues of cultural connectivity.

I am grateful for a global mission purpose that has kept the congregation on target with Jesus' final marching orders, "Go and make disciples of all peoples." I am thankful for pioneering missionaries from our congregation: Jacob B. and Nettie Epp to Native Americans in 1900 and Cornelius H. and Lulu Suckau to India in 1909. I am thankful for three members currently in long-term assignments and five in short-term assignments. I am thankful that this commitment to make disciples is extended to mission across the street and in the marketplace.

"I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy" (Philippians 1:3-4 NIV). TM

TheMennonite

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing/Advertising: **Marla J. Cole**
Secretary: **Kristene Miller**
Editorial assistant: **Nora Miller**
Design: **Merrill R. Miller**
Editor Emeritus: **J. Lorne Peachey**

Cover photo by CLEO Photography

Vol. 6, No. 23, December 2, 2003

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
phone: 800-790-2498 fax: 316-283-0454

P.O. Box 1245, Elkhart, IN 46515
phone: 574-523-3046 fax: 574-293-1892

Web site:
www.themennonite.org

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for July when it is published on the first and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $38.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

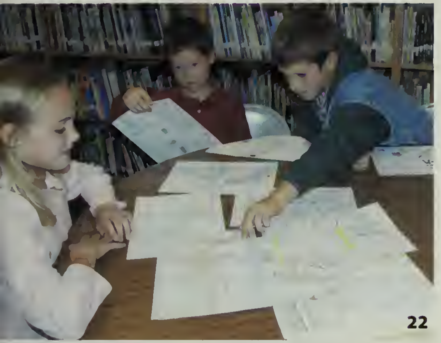
Postmaster:
Send form 3579 to 616 Walnut Ave.,
Scottdale, PA 15683-1999.

Mennonite
Church
USA

CONTENTS

6

7


22

16

8 Receiving guests as Christ
Lessons from visits to two monasteries—*Arthur Paul Boers*

12 Liturgical confession of sin?
No and yes—*Marlin Jeschke and Marlene Kropf*

16 The day Christmas struck
An Advent reflection—*Karlene Thiessen*

17 A Savior who waits in line
An Advent reflection—*Mary Raber*

19 Biennial education conference draws 700
Participants encouraged to nourish their souls for ministry of teaching.—*Laurie L. Oswald*

20 Leaving its mark and pointing the way
Mennonite Economic Development Associates celebrates 50th anniversary.—*MEDA News Service*

22 Give them something to eat: MCC helps feed hungry people in Africa, Gaza Strip
—*MCC News Service*

23 Albania mission trip a dream realized
New EMM program allows college president and his family to serve overseas.—*Jewel Showalter*

DEPARTMENTS

2 Grace and truth
Congregation Appreciation Month—*Clarence E. Rempel*

4 Readers say

6 News digest

18 Speaking out
Watch and pray—*Duane Beck*

25 For the record

30 Takes on faith
Methodist bishops put faith to security issue.—*Rich Preheim*

32 Editorial
ID check—*Gordon Houser*

Was Jesus our substitute?
In "Four Spiritual Truths of a Peacemaking God" (Nov. 4), J. Nelson Kraybill says that substitutionary atonement theology may appear to justify violence because it accepts punishment. Substitutionary atonement theology could also be used to minimize the importance of discipleship. If Jesus has already suffered on our behalf, why should we take up our crosses and follow him? Rather than seeing Jesus as our substitute, we should follow in his footsteps even if it results in being punished the way he was. If we die, we will eventually be resurrected as Jesus was, which will be our own victory against Satan and the forces of evil.—*Jerry C. Stanaway, Lombard, Ill.*

J. Nelson Kraybill's ambivalence toward substitutionary atonement concerns me. Although he affirms this biblical truth, he shuffles it off-stage because "it can appear to justify war, capital punishment and other forms of violence." Because it appears to conflict with nonviolence, it should be passed over during evangelism. Similarly, one can see why the last judgment and the wrath of God—admittedly sensitive yet crucial topics—are not handled with care but simply omitted. What remains in Kraybill's gospel presentation may be biblical, but it is incomplete and blurry. I fear that if this tendency to overprotect pacifism persists among Mennonites, doctrines that are now avoided will soon be denied.

To put it crassly, if the world is listening to Mennonites, I fear they are hearing only this: Jesus was a radical, nonresistant, nondoctrinal, community-based teacher, and although the government killed him, God raised him from the dead so you can live his way of peace.—*Mark Moser, Glenside, Pa.*

J. Nelson Kraybill rightly shows the inadequacies of the substitutionary atonement theory of salvation. But he tosses off too lightly another view of what God has done in Jesus Christ: Jesus preached and demonstrated a moral and ethical salvation. This view emphasizes that God is Spirit and that God is love.

When Jesus was baptized by John, he was filled with the Spirit and shortly thereafter began to proclaim the good news of the kingdom of God. He invited people to repent of their evil ways and to follow him. The core of his teaching was that God is love and invites us to change from base and immoral ways to the way of truth and light. God is light (truth), and there is no darkness (falsehood, evil) in God. Jesus reminded his followers that the first commandment is to love God and the second is to love our neighbors as ourselves. When we fail we are to repent, and God, who is love, is forgiving and delivers us from all unrighteousness.

This good news that God is with us in the life, teaching and death of Jesus Christ, is salvation through knowledge, through repentance, through commitment, and through faithful living by the power of the Spirit. This dynamic that moral transformation offers has been an emancipating and regenerating force in the lives of many.—*David L. Habegger, Newton, Kan.*

To speak or not to speak
In general I appreciated the message conveyed in Everett J. Thomas' editorial ("To Speak or Not to Speak," Nov. 4). I understood the main theme to be that we, as Mennonites, need to share our faith in words as well as in deeds. But several sentences near the end seemed to detract from the clear message that we have to be more verbally evangelical.

The sentences to which I'm referring are: "Be sure their words carry the theological distinctives that are important to us. This is a critical consideration because we want to describe our faith as radically different from the patriotic American Christianity that surrounds us." Thomas also says, "It can mean articulating a faith in Jesus that stands in contrast to the expressions of other Christians."

I hope this first quote from the editorial referring to "patriotic American Christianity" is not intended to imply that any Christian in America who is patriotic is radically different from us. I believe brothers and sisters in Christ are in a unique unity as God's children and not radically different from each other. If it were true, how do we resolve this with Christ's prayer for the church in John 17? I personally have some very sincere, committed Christian friends who consider themselves patriotic. I don't share their patriotic leanings, but I don't consider them radically different from me. I

IN THIS ISSUE

December brings the seasons of Advent and Christmas. December is also the beginning of the "church year" that starts with the first Sunday of Advent in most mainline Christian denominations. Over the past two decades, largely through the leadership of denominational staff members such as Marlene Kropf (page 14), Mennonite worship has been enriched by the use of lectionary-based worship resources tied to the church year. These resources have also brought into Mennonite worship the frequent practice of confession of sin. Marlin Jeschke (page 12) questions this growing practice in Mennonite worship and says, "The weekly ritual of liturgical confession does not belong in the believers' church tradition." Kropf replies that more Mennonites may be incorporating the practice today because "we are keenly aware of our brokenness." As we begin yet another church year, these articles help each of us decide how best to confess our sins.—*Editor* have been a Mennonite for more than 25 years, but I've heard and read the gospel message presented by these so-called "other Christians" in a clear, winsome and biblically consistent way. I don't remember ever hearing the way of salvation presented along with patriotism. Why clutter up the simple gospel message with denominational doctrinal priorities? That can come later.

We desire that people come to faith in Christ and then, through the Holy Spirit's leading, choose to join a church family that feels right to them. I think it's best if we build bridges instead of walls between us and other Christians. If we are talking to one who is already a believer, we can identify the distinctives of our Mennonite doctrine, always remembering that as fellow Christians, we are "radically different" from unbelievers and not from each other.—*Wallace Wolff, Souderton, Pa.*

Amen to Thomas' Nov. 4 editorial. Raymond Fung, formerly of Confucian faith, wrote in a July 1984 World Council of Churches Newsletter, "Christians owe the message of God's salvation in Jesus Christ to every person and to every people."

How do we share the message? Fung distinguished between "witnessing to our faith" and "evangelism" as follows: The act of invitation is what distinguishes evangelism from "witnessing to our faith." This suggests that for witnessing to be effective evangelism the act of invitation must be incorporated. Fung notes that there are people whose spirituality is so strong and transparent that sheer charisma is sufficient to draw others to a point of decision. But for most of us, in our day-by-day living, we do need to issue simple invitations to our neighbors to consider the claims of Jesus Christ on their life. It is not enough that Christians tell what the kingdom of God is like. It is not even enough that we strive to be a concrete sign of the kingdom. Christians need to invite people to come in, to come to the table, to partake of the bread and the wine, to be involved in the King's business.
—*Lawrence Greaser, Goshen, Ind.*

My old Kentucky home

I read with great interest the article by Melodie Davis ("In Search of My Old Kentucky Home," Nov. 4). It certainly brought back some memories. Although I was born in Lexington, my roots are in southeastern Kentucky. Both my parents were born and raised there, and all four of my grandparents are buried there. I have relatives in and around Hazard, a town Davis spoke of in her article. In early August I spent a few days of my vacation with my mother visiting some of those relatives. I have several memories of when I was a child and my family traveling to Kentucky almost every summer from Indiana. Davis is right: The people of that area are tight-knit. My mother often speaks fondly of her days in Kentucky. Thanks for the article.—*Tim Ashley, Goshen, Ind.*

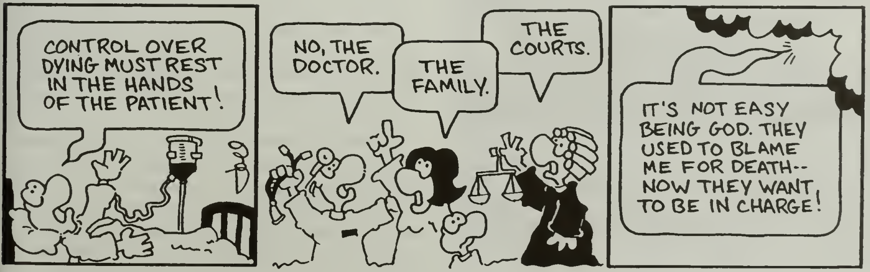
Pastor Joe models Jesus

Having grown up in a mainline denomination, I read with interest Tim Schultz' article "Should You Call Your Pastor Joe?" (Oct. 21). The congregation I was raised in called the pastor "Reverend." When I was 14 years old, I became a Christian and a short time later joined a Mennonite congregation, where we called our pastor Elmer. This was a foreign concept to me but one I embraced; it made perfect sense since we are one family in Christ. Calling my pastor by his first name did not at all diminish the great respect I had for him as a person or for his position as pastor.

Schultz is barking up the wrong tree. Maybe the problem lies with the attitude of the congregation toward the pastor(s). When my 15-year-old daughter was 3 or 4 years old, my wife received a visit from our pastor while she was recovering from surgery. Following the visit, my daughter asked if that was Jesus that visited (our pastor had dark hair and a beard). This illustrates a point: If our pastors model and reflect Jesus Christ to us, they will receive the respect and admiration they deserve, whether they are called Pastor Joe or just Joe.
—*Barry Eckert, Barto, Pa.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. —*Editors*

Pontius' Puddle **Joel Kauffmann**


CONTROL OVER DYING MUST REST IN THE HANDS OF THE PATIENT!
NO, THE DOCTOR.
THE FAMILY.
THE COURTS.
IT'S NOT EASY BEING GOD. THEY USED TO BLAME ME FOR DEATH-- NOW THEY WANT TO BE IN CHARGE!

this date in Mennonite history

Dec. 2, 1867—The first Mennonite secondary school in Germany opens in Weierhof.

AIMM to reshape as three partners withdraw

ELKHART, Ind.—Africa Inter-Mennonite Mission (AIMM), a mission partnership more than 90 years old, is reshaping itself after three of its six partners announced they are withdrawing.

Leaving are MBMS International, the North American Mennonite Brethren mission agency; the Evangelical Mennonite Mission Conference, a Canadian group; and the Fellowship of Evangelical Churches, a U.S. body that was called the Evangelical Mennonite Church until it voted to change its name this past summer. Financial shortages were cited as factors in the withdrawals. Their financial support of AIMM will end next year.

Remaining with AIMM are Mennonite Mission Network of Mennonite Church USA, Witness of Mennonite Church Canada and the Evangelical Mennonite Church of Canada.

In response to the withdrawals, the AIMM International Council has adopted a plan to reshape the agency by 2005. Changes will include:

- direct participation by congregations, in addition to the continuing participation by denominational mission agencies;
- emphasis on partnership between North American and African Mennonite churches, plus the possibility of new partners from elsewhere around the world;
- the creation of councils in each country where AIMM works, which will have final decision-making responsibility for work in that country;
- facilitation of efforts mission efforts from Africa to other parts of the world;
- reduction in central administrative staff and costs. AIMM headquarters is located in Elkhart, Ind.—*AIMM News Service*

MDS photo by Ted Houser

A matter of truss

Mennonite Disaster Service volunteers, working with volunteers from the Evangelical Free Church, assemble trusses in Barriere, B.C., for new homes to replace those consumed by August wildfires. Seventy-nine homes were destroyed by the fires. MDS is planning to work in Barriere through the winter.

Canadians to join Charlotte 2005 convention

WINNIPEG—Mennonite Church Canada is coming to Charlotte in 2005. But it is still unknown whether binational conventions with Mennonite Church USA will be a regular event.

At its Nov. 6-8 meeting in Winnipeg, the Mennonite Church Canada General Board accepted an invitation from Mennonite Church USA to meet together in Charlotte, N.C., in 2005. But there was no commitment beyond that.

"The deciding factor [to meet together] for many members was the strong voice from the youth, who are determined to meet together binationally," said Dan Nighswander, Mennonite Church Canada general secretary. "The leadership in [Mennonite Church USA] is open in principle to the possibility [of future joint meetings, including in Canada]. Response to 2005 will influence future decisions."

In other business, the board rejected a recommendation to reinstate at least some denominational service programs. All programs had been eliminated earlier this year due to a budget crisis. —*Mennonite Church Canada News Service*

MCC continues providing school kits for Iraq

BAGHDAD, Iraq—The Iraqi Ministry of Education hasn't been to Bureir Bin Khuder Primary School in a slum on the outskirts of Baghdad. Neither has anyone from the United Nations visited the school. But Mennonite Central Commitee (MCC) has.

The school recently received 1,300 MCC school kits. Five hundred seventy girls go to class in the morning, then leave as 700 boys take their place for the afternoon.

The school kits continue to be a popular way for people to address the suffering in Iraq. MCC recently received a donation of $655 for shipping school kits from the Inter-Church Body, an organization of Protestant congregations in Solo, Indonesia.

Before learning about MCC through a local Mennonite pastor and community organizer, the only way the Inter-Church Body knew for getting funds to Iraq was through Islamic groups, and not all member congregations were comfortable with that, reports Jeanne Zimmerly Jantzi, MCC country co-representative in Indonesia.

"It feels so wonderful to us that MCC can serve as this sort of channel—connecting Christians from Solo with people of Iraq," Jantzi says.

The Inter-Church Body originally considered assembling school kits, but the cost of shipping them from Indonesia was found to be prohibitive.

Since the war in Iraq officially ended in May, MCC has sent 86,846 school kits to Iraq. The kits include spiral notebooks, pencils, a ruler and an eraser.—*MCC News Service*

Pennsylvania family receives MMA award

SCOTTDALE, Pa.—Two years ago, Tony and Dorothy Ramos and their family decided not to buy Christmas presents for each other. Instead, they bought a gift for their home community of Scottdale, starting Operation Fresh Express to distribute free food to local families in need.

Four times a year, refrigerated trucks loaded with food—mostly in dented packages discarded by grocery stores—arrive at Scottdale Mennonite Church, where the Ramos family attends and where the food is distributed.

During the congregation's Nov. 9 worship service, the Ramoses were presented with a Journey Award from Mennonite Mutual Aid (MMA). The award highlights ways Anabaptists practice stewardship.

While the Ramos family started Operation Fresh Express, the congregational family has also joined the effort. Members volunteer with distribution, and Scottdale Mennonite Church also provides financial support.

MMA has presented Journey Awards for three years. In October, Grace Bant of Chicago was also honored. Recipients received a quilt made by Mennonite artist Sibyl Graber Gerig.—*MMA News Service*

Hesston holds first international reunion

HESSTON, Kan.—They may be on the other side of the international date line, but Hesston College remains close to them. Thirty-three alumni living in Japan attended October reunions in Osaka and Tokyo, the first international gatherings of former Hesston students.

"They don't come back for homecoming, so they were glad to hear an update about Hesston and meet others who attended," says Dave Osborne, the school's director of international admissions, who led the reunions during a recruiting trip. "They are definitely interested in getting together again."

Since Osborne began actively recruiting students from Japan in 1987, 180 have attended Hesston. "These former Japanese students know their Japanese peers who attended Hesston when they did, and many keep in close contact," Osborne says. "But they don't know other Hesston alumni in the country."

Among those attending the Tokyo reunion were Chosei and Wandalee Weaver Kabira and sons Jay and Ken. Jay, who attended Hesston from 1982 to 1984, has three television programs and is considered a celebrity. Ken, a 1981 Hesston graduate, is vice president of marketing for McDonald's-Japan. Wandalee grew up in Hesston and graduated from the college in 1949.

"Our Japanese students are unique in that almost all of them return home," Osborne says. "So it's interesting to hear what roads they have taken in life."

Jody H. Beyeler

Peace percussion

Leo Hartshorn (center), minister of peace and justice for Mennonite Mission Network, leads a group of Goshen (Ind.) College students in a spontaneous drumming lesson during an Oct. 31 chapel service on campus. Hartshorn, a musician and former Mennonite pastor, spoke about reclaiming drumming from its associations with war and violence and using it as a way to make peace. Hartshorn also directs Drummers for Peace, a Lancaster, Pa.-based peace-building project.

Denominational health plan starts new year

NEWTON, Kan.—After one year of operation, Mennonite Church USA's health plan for employees of its area conferences and congregations is alive and well. The Covenant Mutual Benefit Plan (COMB) completed its first renewal on Sept. 1 without losing any congregations. COMB provides coverage for 1,174 people in 259 congregations and 11 area conferences.

For an area conference to participate in COMB, it must have at least 75 percent of its congregations enrolled in the program. Each participating conference has a representative on the COMB management team. The management team has contracted with Mennonite Mutual Aid to administer the program. Marvin Zehr, a former pastor and conference minister, has been hired as a COMB consultant.

The management team will meet Dec. 5-6 in Goshen, Ind. On the agenda is the possibility of offering Health Reimbursement Arrangements, which would allow employers to set aside an amount for reimbursement of employees for medical care not otherwise covered.—*Mennonite Church USA News Service*

Receiving guests

CLEO Photography

by Arthur Paul Boers

Lessons from visits to two monasteries

Service after service impressed me with beauty, solemnity, reverence and holy joy, worthy of giving praise to our holy God.

as CHRIST

When the subject of monks was mentioned, a relative exclaimed, "Their life's not natural." In our Dutch Protestant immigrant family, it was not always easy to appreciate other Christian traditions. Coming to a new country, overwhelmed by changes, we sometimes clung protectively to truths we knew and held dear.

Yet somewhere along the way, natural or not, I began visiting monasteries. After 20 years I have seen quite a few. They are wonderful places to experience hospitality, go on retreat and be inspired to pray. Gradually I also grew in my appreciation of monastic worship. Their worship inspired me to learn more about all Christian worship.

This past summer, courtesy of a Louisville Institute Grant, I visited two monasteries. The Monastery of Christ in the Desert in New Mexico is 40 years old and rests at the end of a 13-mile clay road (impassable whenever it rains). St. John's Abbey, 150 years old, is situated on a huge, lush campus in Minnesota.

Although different, they had much in common. What struck me most is how hospitable each is in worship. In some monasteries, guests sit so far from the monks it is like watching television. In others, the sound system is so poor or so many prayers are in Latin there is no way to understand—let alone participate in—worship.

Christ in the Desert and St. John's were different. Both take worship seriously. (For many decades St. John's has been a leading international influence in liturgical renewal, both in the worldwide Roman Catholic Church and in other denominations.) Service after service impressed me with beauty, solemnity, reverence and holy joy, worthy of giving praise to our holy God.

God-worthy and seeker-friendly: As a pastor for more than 16 years, I know firsthand about worship wars. While the issues are important, my monastic experience gave me a new perspective. Contrary to what some claim, we do not have to choose

Continued on page 10

Continued from page 9

between reverent, God-worthy worship and seeker-friendly hospitality. Both can exist in the same service. I came away from my week-long visits in both places with a greater commitment to helping others find ways to adore and praise God that are appropriate to God's holiness yet give due respect to newcomers, visitors and seekers.

Perhaps the most important thing monks did at Christ in the Desert was pray for visitors. At many monasteries, monks pray for you while you are on retreat. But here people were prayed for in the services. Upon arrival, visitors were named in prayer, God was thanked for their presence and safe arrival, God was invoked for the visitor's retreat, and God's help was asked for whatever needs guests brought. Just before or after one left, monks prayed again for the visitor, asking traveling mercies.

Our congregation always says a special welcome to visitors at the beginning of the service. We do a pretty good job of greeting people before and after worship. Some congregations make sure visitors are personally greeted in worship or can register their presence. But why do we not pray for visitors? Is not prayer an ultimate act of hospitality and blessing? In an age of spiritual seeking, the simple act of praying for someone is a great gift indeed.

Is not prayer an ultimate act of hospitality and blessing? In an age of spiritual seeking, the simple act of praying for someone is a great gift indeed.

Monastic services can be confusing. They may use several different books in any one service (prayerbook, Psalter, hymnal). I have gone to a particular monastery for 20 years and still sometimes get confused there.

Our church services can be mysterious and confusing. In my last church, hymnals and Bibles were placed under the chairs in such a way that they were impossible to see when one sat. We tried to orient people to the service and where to find hymnals before our service. Sometimes we did better at this than other times. Sometimes well-meaning ushers were just too bashful to be helpful.

At St. John's, at every service a monk was assigned to ensure that as each visitor arrived and sat, he or she would be shown precisely which books would be used in that service and where the prayers, Scriptures and hymns could be found. At Christ in the Desert, every page number was clearly announced.

Latecomers: Another thing that impressed me at Christ in the Desert is that monks not only tolerated but welcomed latecomers. Rules are strict for monks, and their lives are regulated by frequent worship services, often as many as seven per day. When the bell rings for worship, they are normally supposed to drop whatever they are doing and go to church. Tardiness is a matter of serious discipline.

But at Christ in the Desert, when a guest came in late, a monk detached himself from the choir and went to the newcomer. He helped the visitor find where in the worship service we were (which was good because their worship books were big and could be confusing).

In our last church, we tried orienting people before worship, but if you came late, it was your problem. Sink or swim. I like worship to begin on time. But, like it or not, many arrive late. In our time-obsessed culture, what a witness to welcome latecomers and help them settle in and be at home in worship.

One morning at Christ in the Desert I was astounded by their treatment of latecomers. A college group was there overnight. During the morning prayers and Communion, the most important and elaborate service of the day, the students kept drifting in through the whole service. Not surprisingly, the young adults had trouble arriving at 5:45 a.m. With their unwieldy backpacks and noisy nylon jackets, they were disruptive. Yet even 30 minutes into the service, monks helped students as they arrived. When the guest area was full, monks escorted latecomers to sit beside monks, something I have never seen in any monastery. And the whole time, the solemn flow of the worship was never interrupted.

Christ in the Desert fully included everyone in rituals. Some rituals in this Catholic monastery would be unusual in our congregations. On certain occasions, they waft incense around the room, even over monks. And every evening, before retiring to bed, monks remember their baptism when the abbot sprinkles them with water. During Communion, folks pass the peace to each other.

In many monasteries, these rituals focus on monks. While incense is wafted over the whole monastic choir, one or two little formal swings of the censer are directed at guests. While every single monk is touched by drops of water, only a few drops of water are flung over guests, no matter how many. While monks heartily exchange the peace, guests might be dutifully greeted by one monk.

But not at Christ in the Desert. The censer and the water were carried up and down the entire aisle. No visitor could escape from smelling incense or feeling water. A number of monks invaded the guests' space and gave warm handshakes and hugs, along with words of blessing and prayer, during the passing of the peace.

The lesson is obvious: Our worship practices can exclude or include.

Both Christ in the Desert and St. John's were gracious in their use of language about people. Monasteries rely on ancient and traditional services. Given that history and the fact that monks are male, many prayers have lots of language referring to "brothers."

Inclusive language: Female friends often tell me how hard it is to hear language that only refers to males. Clearly, inclusive language is a simple but meaningful way to be hospitable, just and caring. At these two monasteries, "brother" was always followed by "and sister" and every effort was made for language to include both genders.

Both monasteries used seating in a way that was inclusive and welcoming. In most monasteries, guests sit separated from monks. But at Christ in the Desert, the movable chairs were arranged to look like an extension or wing of the monks' chairs. We were not segregated onlookers. St. John's was more dramatic. There a section of "choir seats" (where monks sit) was always set aside for guests. So visitors were actually temporary monks sitting in exactly the same kinds of seats, surrounded by monks and joining fully in the prayers and hymns.

God is not worshiped in the sanctuary alone but also in how we treat strangers.

Visitors often do not know where they are welcome to sit in our congregations. Some are even reprimanded for sitting in someone's favorite spot, even though there was nothing to suggest this place was reserved. Here, too, we have much to learn.

The attitude of the monks in both monasteries was inviting as well. They took their services seriously, as highly formal occasions. Everything was done well: prayers, reading, sermons, celebrating. But it was also clear that people enjoyed themselves. While earnest about God and worship, they were more lighthearted about themselves. At Christ in the Desert they did not always get everything right; sometimes people sang out of tune or got mixed up during a recessional. But the monks just smiled at each other and pressed on. Such a spirit encouraged me to enter more deeply into the spirit of their worship.

It does not surprise me that monks take worship seriously. They regard prayer as the most important thing they do. They spend hours every day in prayer, attending more services in a day than most of us do in a month.

But it did surprise me to see how well they treated guests.

What is their secret? How did they manage to learn that worship can be both consecrated to God's glory and welcoming to visitors, when so many other Christians fail to strike a meaningful balance here?

Liturgical history: I believe there are two key factors. First, monasteries have a well-established liturgical history. They are secure and certain enough about what they do and what is important that they can be flexible and available for others. Contrary to what some might say, tradition is not a hindrance but a help.

Second, monasteries have a key spiritual and theological insight about hospitality. In the sixth century, a monk named Benedict wrote a wise set of guidelines that many monasteries have followed ever since, *The Rule of St. Benedict.* In one of his most famous lines, Benedict says, "All guests who arrive should be received as Christ." In other words, God is not worshiped in the sanctuary alone but also in how we treat strangers. A familiar table grace says, "Come, Lord Jesus, be our guest." Benedictine hospitality suggests even more: In some way Christ is present in our guests, and how we receive them is also an act of worship for God.

Benedict derived his idea from Matthew 25, where Jesus said a lot about hospitality, "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me." I pray that all our worship may more fully reflect worthy adoration of our heavenly God, who can be welcomed in the stranger who enters our worship space. TM

Arthur Paul Boers teaches practical theology at Associated Mennonite Biblical Seminary, Elkhart, Ind.

LITURGICAL CON

Marilyn Nolt

No

Confession of sin should lead to a change in behavior.

by Marlin Jeschke

Confession of sin has been a fixture in the liturgy of many churches for centuries. In the Anglican or Methodist traditions, the congregation recited, "We have broken your holy law. We have done those things which we ought not to have done, and have left undone those things which we ought to have done, and there is no health in us."

The absolution used to be intoned in words such as those from 1 John, "If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Today churches may have updated the language, but confession is still in the liturgy of most mainline churches. It may seem like sacrilege to question this practice, but I believe it calls for examination.

Obedience: Why is there a confession of sin but no commendation for the opposite—obedience to God's law. In just about any church, the average member obeys many more of God's laws in any given week than he or she breaks. It would be more appropriate to have a positive confession, such as, "We are grateful that, thanks to your grace, we have kept your holy law and that there are encouraging signs of healthy spiritual life within us."

Many may say this smacks of self-righteousness. But why? A confession that we have obeyed God's holy law is thanks to God's grace at work within and among us. And to acknowledge that we have obeyed God's holy law is as true a statement as to confess that we have broken it.

Perennial confession of sin without a commensurate recognition of the extent to which we do not commit sin in our lives is psychologically unhealthy. We must not only be honest about our failures and weaknesses but also give honest recognition to our self-worth. Healthy personal and social ethical life is not possible without it.

Imagine a home in which at every supper Mom or Dad says, "Now children, let's all confess what we did wrong today and ask for forgiveness for it." Imagine they do so without commending the children for the good things they did or celebrating their many positive activities and achievements. What a downer!

Another aspect to perennial confession that bothers me is the routine and general character of the confession that seems to give no attention to serious correction of those failures we do acknowledge.

Suppose patients came to a physician time after time for checkups and confessed, "Doctor, we haven't observed the rules of health. We still haven't given up smoking, overcome alcohol misuse, gotten adequate exercise or stopped overeating." Imagine that each time the physician said, "You're forgiven." Any self-respecting doctor would counsel such patients on how to join Alcoholics Anonymous, get into an exercise program or start a healthy diet. It would be unconscionable to tell a patient not working at correcting such problems that she or he is simply forgiven.

Unfortunately most liturgical confession means little or nothing the following week in

FESSION OF SIN?

the lives of those who made such a confession. That is the feeling I get when I hear the weekly confession of sin in a church.

Specific failures: God knows confessions are needed on occasion—but for specific failures. If there has been an ethical lapse in the congregation, the entire congregation, not just some individual, may be prompted to confess the failure in life or ministry that led to it.

Yet that confession should be accompanied by action, as the individual or congregation takes specific steps to deal with failure, much as physician and patient take steps to deal with a health problem. Confession is real only if it is a step toward changing behavior, and that happens most effectively when it focuses on and names specific sins and is not just a general incantation.

It's important here also to understand the true meaning of forgiveness in response to confession. Forgiveness is not perennial absolution. It is not just letting people off over and over, which merely tolerates continued sinning, immunizing people against amendment of life.

Rightly understood, forgiveness is empowerment. Where there is authentic penitence and confession followed by an authentic word of forgiveness, it liberates people and enables genuinely changed behavior. A perennial general confession and absolution without concrete steps toward overcoming sin does not lead to spiritual health and life but anesthetizes us against it.

We need to be reminded of the origin of the practice of weekly liturgical confession. As Dom Gregory Dix points out in his ponderous tome, *The Shape of the Liturgy* (1945), the church of the first centuries had two services: One was for catechumens (converts taking instruction with a view to baptism), and the other was for the "faithful" (baptized believers). The service for baptismal candidates included confession of sin, and appropriately so, for they were turning from their past life, "renouncing the devil and all his works." They were also taught the Apostles' Creed, which was the confession of faith they would make at their baptism.

When the service of the catechumens was over, the priest pronounced a "dismissal" of the catechumens, the word we still have behind the modern word "mass." Then followed the service for baptized believers, which included the Lord's Supper.

For some reason the two services got merged into one with the passing of time. Dismissal ceased to mean that the catechumens were dismissed. Instead it became the name of the merged service, which now included weekly confession of sin by baptized believers. With that, a distinction between the purposes of the two services was lost.

With the development of Constantinian Christianity, the distinction between believers and unbelievers seems to have gotten lost, too. In the Byzantine Empire and medieval Europe, all were Christian just by belonging to their society, but at the same time many people were not really Christian. The distinction in the New Testament between those who have crossed over into the way of Christ and those who have not was erased.

Commending converts: It is instructive to see how the apostle Paul writes to believers. In letter after letter he does not begin by calling for confession of sin but by commending his converts for their walk, their good works, their obedience, the evidence of their following the way of Christ. He may follow this up with exhortation. But even in 1 Corinthians, in which Paul scolds and disciplines that congregation for their sins, he begins with commendation.

We can see then how weekly confession of sin became part of the liturgy of European Catholicism, continued in European state churches and has remained a practice also in mainline churches in America that are transplants of European state churches. What is disconcerting is the inclination of Mennonite worship leaders to become enamored with this liturgical practice. Does this say that our congregations are now Constantinian, unsure of the Christian status of our members?

If so, liturgical confession is not a cure for the challenge of perennial sin in the life of church members but actually perpetuates that problem. It fosters the assumption of perennial failure; it fosters cheap grace; it does not address specific failures and does not help believers overcome them; it fails to offer the commendation for joyful obedience to Christ the apostle Paul showed us how to use.

Confession of specific sin, accompanied by victory over such sin, is always in order in both individual and congregational life. But the weekly ritual of liturgical confession does not belong in the believers' church tradition.

Marlin Jeschke is professor emeritus of philosophy and religion at Goshen (Ind.) College, where he taught for 33 years.

A perennial general confession and absolution without concrete steps toward overcoming sin does not lead to spiritual health and life but anesthetizes us against it.

LITURGICAL CON

Yes

What we do in worship becomes the way we believe and live.

by Marlene Kropf

Marlin Jeschke wonders why Mennonites, who historically have not included confession of sin in Sunday morning worship, are incorporating this practice today. I suspect a significant reason is that these days we are keenly aware of our brokenness. The public moral failures of leaders, our continuing dissensions in the church, the increasingly frequent breakups of marriages and families, our persistent racism and the violence wrought by our nation—all these and more send us to our knees in penitence. Perhaps in more optimistic eras the church might have been able to keep the awareness of sin further at bay. Today it's harder to escape the reality that we have failed miserably to fulfill God's dream and intention of shalom.

Historically Mennonites had a regular liturgical practice of confession of sin. As part of the preparatory service for Communion, public confession of sin insured that the body of Christ regularly examined itself—both corporately and individually—and opened itself to healing and renewal. In recent years, as the preparatory service has declined in use, congregations have been left with fewer opportunities for regularly confessing sin and receiving grace.

The pastoral prayer offered in Sunday morning worship has been one place where confession of sin sometimes occurs. Functioning in the role of priest, pastors represent the people to God, naming their weaknesses and failures and imploring God to cleanse, forgive and make new. Representing God to the people, they proclaim words of assurance, making known God's lavish gifts of mercy and grace.

In recent years, the confession of sin and assurance of forgiveness have found a more secure home in Mennonite worship because of theological teaching on worship based on Isaiah 6:1-8. In Isaiah's vision, the first action of worship is praise and adoration of God. The second action, awareness of sin and confession of need for cleansing, is readily met with God's redeeming grace. The third action, hearing and responding to the Word, leads to discernment and action in the world. Taken together, the three actions form a sturdy biblical theology of worship.

Alongside such teaching, another encouragement for more frequent practice of confession has come about through the organization of songs in *Hymnal: A Worship Book* (*HWB*, Mennonite Publishing House, 1992). When the hymnal was being compiled, a survey of worship bulletins showed the most universal elements of worship in Church of the Brethren and Mennonite traditions. Because Brethren churches typically included confession, this element needed to be incorporated in our common hymnal. Many Mennonite congregations then came to appreciate the songs of confession as well as the prayers of confession found in the worship resources at the back of the hymnal.

Worship is a center of spiritual formation: Perhaps the most fundamental reason for the practice of confession in public worship, however, is the ancient church's understanding of the dynamic principle of "lex orandi, lex credendi": What we do in worship becomes the way we believe and live. In other words, worship is a center of spiritual formation. We learn to praise God in daily life by first doing it together in worship, and we learn to become confessing people by acknowledging our sins in worship. Because under ordinary circumstances, confession is mostly a private action, new believers may have few opportunities elsewhere to observe and practice confession as a normal part of the Christian life. And in a culture such as ours, where individuals find it difficult to acknowledge personal responsibility for sin, we may be handicapped in our capacity to confess sin on a personal level. By welcoming a regular opportunity to engage in confession in public worship, we all gain needed practice and begin to be transformed.

Jeschke's cautions need to be heeded when he criticizes confession that does not lead to transformation. He points to a serious deficit when he notes the lack of specificity in our routine, general

FESSION OF SIN?

prayers of confession. He is perceptive when he senses the danger of overdoing confession at the expense of celebrating faithfulness.

The answer to such concerns is not, however, to get rid of confession. Rather we need to do it better. The following suggestions provide points of discussion for pastors, worship leaders and congregations.

Truth-telling: Think of confession as an exercise in truth-telling. It is not so much groveling before our Maker as speaking the truth about who we are in God's sight. God knows our limitations and wants us to acknowledge them as well. Since what is not confessed cannot be healed (James 5:16), we enter the path of healing and transformation when we name the truth. My pastor, Duane Beck (at Belmont Mennonite Church, Elkhart, Ind.), recently described confession as "the accelerating traffic lane that moves us onto the Jesus road."

When introducing prayers of confession in a congregation, keep prayers as biblically centered as possible. Invite the congregation to pray texts such as Psalm 32:3-5.

Because confession is one of the most vulnerable moments of worship, we need leaders for that particular action who can create a safe, hospitable place for the demanding work of honestly facing our weakness and sin. The more trusted and seasoned the worship leader, the better.

Corporate action: Confession in public worship is a corporate action. Even though we are present as individuals, we unite in prayer to name the truth about our community and ourselves. Thus prayers of confession should not be so overly specific that they exclude individuals, but neither should they be so general that people don't feel addressed. How long has it been since a worship leader invited your congregation to confess such corporate sins as the ugliness of racial profiling or indifference to unjust business practices or easy yielding to gossip? Or what about such personal sins as lust, gluttony, avarice, apathy, violence or workaholism?

Don't forget that singing a prayer of confession may be the most meaningful way for Mennonites to participate. Hymns such as "Open, Lord, My Inward Ear" (*HWB* 140) or "Kyrie Eleison" (*HWB* 144) express profound cries for mercy. Then when we've risked telling the truth about our sin, we can celebrate the depth and breadth of God's compassion with a joyful chorus or a rousing gospel song such as "Wonderful Grace of Jesus" (*HWB* 150).

Actions: Actions may be more powerful than words as a mode of confession. In one congregation, people chose a small rock from a basket as they entered worship. In moments of meditation throughout the service, they opened themselves to the Spirit's illumination regarding the sin from which God wanted to free them. Later, in silence, they brought their rocks forward and dropped them one by one into a large bowl of water. Some worshipers never forgot the sound of being set free from their sin.

Perhaps our sharing times in worship could be seen as a time not only to bring our concerns before God but as a time to witness to the truth of God's deliverance in our lives. From week to week as we offer our laments, petitions and intercessions to God, we can also celebrate God's mercy and the gift of new life.

Finally, don't include confession of sin every Sunday of the year. Historically, the Christian church took a break from confession during the entire Easter season. Instead of kneeling in penitence, the church confessed its faith in the Risen Christ and lived as though the fullness of the reign of God had already come. When Pentecost was past, however, reality set in again, and the church returned to live again in the tension between what is and what is hoped for.

Face-to-face settings: For corporate confession of sin to do its work, however, more is needed than public prayer. Christians need other, more intimate, face-to-face settings to reflect in depth upon the pattern of sin in our lives and be set free from its bondage. What we discover through the ongoing practice of confession is that hidden wounds or a prevailing sin is often the source of brokenness in our lives. Whether in the safety of small groups, spiritual friendships or spiritual direction, each of us must find a place where we can be courageous enough to face our fiercest fears and most abysmal failures. At those times, other people become Christ to us, mediate God's love and empower us to believe that "forgiveness is the answer to the child's dream of a miracle by which what is broken is made whole again, what is soiled is again made clean. The dream explains why we need to be forgiven, and why we must forgive. In the presence of God, nothing stands between God and us—we are forgiven" (Dag Hammarskjold, *Reconciliation*).

Whether in the safety of small groups, spiritual friendships or spiritual direction, each of us must find a place where we can be courageous enough to face our fiercest fears and most abysmal failures.

A church that proclaims God's justice and mercy, that offers hospitality to the bound and broken, that practices honest confession of sin and embodies forgiveness is a living sign of God's dream and intention of shalom. Such a church is truly good news, both for those who are already members of the household of faith and those who are being drawn to join that household.

Marlene Kropf is director of the Mennonite Church USA Executive Board Office of Congregational Life.

The day Christmas struck

by Karlene Thiessen

The day Christmas struck was the day I turned my thoughts outward and off myself. It was a day I received undeserved blessing through unexpected people.

My husband, Anthony, and I took a day trip out to Sinazongwe, a small Zambian village on Lake Kariba and an hour's drive from our place in Choma. The hills were radiant with green, the recent rains an answer to prayer.

On our way there, Anthony spotted a man, woman and child waving for a ride. Scared of picking up people, I said, "Don't stop," and we passed them by. Anthony was not impressed. He asked, "Karlene, when are you going to stop letting your fear control whether you help others?"

Not too far down the road I realized we just passed up an opportunity to help a man, his wife and their child. What if it had been Joseph, Mary and Jesus on the side of the road? Would I have helped them? I made up my mind I wouldn't try to stop Anthony if he wanted to give others a ride.

A glimpse of Christmas: We gave 10 people a ride that day and took one guy all the way back to Choma. I learned about how to use the little I have, three empty seats, to help others. It was a glimpse of Christmas.

We arrived at the lake and were awed by its beauty and white sandy beach. It was wonderful to be together, and we talked about our six months in Zambia, our joys, our fears, our frustrations, our challenges and our hopes. Our trip home was full of stops to help those who were walking far distances. More than once we heard "God bless you," as a passenger stepped out of the truck, and I kept on thinking that I didn't deserve that blessing.

We turned off halfway home and headed into Sika Longa. When we first arrived in Zambia, we were placed in a family's home in Sika Longa for three weeks. We adopted Alfred and Bbodela Munkombwe and their children as our family. They never know when to expect our visits, since it is almost impossible to get word to them beforehand.

They were surprised to see us, and we enjoyed a few hours together. Anthony told Alfred we had been praying about helping with Gertrude's schooling. Gertrude, their eldest daughter, had been accepted to attend teachers' training college, but we had heard she might not go because of a lack of funds. They had not asked for our help and were thankful for our offer.

Alfred told Anthony he had been budgeting so Gertrude could go to school. So far he had saved 100,000 Zambian kwacha. We said we would give the additional 80,000 kwacha still needed for the first semester. It was a blessing to see their thankfulness. Gertrude's eyes showed surprise and happiness when she heard the news.

I asked her, "Now will you send the letter to the college to confirm that you are going?"

"Yes," she said with a big smile.

We needed to leave so we would get back before dark, and as we headed out to the truck Christmas struck. Bbodela came with a bag of freshly picked green maize cobs and six eggs from their chickens. "For Christmas," she said.

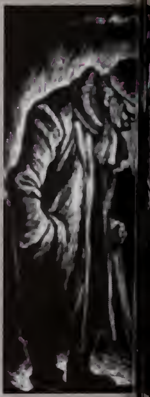
We thanked her and the family for the items. But they were not finished. As we neared the truck we heard a "baaaa-baaa." In the back was a goat. "For Christmas," they said again. The goat was from the herd they bought after Anthony suggested they raise goats so they could have their own meat. This reduced their herd to six. A goat would be expensive to replace for a family without a constant cash income, a family that just received maize in order to survive a season of hunger. They could have butchered and eaten this goat, a goat we did not need.

I asked if they could afford to give one of their goats away. His answer will always stick with me: "Oh yes, by the power of God."

A priceless gift: Yet they gave out of their poverty and in turn overwhelmed us, blessed us and taught us what Christmas means—a priceless gift generously given to those who do not deserve it.

We tried to express how grateful we were. As I grasped Alfred's hand and thanked him again, I asked if they could afford to give one of their goats away. His answer will always stick with me: "Oh yes, by the power of God."

Oh to have such faith and generosity in the face of adversity. May God bless them richly; they have touched us and taught me more than they will ever know.



Karlene Thiessen, LaCrete, Alta., is a Mennonite Central Committee worker in Choma, Zambia, and a member of LaCrete Christian Fellowship.

A Savior who waits in line

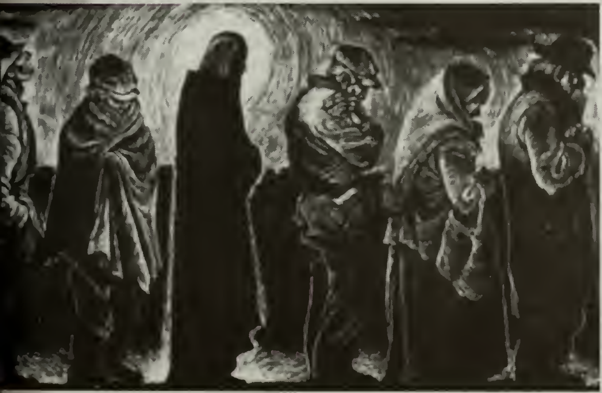
by Mary Raber

In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. (This was the first census that took place while Quirinius was governor of Syria.) And everyone went to his own town to register.—Luke 2:1-2 NIV

Can you imagine the groans that must have met this announcement? A census of the entire Roman world? What a colossal pain in the neck! This was not a census where a clerk turns up at the door with a questionnaire; this was "going to one's own town to register," which surely meant taking time off work and figuring out what to do with your kids or your aged parents. It meant making expensive travel arrangements and staying in crummy, overpriced inns. It meant the low-level anxiety of wondering if you had brought the right documents or would reach the window before the clerks broke for lunch. Most of all, it meant the dreadful tedium of standing in line.

Jesus was born while his parents waited in line, just as we wait. Jesus was born to live every bit of our boring, anxious life, to bear our grief and carry our sorrow.

What is more dreary than a line? In Soviet times here in Ukraine, almost every purchase meant standing in three lines: one to ascertain the price and order an item, one to pay for it at the cashier's desk and one to claim the item back at the counter.


Fritz Eichenberg, *Christ of the Breadlines*

Life is easier now, but there are still lines for railroad tickets and automobile registration, lines at the bank and at the post office.

Crowds of edgy people mill about at the Russian consulate in Odessa, hoping to complete all their paperwork before the place closes. There are lines to register a passport. In Ukraine, tickets for through-trains go on sale a half hour before the trains arrive at the station, and late at night incredible three- and four-pronged lines—one for each arriving train—form around a single lighted ticket window. One year I read most of Tolstoy's novel *Resurrection* while waiting in line to pay my utility bills. Most organizations here have a special employee whose job it is to pay bills and buy tickets—that is, to stand in line.

The nativity scenes we set out at Christmas depict shepherds and Magi adoring the newborn Jesus. More complicated European layouts might show other visitors—bakers with trays of pastry, girls with garlands of flowers, musicians. Why has no one ever thought of setting up an Advent scene with figures of tired, crabby people lined up to register for the Roman census? You could inch Mary and Joseph forward a little bit every day until they reached the surly official at the head of the line.

Waiting in line; jostling for position in the boring, anxious, tedious, nerve-wracking line. I would do anything to avoid standing there.

How sweet, therefore, to think of the King of Kings, still inside Mary, humbly complying with the demands of the bureaucracy, just as we must. The officials who wrote down Joseph's name had no idea who he was or why it was significant that he and Mary had come to Bethlehem. Caesar assumed they stood in line at his bidding, but we know that in the providence of God they were there to fulfill a prophecy.

Think of it: Jesus was born while his parents waited in line, just as we wait. Jesus was born to live every bit of our boring, anxious life, to bear our grief and carry our sorrow. And in the end, Jesus was born to take our place in a sad, doomed, slow-moving line of captives headed up a hill to a cross.

Mary Raber, St. Louis, is a Mennonite Central Committee worker in Odessa, Ukraine, and an associate member of Sargent Avenue Mennonite Church, Winnipeg.

Watch and pray

Duane Beck is pastor of Belmont Mennonite Church, Elkhart, Ind.

About a year ago, before the invasion of Iraq, I stood before my pacifist, peace-making congregation, gulped and said, "I believe God wants us to go to war against Iraq." (Pause). "Not because God thinks war is right but because war will speed the judgment and downfall of America."

This word had caught up with me during a month-long visit with the Mennonite church in Ethiopia. I went to learn from the Meserete Kristos Church and how it is that the vision of kingdom life shimmers in their personal lives and through their congregational strategy.

While there, I courted danger by meditating on the prophet Isaiah. Isaiah 2 begins with the captivating kingdom vision of all nations streaming to the mountain of God to learn God's ways, desiring God's just arbitration of disputes, training for peacemaking and transforming weapons into tools to feed the hungry. But it ends with a word of judgment. It judges the nation that is full of silver and gold (v. 7), full of military power (v. 7), full of worship of the things they have made with their own hands (v. 8) and full of desire for the power of God without obeying God (v. 6). When people are so full of these things, they cannot be full of God.

In Ethiopia, where most people are empty even of essentials to survive, the earplugs of my culture were removed to hear God's word in new ways. We Americans are that nation now under God's judgment. God has little space in our lives. I only shared this with my family and close friends.

I also shared this word from God with Mulugeta Zewdie. He almost shouted, "You must pray for mercy." This spiritually wise friend, formerly the leader of the spiritually dynamic, rapidly evangelizing Meserete Kristos Church, is now president of Meserete Kristos College. Mulugeta was right.

Mercy is known by empty people. It is new language to people who are full. Empty people know how to pray for God's mercy. God is all they have. Is it God's will to empty us in America so that we can hunger and thirst for God's righteousness and receive mercy? God's judgment is simply the removal of what stands in God's way for the world. When we pray, "Thy kingdom come," we pray for God's saving power. When we pray, "Thy will be done," we also pray for a purifying work of God.

I offer this word of God for your discernment and testing. After 9-11, I remembered archeological pictures of the god Baal. Baal was the god perennially attractive to God's people. Baal had a fertile harvest growing out of its head and a sword in its hand—a god of the economy and of war. The World Trade Towers and the Pentagon—modern symbols of the economy and war—are still attractive to God's people. On that day of judgment, instead of repenting from our greed and self-centeredness, we hardened our hearts. Does it take a horrible event to sound a wake-up call to repent? Pray for mercy.

How do we live as faithful followers of Jesus in a nation under judgment? Here are a few things to ponder:

Clarify the kingdom vision. The first part of Isaiah 2, embodied in Jesus' life, matches the vision of Revelation 21-22. We need to become clear about what God is doing, then find our part in God's kingdom life.

Practice generosity and community. Some of the Ethiopian church leaders I taught had been full-time ministers for five years and had never been paid. People there have no money. The ministers lived because people shared the essentials of food, clothing and shelter with one another in the community of faith. We can share more generously of essentials, instead of just the excess, with people who have so little now.

Practice prayer. Learn the Psalms, which cry out to God for mercy, so that when we undergo trying times we know how to pray our hearts to God. Practice praying in groups for God's kingdom to come on earth.

Scripture. Become acquainted with stories of God's salvation and call to obedience.

Worship. The Isaiah vision of worship is connected with practical obedience. See chapter 58.

Practice peacemaking at the local level, within schools and businesses where many racial and cultural tensions fly, within homes and on streets where violence permeates. Build relationship with those in the justice and penal systems to make a difference.

Acts of service. Practice face-to-face acts of love in the congregation and neighborhood. When more catastrophic local needs arise, we will already know how to care creatively for people.

Practice witnessing. When the false supports of our world are shaken and broken, people will listen to the hope to which God has called you in Jesus Christ. TM

IN THE NEXT ISSUE

- **A forgotten side of Christmas**—James Klassen
- **The good fruit of justice**—Alain Epp Weaver

Biennial education conference draws 700

Participants encouraged to nourish their souls for ministry of teaching.

As an elementary teacher, Sue Miller teaches reading, writing and arithmetic at Central Christian School in Kidron, Ohio. But she does more than just teach subjects. She teaches one student, beaten down by a broken family, about belonging.

"The stability and love this student has found at our school has turned her into a new child," Miller said. "As we have loved her with the love of Jesus, this very defensive child has become a miracle. There is no comparison from where she came from to where she is now."

Miller was one of some 700 teachers and administrators from about 40 schools who attended the Mennonite Educators Conference Oct. 2-4 at the National 4-H Center in Chevy Chase, Md. The Mennonite Elementary Education Council (MEEC) and Mennonite Secondary Education Council (MSEC)—groups that support Anabaptist-Mennonite schools—sponsor the conference every two years. This year for the first time, the Mennonite Education Agency, which began operation last year, joined the sponsorship.

The conference theme was "Nourishing the Soul of the Educator." "It felt right that at a conference sponsored by Anabaptist schools we talk about nourishing the soul," said Elaine Moyer, principal of Christopher Dock Mennonite High School in Lansdale, Pa. "The real essence of teaching and learning is relationships, and we are only energized to teach when we have a soul in place. That's why the Christ-centered distinctive is so important. … He helped us to envision the real essence of what it means to know as we are known and to see that it's important to nurture ourselves enough so we can reach out."

Conference organizers likened the gathering to a pep rally or a camp revival meeting. "Teachers care tremendously, but teaching is really hard work," said John Weber, MEEC chair and administrator of Kraybill Mennonite School in Mount Joy, Pa. "In many cases, teachers come here after dealing with lots of special needs that take their emotional toll. But at this conference, they give each other strength to carry the load and to continue to care and to not give up on any child, no matter what the cost."

The featured speaker was Parker Palmer, a Quaker educator, author and activist. "Good teaching comes from the identity and integrity of the teacher," he said. "That's been made very clear to me after 30 years of travel around the country, where I've asked students what makes great teachers.

"There is no commonality in their answers in terms of technique, because the teachers who most influenced them ranged everywhere from soup to nuts in terms of their methods. But the red thread that wove through all their stories was that the teachers had a true self and were authentic and passionate in their teaching."

Mennonite Church USA photo by Laurie L. Oswald

Elaine Moyer, principal at Christopher Dock High School in Lansdale, Pa., and Eric Martin, principal of Western Mennonite High School in Salem, Ore., talk at an Oct. 3 meeting of school administrators and members of the Mennonite Education Agency board of directors, held during the Mennonite Educators Conference in Chevy Chase, Md.

Other conference-related events included worship, in-service sessions, networking groups and meetings with the MEA board and staff. Seminars dealt with worship, cultural diversity, peace and "educational excellence."

Good teaching comes from the identity and integrity of the teacher.
—Parker Palmer

The MEA board met in conjunction with the conference, giving the go-ahead to the development of a certification process for MEEC and MSEC teachers. It would not replace teachers' mandatory state certification but would be an additional voluntary credential showing that a teacher completed courses about Anabaptist church history and teaching methods.

"Teacher certification would be more than a stamp of approval," Weber said. "It would come with certain expectations that they do teacher training and other programs in ways that relate to the church. There would be certain criteria identified as important as shaped by Anabaptist core values.

"This would include a focus on conflict resolution and having a collective partnership between teachers and students. It would also include an inclusive approach to telling the stories of minorities and thinking globally, all with a Christ-centered framework."

Said MEA board chair Rosalind Andreas: "This discussion shows that the elementary and secondary educators are very concerned that they fulfill their calling within the context of the church." *—Laurie L. Oswald of Mennonite Church USA News Service*

Leaving its mark and

As it celebrated 50 years of history, Mennonite Economic Development Associates (MEDA) also looked to the future. That's why it chose an old Innuit road sign as a symbol for its anniversary convention Oct. 30-Nov. 2 in Winnipeg.

Prominently displayed for more than 500 convention participants was an "inukshuk," a stone monument resembling a person that was erected by Innuits to provide directions to travelers in the Arctic. So MEDA was hailed as pointing a way for the future of service and development.

In a panel presentation on the organization's past, former board member John A. Lapp expressed hope that "the imagination and moral/spiritual discernment that went into MEDA during each of the last five decades will continue in the decades ahead."

And the need for such ongoing imagination and discernment is there. "The world is changing," said keynote speaker Lloyd Axworthy, Canada's Foreign Minister from 1995 to 2000 and now director of the Liu Institute for Global Issues at the University of British Columbia. "I sense that we're emerging into a new world of global citizens."

Where does our reach extend? Is it just our family, our city, our country? Or is it to the world?
—Lloyd Axworthy

Globalization, he said, brings challenges and dangers but also opportunities, especially for people of faith, to think broadly about how to make the world a better place. "Where does our reach extend?" Axworthy asked. "Is it just our family, our city, our country? Or is it to the world?"

At the same time, economic concerns are also local. Reg Litz, a marketing professor from the University of Manitoba, led a seminar titled, "How to Succeed When Wal-Mart Comes to Town," on ways small businesses can achieve success.

But responses to those challenges are going back to the future, some speakers noted. "Microenterprise was invented by MEDA, and now it is being trumpeted by the *New York Times* as a new discovery," said Cal Redekop, who helped found Church, Industry and Business Associates, which became part of MEDA.

Redekop proposed a four-fold agenda for MEDA: (1) Globalize the MEDA structure. (2) Involve more women. (3) Energize young people by helping them study business in an Anabaptist setting. (4) Share MEDA insights with the global development community.

Several speakers also noted the importance of drawing more support from the church. Peter Dueck, director of a new joint MEDA-Mennonite Central Committee program in Vancouver, talked of the "untapped equity sitting in the pews." "We need to put our equity where our faith is," he said.

MEDA

Award-winning singer and songrwriter Michael Card performs during Mennonite Economic Development Associates' 50th-anniversary convention, held Oct. 30-Nov. 2 in Winnipeg. The concert, which also included Steve Bell, drew more than 1,000 people.

Said former MEDA board chair Milo Shantz, "MEDA programs are the best-kept secrets that Mennonites have."

As part of the anniversary celebration, special seminars were held on topics such as "How Fair Is Fair Trade?" "Nation-Building Through Microcredit" and "The Future of International Development."

The weekend also featured a fund-raising concert, with more than 1,000 people filling a Winnipeg theater to hear acclaimed Christian singer-songwriters Steve Bell and Michael Card.

MEDA was born in 1953 in the aftermath of World War II. Mennonite Central Committee helped settle 5,000 Mennonite refugees from Russia in Paraguay following the war. MCC secured the land for colonies, helped construct settlements and provided relief aid. "Such assistance was valuable and essential, but it helped the colonies only to set up housekeeping and provide a means for temporary survival," wrote J. Winfield Fretz in his history of the organization, *The MEDA Experiment.* "What was needed was capital for economic development."

The only credit facilities available in the country were banks offering short-term loans at 15 percent to 25 percent—prohibitive for the struggling colonists. Six North American Mennonite businessmen flew to Paraguay in 1952 to explore options. A second "flying mission" took place early the next year. MEDA was created at a meeting in Chicago

pointing the way

Mennonite Economic Development Associates celebrates 50th anniversary.

on Dec. 10, 1953, to make long-term loans for Paraguayan Mennonite business ventures.

Redekop called MEDA "the first Mennonite organization to give entrepreneurs an opportunity to use their gifts in the church."

MEDA was originally a for-profit organization, with members buying shares. Two hundred fifty common shares were issued at $10 each and 1,000 preferred shares at $100 each. Members had to buy 10 preferred shares and five common shares. But the original charter members went far beyond that, pledging a minimum of $5,000 each.

The Paraguayan experiment was so successful that it encouraged MEDA to expand to projects elsewhere in Latin America, Africa, Asia and, eventually, North America.

While MEDA was created to assist the world's needy, two other Mennonite organizations were begun to address issues of faith and business and to provide fellowship. In 1969, about 90 businesspeople and educators formed Church, Industry and Business Associates. Four years later, Mennonite Business Associates was started out of concerns that CIBA was too much for owners of large operations. But many people were members of both organizations, so in 1976 CIBA and MBA merged to form Mennonite Industry and Business Associates. MIBA and MEDA then merged in 1981.

Today MEDA is at work in 27 countries, including the United States and Canada. In addition to its microenterprise initiatives, MEDA has spawned a consulting group and a trade company, plus ASSETS, a North American program to help low- to moderate-income people start their own businesses. Paraguay, MEDA's birthplace, started its own MEDA several years ago.

At MEDA's annual general meeting, conventiongoers were told that donations to the organization increased by 10 percent in 2002-03 and that total revenues were up 6 percent. Other highlights of the past year were

- ASSETS marked its 10th anniversary. Since its inception, 1,751 people in 12 locations have received business training; 1,266 have graduated, with 649 businesses started or strengthened and 694 full- or part-time jobs created.
- MEDA's Sarona Global Investment Fund grew by $838,000.
- MEDA's micro-finance programs in Haiti, Mozambique and Romania have a combined portfolio of $4.5 million loaned to 6,529 clients.
- In Peru, a $750,000 grant will enable MEDA to help a local micro-finance operation develop rural lending programs.
- In Egypt, MEDA is pioneering a child-labor project with support from the Canadian government. The project seeks ways to help young people obtain education and have safe workplaces.
- The Community Economic Development program received a $1 million grant from the U.S. government's Compassion Capital Fund to assist small community and faith-based groups.—*MEDA News Service with Margaret Loewen Reimer of Meetinghouse and Rich Preheim*

MEDA

Ron Sawatsky of Sellersville, Pa., greets Lloyd Axworthy, a former Canadian Foreign Minister and a speaker at Mennonite Economic Development Associates' 50th-anniversary convention Oct. 30-Nov. 2.

MEDA

At Mennonite Economic Development Associates' 50th-anniversay convention, Reg Litz, a marketing professor at the University of Manitoba, leads a seminar titled "How to Succeed When Wal-Mart Comes to Town," on ways small businesses can achieve success.

Give them something to eat: MCC helps feed hungry people in Africa, Gaza Strip

Hungry people in Zambia received food; schoolchildren in Pennsylvania received drawings. It was a pretty good exchange for both groups.

Last year students at Hinkletown (Pa.) Mennonite School raised more than $5,000 to help Mennonite Central Committee provide maize and beans to Zambians who were suffering due to a devastating drought affecting southern Africa. This fall, the students received as thank-yous pictures drawn by sixth-graders in a school in Sikalongo, an area that received MCC assistance.

"It makes you glad you did it," says Kevin Snader, a Hinkletown fourth-grader.

MCC, in partnership with the local Brethren in Christ church and Canadian Foodgrains Bank, provided food aid from November 2002 to March 2003. A committee of community leaders selected about 770 households, with an average of five members each, to receive about 115 pounds of maize and 22 pounds of beans each month. All together, MCC provided $400,000 for local food and seed purchases.

The drawings were sent to show the Americans what life in Zambia is like. One picture depicted the tin-roofed school building. "Our school does not look anything like that," Snader says.

On the back of the drawings were thank-you notes from the students. "Your contribution will surely go a long way in our lives," one wrote. "May God richly bless you."

About 500 children attend the school in first through ninth grades. They have to meet in shifts because of the lack of classroom space.

"One of the things," says teacher Kathy Stoltzfus, "is trying to give kids here more of a global education rather than just focusing on our lives and what we have, … that we have all the food and they have next to nothing, compared to us at least."

One impact of the food assistance, says Siggi Holzhaeuer, MCC Zambia co-representative, "was that those really marginalized people were less of a burden to the larger community … and released some of the strains put on them as they did not have to share the little they had."

The drought is now largely over, and MCC had completed its food distribution in Zambia as well as in Malawi and Mozambique. MCC sent $70,000 to Malawi for the purchase of 240 metric tons of corn, and Mozambique received 180 metric tons of corn, 37 metric tons of beans, 18 metric tons of oil and one metric ton of salt.

But food aid continues in Zimbabwe, which, in addition to drought, has been plagued by political and social unrest. About 1,200 metric tons of corn and 155 metric tons of beans have already been distributed, and at least that much more will be distributed in the coming months.

MCC photo by Benji Krause

Abby Martin (left to right), Robbie McLain and Kenneth Martin, all fourth-graders at Hinkletown (Pa.) Mennonite School, look at drawings from Zambian schoolchildren. The drawings were sent as thank-yous for Hinkletown's assistance with Mennonite Central Committee food distribution in the drought-stricken country.

"If the rains are good, they will only harvest next May-June," says Willie Reimer, MCC director of food, disaster and material resources. "It's going to be a tough situation up until then for them."

MCC is working with the Brethren in Christ church in Zimbabwe, which hosted the Mennonite World Conference assembly in August.

Meanwhile in the Gaza Strip, MCC on Nov. 9 helped distributed food parcels and blankets to 278 families who had been left homeless the previous month as a result of Israeli attacks on refugee camps in Rafah.

Each family received a reusable sack containing basic supplies such as oil, flour, beans and cheese —enough to last a family of seven for two weeks— plus two blankets. MCC, working with a local partner organization, contributed $10,680 for the local purchase of the supplies. In October, MCC joined with Catholic Relief Services to provide food to more than 400 local families.

Recipients were grateful for the assistance but were fearful of the future. "Winter is coming soon," says Im Zuheir Dohan. "Where are we going to live? In tents? How are we going to live?"

The October invasion of Israeli bulldozers and tanks left at least 1,250 people homeless, bringing the total to more than 5,000 in Rafah during the past three years. The Israeli military has forbidden any rebuilding.

Most of Rafah's inhabitants are descendants of Palestinian refugees who lost their homes during the Arab-Israeli war of 1948 and are forbidden by Israel to return.—*MCC News Service*

Winter is coming soon. Where are we going to live? In tents? How are we going to live?—Im Zuheir Dohan

Albania mission trip a dream realized

New EMM program allows college president and his family to serve overseas.

It didn't happen as quickly as they might have expected, but Leon and Naomi Zimmerman's dream finally materialized.

The Zimmermans and their four children recently returned from three months in Lezhe, Albania, with Eastern Mennonite Missions and shared about their experiences at a Nov. 4 chapel at EMM headquarters in Salunga, Pa.

"Even before we were married we both had a vision for overseas missions," Leon said.

But they got deeply involved in church work in the United States, first pastoring at Lebanon (Pa.) Christian Fellowship, a Lancaster Conference congregation, then serving at Rosedale Bible College in Irwin Ohio, affiliated with the Conservative Mennonite Conference, where Leon has been president for the past nine years.

Then things began to fall into place: a sabbatical from Rosedale; an invitation from Paul and June Kropf, EMM missionaries in Albania and friends of the Zimmermans; and GO!, a new short-term, family-friendly program inaugurated by EMM this year.

The children were eager and excited as well. Leon said that in February, after a mission-focused homeschooling session, their two oldest children started asking, "When are we going to go?"

The Zimmermans went in August, immersing themselves in Albanian life and culture for three months. The family crowded into a one-bedroom flat in a five-story cement apartment building in Lezhe and studied language for four weeks. Leon and Naomi then substitute-taught English classes. Eleven-year-old Caleb learned to play soccer and even gave a few baseball lessons. The family helped with summer Bible school and kids' clubs, and Leon and Naomi gave a seminar on marriage and the family. There were frequent opportunities to preach, teach, counsel and travel.

EMM photo by Dale D. Gehman

Leon and Naomi Zimmerman and their children (left to right) Josiah, Caleb, Micah and Hannah sing an Albanian song during a chapel at Eastern Mennonite Missions headquarters. The Zimmermans spent three months in Albania with a new EMM short-term mission program.

"Paul and June involved us as a family in so many wonderful ways," Naomi said. "It was more than we had expected. And we were so blessed by the warmth and hospitality of the Albanian people."

The Zimmermans noted that they now understand much more about the effects of communism on a society. They worshipped with new Albanian believers and were thrilled to hear their stories of faith. They learned what it's like to live with frequent electric and water cuts. On trips they entertained themselves by counting concrete bunkers and teddy bears, the latter being sort of Albanian good luck charms.

"This was such a wonderful experience for our family that we want to do everything we can to encourage other families to serve in similar ways," Leon said. "It was an exciting challenge for us to live out our faith in a setting where there are so few Christian models."—*Jewel Showalter of EMM News Service*

Sociologist and author dies at age 84

Sociologist J. Howard Kauffman, who helped research and write two landmark studies of Mennonites, died Nov. 18 at his Goshen, Ind., home. He was 84.

Kauffman and Leland Harder in 1975 produced *Anabaptists Four Centuries Later,* the first major published study about the beliefs and social patterns of the Brethren in Christ, Evangelical Mennonite Church, General Conference Mennonite Church, Mennonite Brethren and Mennonite Church. Kauffman and Leo Driedger updated the study with *The Mennonite Mosaic* in 1991.

A native of West Liberty, Ohio, he, taught sociology at Goshen College from 1948 until his retirement in 1985. He was a Goshen graduate and earned a master's degree from Michigan State and a doctorate from the University of Chicago.

Kauffman

He was active in organizations including the National Council of Churches, Mennonite Historical Society and *Mennonite Quarterly Review.*

Kauffman is survived by his wife, Verda P. Lambright, and four daughters.

Three graduates receive EMU awards

The alumni association of Eastern Mennonite University, Harrisonburg, Va., has honored three EMU graduates and veteran overseas workers. D. Michael and Virginia A. Hostetler are joint recipients of the 2003 Alumnus of the Year Award, while David W. Shenk has been given the Distinguished Service Award.

Mike, a 1975 graduate, and Ginny, a 1977 graduate, were cited for their "visionary careers in communications and global service." They have worked as freelancers for a host of film and visual projects, he as videographer or producer and she as writer, editor, researcher and interviewer. They have done projects for Eastern Mennonite Missions, Mennonite Central Committee, Mennonite Disaster Service and other church organizations.

Mike's credits also include serving as executive producer for the 1989 feature-length film *The Radicals,* about early Anabaptist leaders Michael and Margaretha Sattler. He was also on the board of Sisters and Brothers Inc., a nonprofit film and video production organization. Ginny's work has included editing *On the Line,* a weekly publication for children published by Mennonite Publishing Network.

Since 1996, the Hostetlers have served in Israel with Mennonite Mission Network, providing leadership to the development of Nazareth Village, a replica of the town as it would have appeared at the time of Christ. Mike led the team that researched, designed and constructed the site, while Ginny has been involved with research and leading tours.

David W. Shenk, a 1959 EMU graduate, was born and grew up in Tanzania, the son of Eastern Mennonite Missions workers. He then made mission work his career, serving with EMM for nearly 40 years in Kenya and the United States, including leading EMM's home and overseas ministries departments.

Shenk, who has also been a pastor and evangelist in the United States, most recently has been academic dean and professor of theology at Lithuania Christian College in Klaipedia, Lithuania. He remains a global consultant for EMM.

Shenk has also emerged as an authority on Christian-Muslim relations, having participated in interfaith conversations in Kenya, Somalia and the United States. Among his books is *A Muslim and a Christian in Dialogue,* written with Badru Kateregga and published by Herald Press in 1997. Shenk's other books include *God's Call to Mission* and *Surprises of the Christian Way.*

stocking stuffer

gloves in her favorite color
lavender soap
coupon for **free backrub**
chocolate

sometimes the **best gifts**
come in **small packages**

Timbrel
The magazine for Mennonite women

← here's another

(and here's why ↓)

www.MennoniteWomenUSA.org/Timbrel.asp

Thought-provoking, upbeat, and down to earth,
Timbrel encourages women in the midst of our busy lives.
Give a little lift that will last all year with a Timbrel subscription.
Send $9 U.S. (six issues) to P. O. Box 347, Newton, KS 67114
and we'll send a gift card in your name.

A community of learning, faith, respect

Explore your interests • Build your skills • Nurture your faith • Prepare for life

An ethic of service in a Mennonite peace church tradition

Bluffton College
The Truth Makes Free

Bluffton, Ohio
Call today to arrange a campus visit:
1-888-214-7744
admissions@bluffton.edu
www.bluffton.edu

WORKERS

Bergstresser, Deron Brill, was licensed and installed Oct. 12 as pastor at Faith Mennonite Church, Goshen, Ind.

Kraybill, James, was ordained Oct. 19 for his work with Mennonite Mission Network at Prairie Street Mennonite Church, Elkhart, Ind.

Lange, Shawn, was licensed and installed Oct. 26 as minister of outreach at House of Power Mennonite, Elkhart, Ind.

Leatherman, Jane Miller, was licensed and installed Aug. 17 as interim pastor of East Goshen (Ind.) Mennonite Church.

Miller, Mervin, began Nov. 1 as interim pastor at Forks Mennonite Church, Middlebury, Ind.

Schlabach, Tina Stoltzfus, was licensed and installed Sept. 14 as pastor of care and nurture at Waterford Mennonite Church, Goshen, Ind.

Schrag, Rhoda, was licensed Sept. 2 as pastor at Southside Fellowship, Elkhart, Ind.

Stoltzfus, Eldon, began Oct. 1 as interim pastor of Bonneyville Mennonite Church, Bristol, Ind.

Troyer, John M., was ordained Sept. 28 as pastor at Locust Grove Mennonite Church, Burr Oak, Mich.

Woelk, Sampson (Sam), ended Sept. 22 as youth pastor at Olive Mennonite Church, Elkhart, Ind.

BIRTHS & ADOPTIONS

Bartel, Katina Alexis, Nov. 4, to Alex and Sheri Rosfeld Bartel, Manhattan, Kan.

Beam, Zachary Owen, Oct. 2, to Brian and Karlene Weaver Beam, Lititz, Pa.

Bontrager, Leah Paige, Oct. 17, to Billy and Cindy Bollar Bontrager, Wellman, Iowa.

Carpenter, Samuel McCoy, Sept. 5, to Rand and Selena McCoy Carpenter, Atlanta.

Coble, Elise Katrine, Nov. 9, to Kris and Christine Richer Coble, Columbus, Ohio.

Deng, Lois, Nov. 7, to William Deng and Sue Li, Manhattan, Kan.

Dufault-Hunter, Sean David, Oct. 24, to David and Erin Dufault-Hunter, Monrovia, Calif.

Flory, Ava Grace, Oct. 29, to Gary and Ella Flory, Harrisonburg, Va.

Friesen, Greyson Joel, Nov. 3, to Joel and Mary Creutz Friesen, Lincoln, Neb.

Friesen-Guhr, Benjamin John, Nov. 11, to Brad and Sara Friesen-Guhr, Newton, Kan.

Gingerich, Olivia Grace, Oct. 7, to Joe and Lanora Gingerich, Arthur, Ill.

Hymbaugh, Hillary Grace, Nov. 3, to John and Jackie Hassebrock Hymbaugh, Hopedale, Ill.

Kim, Christopher Joonun, Aug. 12, to Sun-Kwon and Ah-Sung Kim, Harrisonburg, Va.

Martin, Justin Wade, Oct. 12, to Royce and Cheryl Ebersole Martin, Shippensburg, Pa.

Miller, Daniel Erlis McGrath, Sept. 20, to Arlyn and Loretta Miller, Topeka, Kan.

Moyer, Sarah Anne, Oct. 26, to Vernon and Christina Brendle Moyer, Powhatan, Va.

Pasqualone, Keith Aaron III, Oct. 2, to Keith and Yvonne Miller Pasqualone II, Elkhart, Ind.

Peters, Alexander Dean, Oct. 23, to Brian and Heather Wilcox Peters, Aurora, Neb.

Riesen, Rachel Lynn, Oct. 20, to Kim and Bobbie Johnson Riesen, Fenwood, Wis.

Rowsam, Emma Rebecca, Oct. 23, to Eugene and Laurie Lyndaker Rowsam, Lowville, N.Y.

Skates, Baden Jay, Oct. 3, to Jerry and Pam Nafziger Skates, Wauseon, Ohio.

Steiner, Jonah Monroe, Nov. 4, to Robert and Sarah Burkholder Steiner, Elkhart, Ind.

Thomas-Howard, Sophia Ann, July 7, to Mark Howard and Marsha Thomas, Harrisonburg, Va.

Thut-Witmer, Salena, Oct. 3, received for adoption Oct. 10 by Douglas and Rebecca Thut-Witmer, Philadelphia.

Tolle, Connor Jayden, Nov. 11, to George and Kristian Tolle, Wichita, Kan.

Underwood, Antonia Marguerite, Oct. 18, to Donnie and Jeanine Vlasits Underwood, Harrisonburg, Va.

Weaver, Jenna Nicole, Aug. 24, to Michael and Rachel Brubacher Weaver, Harrisonburg, Va.

Wedel, Zachary Silas, Sept. 25, to Blake and Staci Chambers Wedel, Coralville, Iowa.

Wenrich, Tyler Eugene, Oct. 29, to Jonathan and Anita Gruber Wenrich, Denver, Pa.

Woodhouse, Calvin Walter, Oct. 20, to Brent and Karen Keefer Woodhouse, Farmington, N.Y.

Yoder, Eli Ervin, Sept. 4, to Eric and Alanna Martin Yoder, Chambersburg, Pa.

MARRIAGES

Birky/Clark: Jesse Birky, Delavan, Ill., and Erin Clark, Elkhart, Ind., Oct. 25 at Northside Baptist Church, Elkhart.

Borntrager/Miller: Clint Borntrager, Goshen, Ind., and Elizabeth Danette Miller, Goshen, Oct. 25 at Lower Deer Creek Mennonite Church, Kalona, Iowa.

Ebert/Heinzel: Eric Ebert, Columbia, Pa., and Katy Heinzel, Washington Boro, Pa., July 26 at Simple Gifts Farm, Washington Boro.

Falk/Fox: Treva Falk, Altona, Man., and Shane Fox, Winnipeg, Man., Oct. 4 at Springfield Heights Mennonite Church, Winnipeg.

Hess/Houser: Magdalen Hess, Lancaster, Pa., and Ted Houser, Lancaster, July 12 at Community Mennonite Church of Lancaster.

Lapp/Risner: Rachel Lapp, West Liberty, Ohio, and John Risner, Bellefontaine, Ohio, Oct. 25 in West Liberty.

Negley/Wenger: Kenda Negley, Mercersburg, Pa., and Andrew Wenger, Chambersburg, Pa., Sept. 13 at Chambersburg Mennonite Church.

Two problems
One solution

Problem 1: **Vision problems due to aging or another cause**
Problem 2: **Just don't have time to read *The Mennonite***
Solution: ***The Mennonite* on audiocassette tape**

For those always on the go, listen to *The Mennonite* while doing work around the house, driving or exercising. If you have vision problems, receiving the audio version of *The Mennonite* means you will not miss out on important articles and news.

Listening to *The Mennonite* on cassette tape is easy, convenient and in a format that fits your life.

Subscribe now! Call 800-790-2498 to order *The Mennonite* on cassette tape or for more information.

Spread the faith and embrace yours.

Subscribe to *The Mennonite*.

TheMennonite
800-790-2498
www.TheMennonite.org

DEATHS

Allison, Dorothy M., 86, Hesston, Kan., died Nov. 6. Spouse: Vernon Allison (deceased). Parents: William and Ella Landis. Children: Gilbert, Ron. Funeral: Nov. 8 at Schowalter Villa, Hesston.

Baxter, Harry I., 94, Manheim, Pa., died Oct. 31. Spouse: (1st) Catherine Robison Baxter (deceased), (2nd) Ida McElroy Baxter (deceased), (3rd) Barbara Hershey Baxter. Parents: Jason and Elizabeth Bewley Baxter. Children: Harry Ralph, Harold J., Virginia A. Mullin, R. Eileen Gilbert, F. Elizabeth Renken; step-children Robert L. Hershey, Donna Blank, Doris Wenger; 14 grandchildren; four step-grandchildren; 18 great-grandchildren; five step-great-grandchildren. Funeral: Nov. 4 at Hoffer Auditorium and Pleasant View Retirement Community, Manheim.

Coulter, Craig Alan, 55, Wichita, Kan., died Oct. 18. Spouse: Yvonne Coulter. Parents: Harold and Luvada Swan Coulter. Children: Erica, Rustin. Memorial service: Oct. 21 at Hope Mennonite Church, Wichita.

Eby, Karen Gayle, 26, Lancaster, Pa., died Oct. 15. Parents: John and Audrey Hartzler Eby. Brother: Calvin R. Funeral: Oct. 19 at Stumptown Mennonite Church, Bird-In-Hand, Pa.

Greaser, Earl Daniel, 76, Harrisonburg, Va., died Aug. 2 of cancer. Spouse: Verna Faye Greaser. Parents: Charles and Pearl Greaser. Children: Sheri Hartzler, Edie Nebel, Rita Eby, Leon, Alan; 10 grandchildren. Funeral: Harrisonburg Mennonite Church.

Groff, Roy M., 95, Kinzers, Pa., died Oct. 26. Spouse: Ellen Moore Groff (deceased). Parents: John and Anna Brackbill Groff. Children: Charles L., John H., Richard P., Dorothy G. Allgyer; eight grandchildren; nine great-grandchildren. Funeral: Oct. 31 at Kinzer Mennonite Church, Kinzers.

Harms, Spencer Theodore, Winnipeg, Man., born and died Aug. 29. Parents: Ashley and Teri-Lynn Heinrichs Harms.

Ingold, Clifford V., 89, Deer Creek, Ill., died Oct. 27. Spouse: Irma Weyhrich Ingold. Parents: Amiel and Susie Naffziger Ingold. Child: Cheryl Miller; one grandchild; one great-grandchild. Funeral: Oct. 30 at Maple Lawn Home, Eureka, Ill.

Kroeker, George, 85, Henderson, Neb., died Oct. 30. Spouse: Esther Friesen Kroeker (deceased). Parents: G.G. and Anna Peters Kroeker. Children: Velma Reimer, Kenneth, Adelyn; six grandchildren; nine great-grandchildren. Funeral: Nov. 3 at Bethesda Mennonite Church, Henderson.

x-plore
God's mission for your life

Increase your congregation's awareness and interest in mission across the street and around the world through regular intercessory prayer for the mission workers and ministries of Mennonite Church USA. Become a regular prayer partner. Learn more about how God is working in the world. Organize a group to join you. Receive the monthly publication *News from around the World,* information gleaned from mission worker letters to help guide your prayers. For more information, e-mail: Partners@MennoniteMission.net

Experience the power of prayer

www.MennoniteMission.net
Toll-free 1-866-866-2872

Mennonite Mission Network
The mission agency of Mennonite Church USA

PROVIDING TOURS FOR 35 YEARS

2004 TOURS

SERVICE TOUR to SUNNY JAMAICA (January 23 - February 1)
VIETNAM (February 4-21) • AUSTRALIA and NEW ZEALAND (February 6-26)
MEXICO (March 5-13) • PARAGUAY, BOLIVIA and PERU (March 23 - April 8)
SEVEN CHURCHES of REVELATION (May 28 - June 8)
IN THE FOOTSTEPS OF THE APOSTLE PAUL (May 30 - June 15)
ALASKA CRUISE TOUR (June 9-21)
EUROPEAN ANABAPTIST HERITAGE (June 9-23)
ENGLAND and SCOTLAND for GRANDPARENTS and GRANDCHILDREN (June 23 - July 5)
EUROPEAN HERITAGE (July 6-22) • From PRAGUE to GDANSK (July 22 - August 1)
SMALL TOWN THEATRE and COUNTRY GARDENS (July 27 - August 2)
CANADIAN MARITIME PROVINCES (August 7-16)
SWISS GLACIER EXPRESS (August 9-24) • IRELAND (September 3-14)
LANDS of the BIBLE (September)
SWISS-VOLHYNIAN MENNONITE HERITAGE (September 15-29)
CHINA (October 3-19) • FALL FOLIAGE TOUR of NEW ENGLAND (October 5-11)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

CALL 1-800-565-0451
FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street, Waterloo, ON N2J 1V6 Canada
Reg. #1567624

1011 Cathill Road
Sellersville, PA 18960-1315 USA

Lauver, Melvin H., 90, Lititz, Pa., died Oct. 19. Spouse: Mary Hottenstein Lauver (deceased). Parents: Henry and Malinda Hurst Lauver. Child: Louis; three grandchildren. Funeral: Oct. 24 at Lititz (Pa.) Mennonite Church.

Laws, David Alan, 52, Wichita, Kan., died Oct. 22. Spouse: Heidi Laws. Parents: Leonard and Janet Owen Laws. Child: Amy; stepchildren Heidi Johnson, Daniel Johnson, Jon Johnson. Memorial service: Oct. 24 at Hope Mennonite Church, Wichita.

Leupp, Naomi, 93, Archbold, Ohio, died Oct. 21. Spouse: Orlen Leupp (deceased). Parents: Ezra and Cora Miller Frey. Children: Ron, Leslie, Larry, Donna Mast, Joan Long, Janice Hancock, Judy Sears, Karen Schnitkey; 18 grandchildren; 15 great-grandchildren; two step-grandchildren. Funeral: Oct. 24 at Central Mennonite Church, Archbold.

Mangold, Carroll W. "Bud", 81, Morton, Ill., died Oct. 29. Spouse: Marion "Judy" Jerue Mangold. Parents: Edward and Lottie Mangold. Funeral: Nov. 3 at First Mennonite Church, Morton.

Martin, Betty Krehbiel, 59, Topeka, Kan., died Sept. 13 of cancer. Spouse: Wayne Martin. Parents: Elmer and Hilda Krehbiel. Children: Brad, Greg; one grandchild. Funeral: Sept. 17 at Southern Hills Mennonite Church, Topeka.

Miller, Edgar Dale, 69, Harrisonburg, Va., died July 3. Spouse: Martha Mishler Miller. Parents: Ralph E. and Ida Yoder Miller. Children: Byron, Zonda Himes, Karen Brandes, Sandra Brenneman; five grandchildren. Memorial service: July 6 at Zion Mennonite Church, Broadway, Va.

Miller, Elizabeth Kandel, 101, Walnut Creek, Ohio, died Nov. 5. Spouse: E. Abram Miller (deceased). Parents: Joseph and Fannie Coblentz Kandel. Children: Ohlen, Mabel Hamsher, Mary Lapp; 11 grandchildren; 23 great-grandchildren; 8 great-great-grandchildren. Funeral: Nov. 7 at Martins Creek Mennonite Church, Millersburg, Ohio.

Miller, Roman, 98, Plain City, Ohio, died Oct. 26. Spouse: Ann Slabaugh Miller (deceased). Parents: William and Lovina Miller. Children: Lois Ann Hartman, Carol Ruth Garber; six grandchildren; 12 great-grandchildren. Funeral: Oct. 30 at Sharon Mennonite Church, Plain City.

Nachtigall, Wilbur, 84, Iowa City, Iowa, died Oct. 2. Spouse: Grace Kauffman Nachtigall. Parents: Bernard and Lena Franz Nachtigall. Children: John, Ramon, Rosa Brunsma, Nita Michels; six grandchildren; three great-grandchildren. Funeral: Oct. 5 at First Mennonite Church of Iowa City.

Roes, Barbara Steria, 93, Croghan, N.Y., died Oct. 23. Spouse: Daniel Roes. Parents: Daniel and Leah Martin Steria. Child: Jane Widrick; five grandchildren; 13 great-grandchildren; two step-great-grandchildren; three great-great-grandchildren; two step-great-great-grandchildren. Funeral: Oct. 26 at Croghan Mennonite Church.

Sauder, Roy E., 91, Archbold, Ohio, died Oct. 9 of congestive heart failure. Spouse: Selma Gautsche Sauder (deceased). Parents: Albert and Ida Weaver Sauder. Children: Virginia Frank, Joan Ozuzu, Eloise Miller, Arlene Horst, Bob, Duane, John, Wendell, Neil; 21 grandchildren; 21 great-grandchildren. Funeral: Oct. 13 at Tedrow Mennonite Church, Wauseon, Ohio.

Saylor, William W., 80, Lititz, Pa., died Sept. 15. Spouse: (1st) Esther Mae Long Saylor (deceased), (2nd) Mable Wenger Risbenbatt Saylor (deceased), (3rd) Florence Good Zeager Saylor. Parents: William and Nora Wenger Saylor. Child: Jesse; step-children: David E. Ristenbatt, Ruth Ristenbatt; nine step-grandchildren. Funeral: Sept. 18 at West Bethany Chapel at Landis Homes Retirement Community, Lititz.

Showalter, Edith, 85, Harrisonburg, Va., died Sept. 3. Parents: Noah Daniel and Lizzie Ola Showalter. Funeral: Sept. 7 at Oak Lea Nursing Home, Harrisonburg.

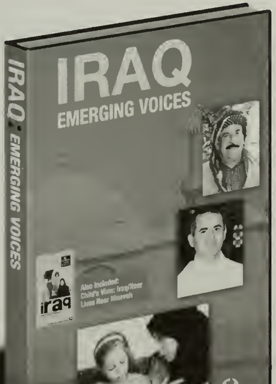
Thiessen, Susan, 83, Altona, Man., died Oct. 20. Spouse: John J. Thiessen. Parents: Abram B. and Anna Heinrichs Funk. Children: Edwin, Walter, Arthur, Sidney, Eldon; 12 grandchildren; 14 great-grandchildren. Funeral: Oct. 24 at Altona Bergthaler Mennonite Church.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

•Editor@TheMennonite.org

•fax 574-535-6050

•1700 S. Main St., Goshen, IN 46526-4794



"The people want to live without war."

— *Asma Daoud Homooshi, mother/homemaker*

Hear what ordinary Iraqis are saying.

Iraq: Emerging Voices
A new MCC DVD/Video.

Learn more about Iraq. Do more for Iraq.

Contact your nearest MCC office for a copy of the DVD/video and to support MCC work in Iraq.

Learn more on the Web at www.mcc.org/iraq.

Canada (888) 622-6337

U.S. (888) 563-4676

Mennonite
Central
Committee

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Marla Cole, or email TheMennonite@TheMennonite.org.

The **Community School of the Arts (CSA) at Goshen College** is seeking a full-time ***piano director*** who has a vision for precollege teaching. This individual will teach group and private lessons, assist the CSA associate director with administrative leadership and supervise student teachers. Master's degree preferred, with five years of teaching experience required. Administrative experience preferred.

To apply, visit the specific position announcement on the Goshen College Web page www.goshen.edu/employment. Women and minority persons are especially encouraged to apply. Goshen College, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church. Administrative and teaching faculty members are expected to share this commitment. Applications accepted until position filled.

The **Community School of the Arts (CSA) at Goshen College** is seeking a full-time ***Suzuki strings director***. This individual will teach private and group lessons, assist the CSA associate director with administrative leadership and supervise student teachers. Master's degree preferred, with three years of teaching experience required. Administrative experience preferred.

To apply, visit the specific position announcement on the Goshen College Web page www.goshen.edu/employment. Women and minority persons are especially encouraged to apply. Goshen College, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church. Administrative and teaching faculty members are expected to share this commitment. Applications accepted until position filled.

China Educational Exchange, an inter-Mennonite program, is offering a five-week ***teaching experience*** in China from July 10 to Aug. 15, 2004. One week of orientation and sightseeing in Beijing is included. Teaching experience is preferred but not required. For more information contact CEE at 540-432-6983 or mebyler@chinaedex.org.

August 2004 opening at **Western Mennonite School—*Spanish instructor,*** teaching Spanish levels I-IV for grades 8-12. Spanish cultural experience desired, certification required; also desire coaching and/or advisor capabilities. Full-time, salaried position. For more information, contact Principal Eric Martin at 503-363-2000 or martines@teleport.com.

Sustainable Farming Conference at Laurelville Mennonite Church Center, Feb. 27-29, 2004. ***"Farming With Values That Last: Family, Community, Land, Faith."*** Come for inspiring speakers, worship, workshops and informal interaction that support sustainable farming. To register contact Laurelville: email info@laurelville.org, phone 800-839-1021.

Mennonite Your Way

"travel with a purpose"

2004 TOURS

Mid-Atlantic Flowers & Plantations	*April 1-8*
Southwest US Parks & Canyons	*April 16 - May 6*
Scandinavia	*June 17 - 28*
California & Fruit Drying	*July 12-23*
Alaska Tour & Cruise	*August 4-18*
Erie Canal Cruise	*August 22-26*
Maritime Provinces of Canada	*September 7-18*
Peaks, Parks & Canyons	*September 22-October 9*
Australia & New Zealand	*October 22 - November 16*

Itineraries available:
Box 425 • Landisville, PA 17538 • 717/653-9288 • 800/296-1991
Email: myw1525@aol.com • web: www.mywtours.com

Salford Mennonite Church is seeking candidates for the position of ***minister of development,*** a full-time position. Key functions of the minister of development are to provide leadership to church ministries and programs as well as management responsibility for church administrative functions and staff. Candidates should have a strong spiritual commitment to the church and have demonstrated experience in management. A complete job description is available from the church office.

Candidates should apply in writing to the Minister of Development Search Committee, Salford Mennonite Church, 480 Groff's Mill Road, Harleysville, PA 19438, or mail@salfordmc.org.

EMU announces ***faculty openings*** beginning fall 2004.
Education: Master's degree in education required; Ph.D. in special education or related field preferred. Candidates must have K-12 experience. Teaching assignment includes graduate and undergraduate courses with emphasis on special education, curriculum and instruction and diverse needs learners.
English: Ph.D. required. Generalist with expertise in pre-1700 British literature. Preferred secondary specialization in history of the English language or creative writing. Teaching assignment also includes first-year composition.
History: Ph.D. in international history, political science or related field required. Teaching assignment includes undergraduate courses with emphasis on world studies, political science and geography.
Management/marketing: Ph.D. or D.B.A. in management or marketing required. Industry experience preferred. Teaching assignment includes graduate and undergraduate courses in management and marketing.
Physics: Master's degree in mathematics/physics required; Ph.D. in physics preferred. Teaching assignment includes undergraduate courses in physics, mathematics and pre-engineering.
Responsibilities for each position also include student advising and university service. EMU seeks faculty with evidence or promise of teaching excellence in a Christian, liberal arts environment, committed to ongoing scholarship, who are familiar with and supportive of Anabaptist/Mennonite Christian faith practices.

Candidates should send letter of application, curriculum vita, transcripts and three references to Marie S. Morris, Undergraduate Academic Dean, Eastern Mennonite University, Harrisonburg, VA 22802, or email ugdean@emu.edu; http://www.emu.edu. Review will begin immediately. EMU reserves the right to fill the positions at any time or keep the positions open. AAEO employer. Persons who bring gender, ethnic and cultural diversity are encouraged to apply.

The **Welcome Inn Mennonite Church and Community Centre** in Hamilton, Ont., is inviting applications for a full-time ***pastor*** beginning in the summer of 2004. We are a growing urban congregation of about 140 members with an average Sunday attendance of 50, worshiping in the north end of Hamilton. With its origins in innercity outreach, the Welcome Inn draws together a diverse and dynamic group of people to worship and to experience and extend the community of faith. We seek an enthusiastic individual to provide spiritual leadership and guidance and who is committed to an Anabaptist understanding of faith. This position includes quarter-time work with the Welcome Inn Community Centre.

For more information, please contact Timothy Epp, Search Committee Chair, 905-648-2131 ext. 4247. Applications will be accepted until Jan. 31, 2004.

Conrad Grebel University College, a residence and teaching facility affiliated with the University of Waterloo in Ontario, Canada, seeks a married couple for the position of ***senior residents,*** beginning about June 1, 2004. The role involves living in an apartment in the college's residence building and supervising the college during nonbusiness hours. Rent and utilities are free in exchange for performance of duties. Applicants should be mature, responsible and able to relate to a broad range of people, especially students in residence.

If interested contact E. Paul Penner, CGUC Operations Manager, at 519-885-0220, ext. 231. Application deadline is Jan. 12, 2004.

EMU seeks f/t ***program representative*** to recruit students for adult degree program in Lancaster, Pa. Bachelor's degree required. Send letter of application and vitae to Suzanne Cockley, ADCP Director, Eastern Mennonite University, Harrisonburg, VA 22802.

EMU seeks ***adult degree program director*** in Lancaster, Pa. Administration and some teaching. Master's degree and experience with adult learners required. Send letter of application and vitae to Suzanne Cockley, ADCP Director, Eastern Mennonite University, Harrisonburg, VA 22802.

Western Mennonite School Board of Directors has announced a search for applicants for the position of ***principal*** to begin July 2004. Western, established in 1945, offers grades 6-12 and serves students both local and at a distance. Located on 45 acres in the Willamette Valley, Western offers a strong academic and faith-building experience with a comprehensive vision for expanding enrollment, program and facilities.

Requests for information can be addressed to Search Committee, Western Mennonite School, 9045 Wallace Road NW, Salem, OR 97304; wmsoffice@telelport.com.

MDC Goldenrod, a faith-based provider of services to adults with developmental and other disabilities, seeks an ***executive director.*** Based in Goshen, Ind., the organization has an approximate $600,000 budget, 24 employees/caregivers and serves 15 residents in addition to those served by in-home attendant care and respite care. The position reports to a board of directors that meets every other month. Preferred candidate requirements include: bachelor's degree, five years experience in health-care-related field, strong administrative skills, interest/ability to raise funds, board experience and a commitment to the Anabaptist heritage/faith.

Send inquiries to Kirk Stiffney, Mennonite Health Services, 234 S. Main St., Suite I, Goshen, IN 46526, fax 574-534-3254 or email KirkStiffney@aol.com.

Goshen College Education Department is seeking a full-time tenure-track ***assistant professor in special education*** position beginning August 2004. The education department at Goshen College has just been approved by the Indiana Professional Standards Board to offer exceptional needs: mild intervention program K-6. We are looking for someone who is a team player and interested in integrative curriculum and instruction who would enjoy the challenge of developing a new program. This includes developing courses and program evaluation tools as well as working with colleagues on campus, in K-12 schools and in professional organizations. Goshen College's teacher education programs are accredited by the Indiana Professional Standards Board and by the National Council for Accreditation of Teacher Education. The education department offers programs in elementary, middle and secondary education and a newly established program in exceptional needs: mild intervention of elementary educators. Doctorate (or ABD) in special education preferred with a minimum of three years successful teaching experience in K-12, including an interest and proficiency in program development, evaluation and teaching.

To apply, visit the specific position announcement on the Goshen Web page www.goshen.edu/employment. Women and minority persons are especially encouraged to apply. Goshen College, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church. Administrative and teaching faculty members are expected to share this commitment.

Camp Deerpark is seeking to fill the position of ***maintenance director.*** This person is responsible for building and grounds maintenance, new construction and supervision of maintenance staff. Salaried position with benefits, including housing and insurance. Camp Deerpark is owned and operated by the New York City Mennonite churches and offers people of all ages, races and backgrounds the opportunity to enjoy Christian camping at an affordable price.

For more information please contact Ken Bontrager at 845-754-8669 or Deerpark@warwick.net.

Nampa Mennonite Church, an established church in Idaho with a 100-year history and about 100 in regular attendance, is prayerfully seeking a full-time ***pastor.*** The church is located in a fast-growing area with various outdoor recreational activities nearby. Applicants should have a calling to service in areas of preaching, teaching, evangelism, encouragement and discipleship.

Please contact Everett Earnest, 14678 Woosley Drive, Nampa, ID 83651; phone 208-466-7450; email pastorsearch@nampamennonitechurch.com or esq@access4less.net.

Menno Haven Retirement Communities (CCRC), located in south-central Pennsylvania, is seeking an ***Internist*** with geriatric interest to join Menno Haven Physician Services. Currently the practice includes one internist and one PA-C and is interested in expanding the practice. For more information regarding this opportunity, contact John N. Benner, MD, 717-261-4194 or jbbenner@pa.net.

Zion Mennonite Church in Archbold, Ohio, is seeking candidates for the full-time position of ***minister of youth.*** Candidates should have strong Anabaptist beliefs and have a passion for children, youth and young adults. Full job description is available by contacting Kelvin Friesen at 419-445-0856 or kelfriesen@rtecexpress.net.

Chicago Mennonite Learning Center, a Christian urban K-8 school, seeks ***principal*** beginning July 2004 with commitment to the vision of providing quality Christian education with an Anabaptist emphasis in the ethnic and economic diversity of the city. Responsibilities include general administration, educational supervision, business management, assistance in fund development and supervision of overall maintenance. The principal supervises approximately 15 staff, coordinates volunteer services and reports to a board of directors. Desirable qualifications: visionary leadership, teaching and administrative experience, master's degree in education or related field and active membership in Mennonite or other Anabaptist church.

Send letter of application and current resume to Search Committee, Chicago Mennonite Learning Center, 4647 West 47th St., Chicago, IL 60632. For further information contact Sueann VonGunten, Search Committee Chairperson, 574-848-7899 or vonalter@earthlink.net.

This Christmas season send yourself, or someone you know, a gift of *The Mennonite* at a reduced holiday rate. Fill out the gift subscription card insert in this issue and send it in today. Or call 800-790-2498.

be alert, God is on the move!
Celebrate Advent with weekday devotions from Goshen College faculty, students and staff
www.goshen.edu/devotions
GOSHEN COLLEGE

Rich Preheim

Methodist bishops put faith to security issue.

The prevailing issue of international security is not just a political and military one, believe the bishops of the United Methodist Church, but also religious. More than 110 active and retired bishops from around the world, gathered last month in Washington for their Council of Bishops, voted to to discuss a paper on security at their meeting next spring.

"We think it would be morally irresponsible for the Christian community to be silent while security is being defined in terms that do not take into account the perspective of faith or that may be contradictory to the perspective of faith," said Timothy Whitaker, convener of the bishops' task force on "In Search of Security."

The paper will be written by Walter Klaiber, a bishop from Germany. After its presentation next spring, the bishops will hold discussions about the document among United Methodists in their jurisdictions and report back to the council. The conversation's outcome is undecided, according to United Methodist News Service. The council may authorize a major study on security for release to the church or it may approve joining with other denominations in such a study to be released to the public and policy makers.

"We think it would be extremely significant if United Methodists across the United States and around the globe were involved in a conversation about the search for security in light of the biblical witness of faith in God," Whitaker said.

The denomination has opposed the United States' war in Iraq. In addition to the bishops, the United Methodist Board of Church and Society is also working on a paper on terrorism.

TIDBITS

Six percent of "born again" Christians tithe.—*AFA Journal*

Scotland's four main Protestant denominations—Church of Scotland, Methodist Church in Scotland, Scottish Episcopal Church and United Reformed Church in Scotland—are considering merging to create a new church of 700,000 members.—*Presbyterians Today*

Forty-six percent of Evangelical Lutheran Church in America congregations collect items for food banks. —*The Lutheran*

The Baltimore-Washington Conference of the United Methodist Church has rejected electronic voting to elect its denominational delegates due to the plan's cost: $40,000.—*UMConnection*

See change

The Holy See—the official name for the government of the Vatican—is "seriously considering" applying for full membership in the United Nations, a development that has drawn criticism for further blurring the line between church and state, reported *Conscience.*

The Holy See is currently a nonmember permanent observer, the only one with that status following Switzerland's decision to apply for full membership.

Archbishop Jean-Louis, the Holy See's secretary for relations with other states, said the Vatican "will have to weigh carefully the consequences and the advantages and disadvantages of such a step."

Some nongovernmental organizations have long opposed the Vatican's place in the United Nations, arguing that it places Roman Catholicism above other faiths.

Pedal power

Kim Carlyle shuddered to think how the use of fossil fuels by members of the Friends General Conference contributes to climate warming and wars over oil. So he put the pedal to the metal to raise awareness of peace and environmental concerns.

At this past summer's denominational annual gathering in Johnstown, Pa., Carlyle assisted with daily transportation by driving a pedal cab, or bicycle rickshaw, providing an alternative to the golf carts used.

The response from gathering participants was overwhelmingly positive. "Aside from the sea of smiles that greeted the pedal cab on each trip, there were scores of thumbs up, and the common verbal reaction was, 'Very cool!' " Carlyle said in *Friends Journal.* "Friends also engaged me in conversation, often relating their overseas experience with similar vehicles, sometimes offering to help as drivers, always affirming the sense of this witness for peace."

One evening he took a group of 3- and 4-year-olds for spins in his two-passenger pedal cab. "The youngsters were thrilled by the rides, … and I enjoyed telling them that the vehicle was fueled by cookies," said Carlyle, who trained by bicycling the mountain roads near his home in western North Carolina.

Friends General Conference is made up of unprogrammed Quaker meetings.

Religions of peace

Africa is infamous for its violent conflicts. But perhaps now the continent will also become known for its creative and constructive responses to those conflicts. An October interfaith conference in Johannesburg produced a "plan of action" to send regional peace teams to Southern African hot spots.

The plan also calls for the establishment of reliable databases of faith institutions and religious leaders and holding regular conferences and consultations, reported All Africa News Agency.

The plan was adopted by more than 60 people representing Christian, Baha'i, Buddhist, Hindu, Jewish, Muslim and traditional African faiths. Participants came from 11 Southern African countries. Similiar meetings are planned for other regions of the continent. TM

RESOURCES

Christ on Trial: How the Gospel Unsettles Our Judgment by Rowan Williams (Eerdmans, 2003, $16) draws lessons from the trial of Jesus in the four Gospels, then looks at martyrdom stories and two Russian novels.

Searching for God in Godforsaken Times and Places: Reflections on the Holocaust, Racism and Death by Hubert G. Locke (Eerdmans, 2003, $18) recounts the author's personal struggles with doubt, uncertainty and skepticism in the face of the death of his parents, his life as an African-American and his lifelong preoccupation with the Nazi Holocaust.

Shepherds, Servants and Prophets: Leadership Among the Russian Mennonites (ca. 1880-1960), edited by Harry Loewen (Pandora Press and Herald Press, 2003, $36), is a collection of articles about 24 Russian Mennonites who had leadership in spiritual, intellectual and cultural affairs among Mennonites.

Gateway Films, P.O. Box 540, Worcester, PA 19490, www.visionvideo.com, offers these new videos: **God in the Slums** (2003, $19.99, 53 minutes) about homeless street children in Brazil, **Exploring Biblical Jordan** (2003, $19.99, 59 minutes), **The Yali Story** (2003, $19.99, 77 minutes) about the gospel coming to a tribe of stone-age people, **Book by Book: Genesis** (2003, $39.99, 178 minutes) and **Book by Book: Exodus** (2003, $39.99, 172 minutes).

Mennonite Central Committee, P.O. Box 500, Akron, PA 17501-0500, offers these new videos and DVDs for free loan: **Walking the Path Jesus Walked** about how Christian churches in the Middle East continue to live out their faith, **Generations at Risk: Not One Alone** about how the church in Africa is responding to AIDS and **Come, Follow Me**, an MCC report about the past year.

Getting a Life: How to Find Your True Vocation by Renée M. LaReau (Orbis Books, 2003, $15) is a spiritual and practical map to discover what to do with the rest of one's life, geared to 20-somethings.

Another Day in Paradise: International Humanitarian Workers Tell Their Stories, compiled and edited by Carol Bergman (Orbis Books, 2003, $25), is a collection of testimonials of life and death, compassion and courage from such troubled places as Sudan, Rwanda, Somalia, Afghanistan, Bosnia and the Gaza Strip.

Mahatma Gandhi: His Life and Ideas by Charles F. Andrews (SkyLight Paths, 2003, $18.95) uses letters, personal reminiscences and excerpts from Gandhi's many published and private writings to paint a vivid, accessible portrait of his personality and spirit.

The Gospel According to Tolkien: Visions of the Kingdom in Middle-earth by Ralph C. Wood (Westminster John Knox, 2003, $14.95) examines biblical and Christian themes found in the works of J.R.R. Tolkien.

Must Christianity Be Violent? Reflections on History, Practice and Theology, edited by Kenneth R. Chase and Alan Jacobs (Brazos Press, 2003, $19.99), gathers a dozen essays that explore the historical causation of Christian violence and discuss practices that promote "just peacemaking." One essay is by Mennonite historian James C. Juhnke.

The Jewish-Christian Schism Revisited by John Howard Yoder, edited by Michael G. Cartwright and Peter Ochs (Eerdmans, 2003, $30), consists of 10 essays Yoder wrote before his death in 1997 in which he argues that Jesus did not reject Judaism, Judaism did not reject Jesus, and the apostle Paul's universal mandate for the salvation of the nations is best understood in the context of his Jewish heritage. The book displays Yoder's thesis that the Jewish-Christian schism "did not have to be."

"An organization firmly grounded in principle that produces results."
U.S. Agency for International Development (USAID)

"A true pioneer in attacking the underpinnings of poverty."
World Vision International

"Providing exemplary leadership in business approaches to international development." *Mennonite Central Committee*

"Impressive down-to-earth business sense."
Canadian International Development Agency (CIDA)

These are just a few of the compliments sent to Mennonite Economic Development Associates for our 50th anniversary. But they're really addressed to all our supporters—without you, MEDA's work would not be possible!

50 1953 - 2003 MEDA

If you want to connect your faith and work in a needy world, contact MEDA at 1-800-665-7026 or visit www.meda.org

Read all the congratulatory notes at www.meda.org/50th/congrats.html

```
************************CAR-RT LOT**C-059
<10013>                                58
5100  12/06  205377  Q:1              236
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947
```

Gordon Houser

ID check

[Make] every effort to maintain the unity of the Spirit in the bond of peace.—Ephesians 4:3

We fear unity. We like being different, particular. We celebrate diversity. Yet the Scriptures tell us we are one body in Christ. And Jesus our Lord prayed that we "be one" (John 17:21).

Unity is not sameness. It does not mean we cannot acknowledge our particularity and celebrate the different kinds of people that make up the body of Christ, "from every tribe and language and people and nation" (Revelation 5:9b). Yet when we think about who we are, we must be clear that we are primarily members of the body of Christ.

Too often our actions—even our words—deny this. We identify ourselves along denominational lines (Mennonites), ethnic lines (Swiss, Russian, African American, Hispanic, Native American), political lines (Republican, Democrat) or a dozen other ways.

A brief but important book, *In One Body Through the Cross* (Eerdmans, 2003), which I reviewed in our last issue (page 30), calls attention to "a kind of tribalization of Christian communities" that sees separated churches (such as Mennonites) as quasi-ethnic groups. In some settings this has played into the hands of secular nationalism (e.g., Bosnia or Rwanda), and Christians kill Christians. "But in North America," the book says, "it more often has played into the hands of the consumerist dynamics of modern liberal society, in which identity is ever shifting."

Unity is not some impossible ideal or some icing on the cake that we don't need. It is the mission of Jesus Christ.

Our consumerist culture depends upon us adopting different identities. This can feel comfortable, help us feel better than others who are different. But we must hold on to our true identity in Christ. "We must not let our present division be seen as normal," says the book, "as the natural expression of a Christian marketplace with churches representing different options for a variety of spiritual tastes."

The many different churches with which we identify ourselves represent a fracture in the body of Christ. Unity is a gift from God, not something we create. Instead we are called to "maintain" it, as Ephesians 4:3 says.

Unity is not some impossible ideal or some icing on the cake that we don't need. It is the mission of Jesus Christ. Our church leaders are calling us to be missional. Then we must focus on living out our unity in Christ.

Jesus made it quite clear: "By this everyone will know that you are my disciples, if you have love for one another" (John 13:35). A powerful witness of the early church was the bringing together of Jew and Gentile. As we gather and worship in unity, we, too, bear witness to the goal of God's creation, that everything be in harmony.

However, "if we accept division from other Christians as normal and inevitable, we turn away from the mission God has given us," says the book. Sin divides us; love unites.

If we identify ourselves as members of the body of Christ, then we will, like the monks Arthur Paul Boers encountered (page 8), welcome warmly all who visit our churches, whether or not they are like us (Mennonites, white, whatever) and whether or not they are potential members.

As we reach out to share God's good news with others, we will do so not to increase our numbers as Mennonites but to welcome new people into God's family, which is so much larger than our tiny denomination.

As we share our insights with Christians of other persuasions, we will do so humbly, knowing that we do not possess all the truth. And we will listen and learn from others for the same reason.

Sometimes we find it easier to get along with Christians from other denominations than with other Mennonites. We are called to maintain unity at all levels, from the local congregation to within our denomination to across the larger church.

We need not fear unity; it is God's gift for us to accept. To live it will demand much prayer and humility as we call one another to embrace "one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all" (Ephesians 4:5-6).—*gh*

The Mennonite

www.themennonite.org

December 16, 2003

a forgotten side of *Christmas*

Page 8

12 Why Christmas?

14 Bearing the good fruit of justice

18 A prayer for all seasons

32 The Christmas two-step

The woman sits and waits

Ron W. Adams is pastor at East Chestnut Street Mennonite Church in Lancaster, Pa.

The woman sits and waits by the place her baby is sleeping. A donkey sleeps nearby. Two cows stare dumbly, lower jaws working in easy counterpoint. The stable smells of methane and stale hay.

Her husband is in the village, trying to arrange their passage home.

She watches the baby sleep. He is beautiful. He sleeps on his belly, rump in the air, feet folded beneath him. His eyes move behind their lids, propelling him from dream to dream. His mouth is open and wet.

She brushes his round cheek with the back of one hand. Already she knows how much time a parent spends in wishful thinking. So many hopes and promises resting in a makeshift cradle.

She is afraid. God has been silent so long. But who is going to believe this?

The baby stirs. The silence of God had lasted for generations, or so it must have seemed. The days of the prophets were long gone. At times it seemed the silence had ended: the return with Nehemiah to rebuild following the long captivity, the rise of the Maccabees. Then disaster came again, and the earth seemed empty of God's presence.

Then an angel came to a young woman, and God broke the silence. But God's voice did not sound like thunder. It did not shake the earth or cause the nations to tremble. God spoke in the gentle murmuring of an infant.

The cattle are lowing. The baby awakes and cries. The woman lifts him from his bed and tucks him into the crook of one arm. She opens her blouse and offers him her breast. He sucks, closing his eyes, shutting out everything but the taste and smell of his mother's milk.

The woman slowly strokes the top of his head, already covered with fine dark hair. She closes her eyes, shutting out everything but the gentle tugging from her baby's mouth.

She feels less afraid, sitting like this, her child in her arms. She tries to remember the awe she felt when the angel first came, but the birth of her child has pushed it aside as less important. That's all right. She does not need to hold a promise in her head if she can hold him in her arms.

He pulls away for a moment and sighs loudly. Then he makes another sound in a lower register. She puts him down and reaches for a clean cloth. As she removes his diaper she smiles and wonders if this, too, could be part of the promise.

We know this story—perhaps too well. We are tempted to get ahead of ourselves and tack on the later events of Jesus' life to this scene like decorations on a tree. We miss the sleepy, hungry baby and see only the implications of his birth.

We must resist that temptation. There is something in that stable for us, if we listen.

Long ago, the people of God cried out for God to break the silence, to speak to them again. God answered by talking to a young woman, setting in motion a series of events that led to this stable in Bethlehem. Let's listen.

What do we hear God saying? Something about faith? Love? Weakness? Strength? Do we hear anything about hope or peace or compassion or mercy? All those things can be heard later in the story. But can we hear them now, at the beginning?

The baby is clean, his belly full. He is asleep.

The woman gathers her few possessions into a bundle. She is still sore, so it takes her longer than she expected. It's time to go, but she is in no hurry to get back up on that bony donkey.

She savors the warmth and quiet of the stable. She thinks she will miss the smell of cows before too long. She touches one, scratching its hard jaw.

Foolish cow, she thinks, do you know what has happened here?

Foolish me, do I know?

The woman sits beside her baby and waits. TM

TheMennonite

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing/Advertising: **Marla J. Cole**
Secretary: **Kristene Miller**
Editorial assistant: **Nora Miller**
Design: **Merrill R. Miller**
Editor Emeritus: **J. Lorne Peachey**

Cover/page 8 photo by Deb Turnrose

Vol. 6, No. 24, December 16, 2003

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
phone: 800-790-2498 fax: 316-283-0454

P.O. Box 1245, Elkhart, IN 46515
phone: 574-523-3046 fax: 574-293-1892

Web site:
www.themennonite.org

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for July when it is published on the first and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $38.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

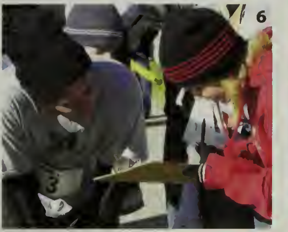
Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

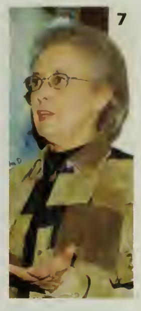
Mennonite
Church
USA

CONTENTS

AMBS
LIBRARY
ELKHART, IN

DEC 18 03





8 A forgotten side of Christmas
We are wrong if we think the story of Christmas is only about Jesus.—*James Klassen*

12 Why Christmas?
Is our celebration more pagan than Christian?—*Tripp York*

14 Bearing the good fruit of justice
An Advent reflection—*Alain Epp Weaver*

16 Worthy is the lamb
Revelation 5:9b-10—fifth in a series—*J. Denny Weaver*

19 Conversation, Cokes start relationship
Mennonite Church USA moves beyond partnership to friendship with Congolese.—*Laurie L. Oswald*

20 HIV-positive Ethiopians care for others
Meserete Kristos Church program helps expand benefits for those infected.—*Rachel B. Miller Moreland*

21 Conference draws attention to bioethics
1,100 people attend EMU event addressing issue from Anabaptist perspective.—*Chris Edwards and Jim Bishop*

DEPARTMENTS

2 Grace and truth
The woman sits and waits—*Ron W. Adams*

4 Readers say

6 News digest

18 Leadership
A prayer for all seasons—*Marlene Kropf*

25 For the record

30 Mediaculture
God in Arcadia—*Gordon Houser*

32 Editorial
The Christmas two-step—*Everett J. Thomas*

Anabaptist evangelicalism

We applaud J. Nelson Kraybill's attempt ("Four Spiritual Truths of a Peacemaking God," Nov. 4) to put the message of God's good news in a simple, easy-to-share form compatible with our Anabaptist theological stance. It is most encouraging when those leading church institutions, who are engaged in the formation of pastors, missionaries and other leaders, are consciously working at articulating the faith in ways that honor Anabaptist alternatives to the standard "Made in USA" faith assertions. This effort is a thoroughly missional exercise and one in which we in the Argentine Chaco are engaged daily in our interaction with people of cultures and spiritualities radically different from our own.—*Willis Horst, Formosa City, Argentina*

I heard that Kraybill was going to give a presentation on evangelism from an Anabaptist perspective and was wondering how I could access his ideas. Then I received the Nov. 4 issue with Kraybill's article describing the spiritual truths of a peacemaking God. Thank you for bringing it to my home. In the week that followed I had a series of email conversations with my father (not a Mennonite or Christian of any variety) about my wife's pregnancy, house shopping, the war in Iraq and my cousin's 10-day pass from action in Iraq for rest and recuperation. Afterward it struck me as an example of Mennonite evangelism.—*Daniel Winings, St. Paul, Minn.*

Thank you for the articles by Kraybill and David Q. Evans ("Is the Future of Evangelicalism Anabaptist?" Nov. 18). I agree our Mennonite and Anabaptist faith is evangelical. The greater question is, What kind of evangelical faith shall we have?

Mennonite theology needs to be more than traditional or pragmatic evangelicalism with a few Anabaptist distinctives on the side. I encourage the church to affirm its own Anabaptist kind of evangelicalism. This is more than the evangelicalism that came out of fundamentalism with its rational, Reformed theology. It is also more than the evangelicalism that came out of the pietist and revivalist 19th century. An Anabaptist evangelicalism places emphasis on reconciliation in Christ more than on justification. In doing so, it emphasizes that when one is reconciled to Christ, one also is baptized into the body of Christ, the visible church.

From this experience of reconciliation the church can move out into evangelism and speak to the social ills of the day. An Anabaptist kind of evangelicalism can also help contemporary Christians hold together the written Scriptures, the Holy Spirit, the person of Jesus Christ and the church in the task of biblical interpretation and theologizing. This is needed if contemporary evangelicalism is to find its way out of internal conflicts and become a viable movement for the 21st century. We can lead the way.—*Paul M. Zehr, Lancaster, Pa.*

Re Kraybill's article on spiritual truths of a peacemaking God: Although the Anabaptist perspective may have a somewhat different perspective on the truths outlined in Bill Bright's work, it does not seem constructive to criticize Bright's efforts as incomplete unless we also claim that anyone who holds a different perspective on these truths falls short of salvation. Salvation is "a personal ... transaction" at its beginning. An individual redeemed life participates in "God's plan to redeem all of creation," but the basis of that participation is a conversion experience with Christ. God redeems us as individuals, not as a group.

Kraybill states, "God has used [Bright's] instrument to point thousands to salvation in Jesus Christ." The details of our faith are important, but if we agree that God has used this tool to bring thousands to faith in Christ, can we praise God for these results and expand on them rather than criticize them? May these results inspire us to follow in the footsteps of those like Bill Bright who actively invite people to a personal faith commitment to Jesus rather than to criticize our brothers, who are more active in this area than we are, as "incomplete."—*Neal Clemens, Walnut Creek, Ohio*

Preoccupied with differences

It is unfortunate that the Eastern Mennonite Seminary consultation, as reported in the Nov. 18 issue, seemed preoccupied with divergence and witness ("Muslim Relations: Best, Worst of Times").

IN THIS ISSUE

This issue offers a variety of Christmas messages we hope will resonate with a variety of tastes among our readers. Ron W. Adams (page 2) begins with a poignant sketch of Mary in a stable wondering, What has happened here? James Klassen (page 9) describes a forgotten side of Christmas and says, "It is much easier to sit at the manger singing Christmas carols than to go to a hopeless world that is crying in pain." For readers who enjoy historical critique, Tripp York (page 12) explains that the Christmas holiday originated as a substitute for fourth-century pagan celebrations of the winter solstice and asks whether the attempt to replace pagan rituals with Christian rituals only legitimizes the rituals in the first place. Finally, the editorial (page 32) suggests that Christmas can be the best season to witness to our faith to those who do not know the real meaning of the season.—*Editors*

Relationships between the two would be transformed if both religions would explore shared beliefs and overlapping understandings instead of endlessly listing how we differ. The lines are sharply drawn between these two faiths because both insist on a missionary posture in relationship to each other. Let there rather be a posture of conversation and neighborliness. For example, let the shared belief in a sovereign creator God inspire united caretaking of the world. Let shared devotion to the Jesus of the synoptic Gospels give reason for hospitality and celebration.

Imagine what would happen if in the community of the faiths we would pray together instead of walking away from each other when it is time to pray. Why must we part before we can adore God together?—*Urbane Peachey, Ephrata, Pa.*

Binding the strong man

I read Willard Swartley's Bible study entitled "Binding the Strong Man" (Nov. 18) with great interest and deep gratitude. As a Mennonite pastor working in a counseling ministry in a Two-Thirds World context, hardly a week passes where some form of "exorcistic prayer" is absent. I would echo Swartley's challenges to the church in our time to "put on the whole armor of God so that we can withstand the crafty tactics of Satan." It is a call to balanced Christian ministry.—*Eugene Thieszen, Maun, Botswana*

Remember fellow prisoners

Thanks for the interesting article about God's grace working in the lives of those incarcerated ("God's Chain Broke Their Drug Chains," Nov. 18). As director of a prison ministry program, I see many evidences of God's grace at work. But following the guidelines found in Hebrews 13, the church would do well to pay more attention to verse 3. Most churches I know promote loving each other (v. 1), hospitality (v. 2), sexual purity (v. 4), avoid the love of money (v. 5), know the Lord is always with you (v. 6) and remember leaders (v. 7).

I am thankful for the evidence that believers are, as Hebrews 13:3 says, "remembering those in prison as if they were their fellow prisoners." God is at work inside prison walls today. There are many opportunities to share hope and healing. —*Nelson W. Martin, Lititz, Pa.*

Mary Oyer and 606

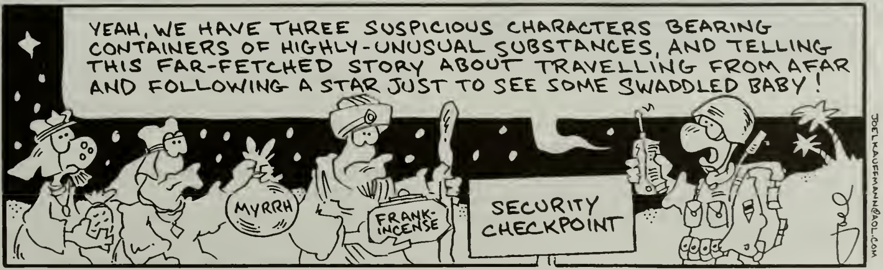
I was glad to remember the 1969 Aldersgate Park gathering in Turner, Ore., when Mary Oyer led the Saturday evening song fest and introduced the group to hymn number 606. It was to become our Mennonite anthem. Those of us from Lebanon (Ore.) Mennonite Church were thankful to see this song included in the new *The Mennonite Hymnal* because we had discovered this hymn several years earlier in the *Songs of the Church* (Herald Press, 1953). A small ensemble had introduced it in our congregation and we had learned to love it then. Thanks again to Mary Oyer and her leadership in helping us appreciate our congregational singing.—*Millard Osborne, Harrisonburg, Va.*

Disaster at the border

Today we sat at the Canadian-U.S. border for 2fi hours. Frustration gave way to deep disappointment. We left home to volunteer for two weeks with Mennonite Disaster Service in Arizona but now feel like Canadian beef: We are not allowed across the U.S. border. The law says that no alien is allowed to work on any construction at any time, even as a volunteer in a disaster area. So we leave the border with mixed feelings—the strongest ones being that befriending the United States is not worth the hassle of honesty at the border. Even our picnic sandwiches were inspected. Our working vacation is nipped in the bud. It seems that U.S.-Canada Mennonite ventures are a thing of the past. After a lot of phone calls, there is no change in verdict. As we head back in sad resignation, our deflation is somewhat buoyed by the knowledge that our help will be accepted in our own country, so we head west.—*E. Zacharias, Osler, Sask.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. —*Editors*

Pontius' Puddle **Joel Kauffmann**


YEAH, WE HAVE THREE SUSPICIOUS CHARACTERS BEARING CONTAINERS OF HIGHLY-UNUSUAL SUBSTANCES, AND TELLING THIS FAR-FETCHED STORY ABOUT TRAVELLING FROM AFAR AND FOLLOWING A STAR JUST TO SEE SOME SWADDLED BABY!
MYRRH
FRANK-INCENSE
SECURITY CHECKPOINT
JOELKAUFFMANN@AOL.COM

AMBS announces capital campaign plans

ELKHART, Ind.—With more than $13 million in cash and pledges in hand, Associated Mennonite Biblical Seminary (AMBS) in Elkhart has launched the public phase of a $20-million capital campaign. The goal is to raise the remaining funds by Dec. 31, 2004.

AMBS's Next Generation campaign includes seven components: a new library, a preaching laboratory in Waltner Hall, improvements to the Chapel of the Sermon on the Mount, scholarships and financial aid, endowment for faculty support, support for the Church Leadership Center and the school's annual fund.

"I am confident God is preparing a new generation of leaders for the church and that AMBS has a vital role to play in that process," AMBS president Nelson Kraybill said at a Dec. 1 dinner and concert on campus.

"AMBS wants to be missional not only in training Mennonite pastors and church leaders to reach out," he said. "We also want to be missional in bringing people into this learning community who come from other denominational backgrounds and are looking for theological education that is centered in Jesus Christ and grounded in the Bible, that emphasizes discipleship and peacemaking."

this date in Mennonite history

Dec. 16, 1878— General Conference Mennonite Church member Edward Clayton Eicher, who served in Congress from 1932 to 1938, is born in Noble, Iowa.

Larry Bartel

The first shall be first

Hesston (Kan.) College sophomore Lynnette Boettger (right) records names and times as participants cross the finish line of the Wiebe Wobblin' and Gobblin' two-mile run/walk Nov. 28. The event, which drew a record 154 people, was part of the school's annual Thanksgiving weekend activities. Eight hundred people attended the Thanksgiving worship service. Other weekend events included musical performances, men's and women's basketball games and a production of *The Diary of Anne Frank.*

Kansas concert celebrates peacemaking

NEWTON, Kan.—One minute equaled $1 billion on Nov. 16 at Shalom Mennonite Church in Newton. President George W. Bush recently had approved his request for $87 billion for war-related action in Iraq and Afghanistan.

"I couldn't conceive of how much that was," said Shalom pastor Eric Massanari. "It's unfathomable. How do Christian peacemakers respond to something like that?"

He and the Shalom staff started bouncing around ideas—"something besides protest," Massanari said—and "87 Minutes of Music for Peace" was born.

The evening featured musicians from Shalom and Bethel College, many of whom attend the congregation, and a variety of musical styles, ranging from bluegrass gospel to small group a cappella. Instruments present included guitar, banjo, clarinet, fiddle, Irish harp and a bass made from a broom handle, washtub and thick string.

"I've never felt such a concentration of the spirit of joy, life and peace in our church, which is another affirmation that this was called for," Massanari said.

The concert was also a fund-raising event, as a freewill offering and donated baked goods generated more than $600 each for Christian Peacemaker Teams and the local Victim-Offender Ministries. —*Melanie Zuercher*

Youth conference draws more than 125

GRONINGEN, Netherlands—More than 125 young people from Europe and North America attended the 18th annual Mennonite Youth Conference Oct. 23-26 in Groningen.

Conference speakers and activities encouraged participants to go against the stream. "Counter current is possibly the shortest summary of what biblical faith is about," Dutch Mennonite Henk Leegte said in his conference introduction.

Another speaker, Gunnar Demuth from Berlin, does not have a TV or cell phone, a lifestyle that drew admiration from convention participants.

Other activities included workshops, a local tour and worship.

Participants came from the Netherlands, Germany, Switzerland, the United States and Canada.—*MWC News Service*

MCC regional office opens in Chicago

CHICAGO—Mennonite Central Committee's Great Lakes region has opened an office in Chicago to help local congregations meet needs in their own communities as well as to connect with the broader work of MCC.

Rodolfo Jimenez, MCC's regional associate in Chicago, has been meeting with pastors from some of the city's 24 Mennonite congregations. They have discussed opening a thrift store or restaurant to provide jobs and skills training for local people and to raise money for MCC. Other congregations have told of gang problems and the need for more day-care facilities.

"We're listening to their ideas and suggestions for MCC's ministry," says Jimenez, whose experience includes social work and church planting and is a former MCC U.S. Summer Service worker.

The office is located at Chicago Mennonite Learning Center. An inauguration celebration was held Nov. 1.—*MCC News Service*

EMU to host men's volleyball championship

HARRISONBURG, Va.—Eastern Mennonite University in Harrisonburg has been selected as the site for the 2004 Molten Division III Men's Invitational Volleyball Championship, to be held April 16-17 in EMU's new University Commons.

As the host school, the Royals will automatically receive a berth in the four-team tournament.

National Collegiate Athletic Association men's volleyball teams are divided into three divisions, but the NCAA sponsors just one national championship tournament. In its 34-year history, no NCAA Division III school has ever been selected for the four-team national tournament. The Molten tournament was started eight years ago to fill that gap for Division III schools. Molten is a manufacturer of sporting goods that sponsors the tournament.

"The volleyball following here on campus is strong, and this event will give the greater Harrisonburg community the opportunity to watch our athletes compete on the biggest stage for Division III men's volleyball players and teams," says EMU coach Jason Axford.

Bluffton presents philanthropy award

BLUFFTON, Ohio—Dean and Joanne Niswander retired and moved to Bluffton in 1991. Twelve years, 83,000 miles, many dollars and countless hours later, the Niswanders were presented Bluffton College's Ray Ramseyer Philanthropy Award on Nov. 15.

For their first two years after retirement, the Niswanders worked each morning in a college office—Dean, a 1951 Bluffton graduate, in development and Joanne in public relations. From 1993 to 1998, they served as the college's "alumni ambassadors," making 15 trips throughout North America. They drove nearly 83,000 miles and visited 1,172 alumni.

After that, the Niswanders served full-time as official hosts for the college's centennial year, planning and mounting historical displays. They later started the Bluffton College Ambassadors, a volunteer group to help with special events and mailings. Joanne continues to work with the photography collection in the school archives.

EMM photo by Dale D. Gehman

Pictures at an exhibition

U.S. Mennonite artist Esther Augsburger (right) opens the Visegard Artists' Exhibition in Visegard, Hungary, Oct. 6. The five-day event drew more than 50 artists from Austria, Bulgaria, Czech Republic, Hungary, India, Indonesia, Lithuania, Romania and the United States to display their works and reflect on issues facing Christian artists. Augsburger, from Harrisonburg, Va., was the convener. Next to her is translator Fruszina Kovacs from A Song for the Nations, an Eastern Mennonite Missions-supported music ministry based in Budapest, Hungary.

The Ray Ramseyer Philanthropy Award recognizes people "whose philanthropic spirit has enabled Bluffton College to make significant strides in its institutional ability to carry out its mission." Ramseyer is a 1943 Bluffton graduate who devoted his life to raising funds for organizations such as the YMCA and Jonas Salk Foundation and for three universities.

Hesston player earns All-American honors

HESSTON, Kan.—Hesston College volleyball player Anne Gunden has been named second-team All-American for the National Junior College Athletic Association (NJCAA) Division II.

"It was unexpected for someone like Anne to be named, since our team didn't participate in the national tournament," said Hesston coach Vanessa Schroeder. "It shows how well recognized she had become across the country."

"I was shocked," said Gunden, a sophomore and Hesston native. "I didn't expect it at all."

She finished the season eighth in service aces and 14th in assists in NJCAA Division II. She also holds the school records for service aces in a career, assists in a career and assists in a season.

Gunden is the fourth Hesston player to be named All-American since 1997.

A forgotten

side of Christmas

We are wrong if we think the story of Christmas is only about Jesus.

by James Klassen

At Christmas we focus on the birth of Jesus. Sometimes the cross in the background is also mentioned. But there is another side of Christmas that is neglected. Ignored. Forgotten.

Nearly 3,500 years ago, the Jews were suffering as mistreated slaves forced to serve cruel taskmasters in a foreign land. Then God told Moses, "I have indeed seen the misery of my people" (Exodus 3:7). God also told Moses, "I have heard them crying out" (Exodus 3:7). It is comforting to know God saw their pain and heard their cries—not only saw and heard but cared. That is Good News.

Then God told Moses, "And now I am sending you" (Exodus 3:10). Surprise! Moses tried to decline, but God had a plan for Moses to lead the Jews out of slavery.

We can see the pattern—God heard, God saw, God sent Moses. God works through people.

Nearly 1,500 years after Moses, God again saw and heard and cared and sent Jesus to be born in Bethlehem. Jesus, the Son of God, not only came to earth. "When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd" (Matthew 9:36). The

We can see the pattern—God heard, God saw, God sent Moses. God works through people.

Continued on page 10

Continued from page 9

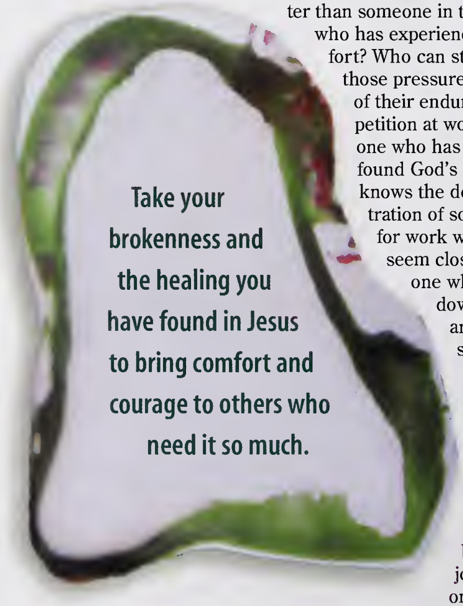
shortest verse in the Bible, like an exclamation mark, says simply, "Jesus wept" (John 11:35). Jesus saw and heard and cared. That is Good News.

Surprise!: Then Jesus told his followers, "Peace be with you! As the Father has sent me, I am sending you" (John 20:21). Surprise! Every follower of Jesus is commissioned to carry the Good News.

We are wrong if we think the story of Christmas is only about Jesus. The story of Christmas does not end at the cradle.

We are wrong if we think the story of Christmas is only about Jesus. The story of Christmas does not end at the cradle. It does not end at the cross. It does not end at the resurrection of Jesus. Everyone who has decided to follow Jesus and who has experienced God's love and peace and joy is part of the story: "Peace be with you! As the Father has sent me, now I am sending you."

Who can bring encouragement to fathers and mothers anxious about a straying son or daughter better than parents who have been through the heartbreak and found God's peace? Who can bring comfort to someone with cancer better than someone in the same shoes who has experienced God's comfort? Who can stand beside those pressured to the limits of their endurance by competition at work better than one who has been there and found God's grace? Who knows the doubt and frustration of someone looking for work when doors seem closed better than one who has traveled down that road and felt God's sustaining love? And for those defeated by temptation and then despising themselves for the defeat, who could bring hope and joy better than one who was there and found victory in Jesus?



Take your brokenness and the healing you have found in Jesus to bring comfort and courage to others who need it so much.

The list goes on and on—the lonely, the ridiculed, the rejected, the weary and the depressed. Take your brokenness and the healing you have found in Jesus to bring comfort and courage to others who need it so much.

God sees, God hears, God cares. We are created in the image of God.

See the needs of those around you. Hear the pain of those around you. Then go.

God is sending you to be a peacemaker in this broken world. Go in peace to spread God's comfort and peace, to share God's joy and forgiveness. Your going is part of the Good News to the world this Christmas. Jesus has come. Tell the Good News. Live the Good News.

Will it be easy? No. And perhaps that is why it is a forgotten side of Christmas. It is much easier to sit at the manger singing Christmas carols than to go to a hopeless world that is crying in pain. It is hard to see so many tears, to hear the heartbreak, and it hurts to care so deeply. Many may reject us and the message of Christmas. But there is comfort and joy in faithfully serving Jesus. And there is great joy in seeing God heal broken hearts and forgive great sin, in seeing God lift heavy burdens and save lost souls.

So the message of Christmas is active, not passive. Follow the footsteps of the Prince of Peace. Go share the Good News of hope, peace, love and reconciliation. Live the Good News right now. TM

James Klassen is assistant pastor of Richardson (Texas) Vietnamese Baptist Church and an associate member of Alexanderwohl Mennonite Church, Goessel, Kan.

A child is born

A mother and child in Hebron by Doug Hostetter

by Doug Hostetter

For unto you a child is born …
in Baghdad,
Kabul
or Bethlehem.
But the blindness of prejudice
and destructiveness of war
hid the child's divinity from all …
except those
who came close enough to care.

Doug Hostetter is a member of Evanston (Ill.) Mennonite Church.

Why

Is our celebration more pagan than Christian?

by Tripp York

The history of Christianization is to be welcomed as a success story. Better a superficial Christianity than none at all. Better a government saying "in God we trust" and not meaning it than not even saying it. Better replace the sun god by the Son of God than let the sun worship go on undiluted.—John Howard Yoder

Each year it is customary to hear Christians lament the demise of the true meaning of Christmas. Many in the church complain about the unbridled materialism displayed during the holiday season and that this has taken Christ out of Christmas. While it is true the celebration of Jesus' birth has become synonymous with consumerism, avarice and gluttony, the real problem remains hidden. Perhaps the real problem is not that Christ is no longer in Christmas but that Christ never was in Christmas.

To say Christ never was in Christmas is not an eccentric claim. The celebration of the birth of Jesus simply has no foundation in Scripture, the early church tradition or Israel. Beyond this, the very idea of Christmas—especially as it occurs in our culture—would have been unthinkable in the first three centuries of Christianity. Christmas was not celebrated until the middle of the fourth century and was originally titled the Feast of the Nativity. Most historians argue that it originated as a substitute for pagan celebrations of the winter solstice. Not knowing the precise date of Jesus' birth, the Roman Catholic Church opted for Dec. 25 as the day for the Feast of Nativity, perhaps in order to lend Christian meaning to already existing pagan rituals. Rather than honor the sun god, the church introduced festivities to commemorate the birth of the Son of God.

The very idea of Christmas—especially as it occurs in our culture—would have been unthinkable in the first three centuries of Christianity.

Paganism: In and of itself, this may not have been a bad idea. It should be considered a good thing when those under God's providence decide no longer to honor pagan rituals. However, does the attempt to replace pagan rituals with Christian rituals only legitimize the rituals in the first place? Isn't this just the acceptance of paganism under a delicate coating of Christian terminology? Dec. 25 may now be a day commemorating Jesus' birth (as opposed to the sun god), but how does this not run the risk of being defined by the previous practice?

This seems to be a tricky area for Anabaptists. Maybe for most Protestants and Catholics it is permissible to accept this holiday as a replacement for pagan rituals. But would such a thing be possible if Christianity had not been the state

Christmas?

religion? If we emphasize the separation of church and state, then shouldn't we question not just how the holiday is celebrated but the holiday itself? Celebrating the birth of Christ is one thing (and one thing that must be done in awareness of the thousands of babies slaughtered because of it), yet how do we Anabaptists participate in this holiday, given the way it came about?

To make the birth of Jesus a part of the life of all society—regardless of faith content—turns Christianity into a civil religion. How is it consistent to reject the Constantinian compromise in matters related to church membership, war and the state yet ignore how it created and manipulated feast days? After all these years Christmas still exists to serve the government. For those of us who now live in a liberal, capitalist state, Christianity is used to bolster its economy. Public schools are closed and malls keep longer hours—all in an effort to profit on the birth of the world's Savior.

Bad idea: The descendents of the Radical Reformation need a legitimate defense of the celebration of Christmas. I do not simply mean justifying the practice. Instead we must realize that if we want to emphasize primitive Christianity over Christianity after Constantine, then Christmas as it has come to us may be a bad idea. Criticizing how Christmas is celebrated is neither new nor difficult. Asking why it is celebrated may be a more daunting and unpopular task. (No one wants to be seen as a Scrooge or the Grinch.) Whether or not Christmas is the product of the early medieval church's struggle to Christianize the Roman Empire is an argument open to debate. Unfortunately such a debate is a much-neglected one; it is a conversation people rarely engage in.

The incarnation is an ongoing event, one that leads Jesus—along with his followers—to a cross. That it leads us instead to department stores should raise a few eyebrows.

If anything is to be celebrated, it is the incarnation—for this is what the birth of Jesus represents. John Howard Yoder writes, "Not the innocence of the infant but the obedience of the Man, Jesus, saves us" (*Concern: A Pamphlet Series for Christian Renewal*, No. 16). And the incarnation is an ongoing event, one that leads Jesus—along with his followers—to a cross. That it leads us instead to department stores should raise a few eyebrows. That it has so successfully formed us into shoppers only tells the tale that the state, alongside the ever-expanding market, has been far more formative than Scripture.

Tripp York is a doctoral student and research intern for the Stead Center for Ethics and Values at Garrett-Evangelical Theological Seminary in Evanston, Ill.

Bearing the good fruit of justice

by Alain Epp Weaver

Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.—Luke 3:9

In November 2002, the bulldozers came to the village of Zeita in the northern West Bank. Clearing ground for the barrier the Israeli government calls a "separation fence" and Palestinians call an "apartheid wall," Israeli contractors took ax and saw to the branches of olive trees hundreds of years old. Then they dug up the trees with bulldozers and sold them to Israeli nurseries.

Ahmad al-Rafiq is one of the farmers from Zeita whose trees, planted by his grandfather, were uprooted, then stolen. After the bulldozers came, only 10 of his 100 trees were left standing.

In this in-between time separating Jesus' birth and his future coming, the church is called to join those God raises up as children to Abraham in works of justice, peace and reconciliation.

"I asked the contractors to wait a little, to let me uproot them myself," says Ahmad. "They wouldn't agree; they didn't let me near the trees. They said to me, 'Shut up, or we'll send you soldiers.' At first they sawed off the branches and loaded them onto a truck, then they uprooted the bare trunks and loaded them too."

Ahmad is not alone: In the course of building the separation wall, Israeli contractors have uprooted or cut down more than 100,000 trees throughout the West Bank, sometimes selling them inside Israel.

In the Gospel reading for the third Sunday of Advent (Luke 3:7-18), John the Baptist presents a dire warning to the crowd gathered to hear him. The ax is at the tree; the advent of the Messiah, who comes with a winnowing fork to separate the wheat from the chaff, draws near.

"What then should we do?" ask John's listeners, who, apprehensive, want to know how to prepare for the coming of the anointed one. John's reply is simple and straightforward: Those who would prepare for the advent of the Messiah should practice justice. Those with clothing and food to spare should share it, while those tax collectors and soldiers—who, thanks to collaboration with the Roman occupation authorities, hold positions of power—should refrain from exploiting their authority.

Who is preparing the way for the Lord in Palestine-Israel this Advent season? Not those who bulldoze homes and trees, plow up fields and cut off tens of thousands of Palestinians from jobs and water, all for the construction of a wall whose stated aim is security but whose practical impact is dispossession and the deepening of enmity.

Not those Palestinians and Israelis who rationalize and sometimes glorify the devastating, random violence of suicide bombings and air strikes, or those who justify the collective punishment of an entire people through a network of checkpoints and roadblocks that cripples economic, social and cultural life.

Even in the midst of seemingly hopeless situations, however (and the Palestinian-Israeli conflict is routinely depicted as "intractable" or hopeless), God raises up children to Abraham who prepare for the Lord's coming through acts of justice and reconciliation. Israelis and Palestinians come together to rebuild Palestinian homes destroyed thanks to discriminatory land practices.

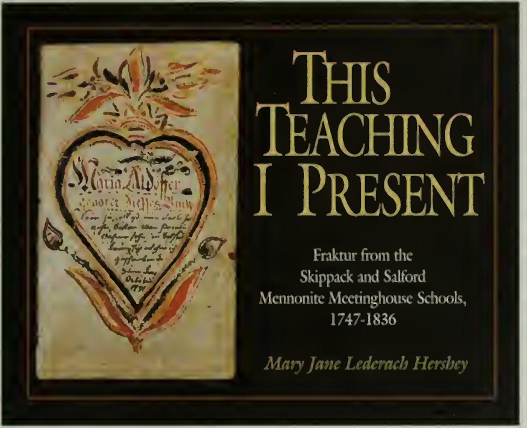
Palestinians with groups such as Wi'am, Sabeel, the Holy Land Trust and the Center for Rapprochement reject violence, even as they struggle nonviolently against the structures of injustice and dispossession. Israeli peace activists from groups such as Ta'ayush and Rabbis for Human Rights take a stand against walls of concrete and fences of barbed wire, insisting that security will not be achieved by demolishing homes, confiscating land and water, and separating people from jobs, schools and health care.

As Christians, we believe and confess that the Messiah has already come and has defeated the powers of sin and death. However, the brokenness of our personal lives and the sin that permeates our political bodies, in Palestine-Israel and throughout the world, remind us that we await the full revelation of that victory when the Messiah comes once more. In this in-between time separating Jesus' birth and his future coming, the church is called to join those God raises up as children to Abraham in works of justice, peace and reconciliation. Let us give thanks this Advent for those in Palestine-Israel and around the world who bear the good fruit of justice, and may we be emboldened to do likewise.

Note on sources: The story of Ahmad al-Rafiq comes from a report in the Israeli newspaper *Yediot Aharonot* (its weekend supplement), Nov. 22, 2002, titled "The Battle of the Olive," written by Danny Adino Ababa, Oren Meiri and Meron Rapaport, translated by Tel Haran and republished in the *Journal of Palestine Studies* (Spring 2003). The figure of more than 100,000 olive trees being uprooted is from *Stop the Wall in Palestine*, a publication of the Palestinian Environmental NGOs Network.

Alain Epp Weaver is Mennonite Central Committee Palestine co-representative. He is a member of First Mennonite Church, Bluffton, Ohio.

"Delightful and Colorful!"


THIS TEACHING I PRESENT
Fraktur from the Skippack and Salford Mennonite Meetinghouse Schools, 1747-1836
Mary Jane Lederach Hershey

256 pages, $29.95, hardcover
Includes more than 100 full-color plates

During the colonial years, in the Mennonite meetinghouse schools of eastern Pennsylvania, teachers encouraged their students by giving them mottos, certificates, and rewards--hand-drawn and decorated with beautiful fraktur. This lovely tradition continued for 90 years, broken only by the Revolutionary War. Christopher Dock, the enlightened teacher, was among this group of schoolmasters who led by inspiration and discipline.

This exquisite book includes rich, full-color photographs of more than 100 pieces of this prized fraktur, complete with English translations of their German texts.

From a leading national expert—

"One of the most delightful and colorful studies of Pennsylvania German material culture ever to be published. ***This Teaching I Present*** *provides readers with remarkably deep insights into history and creative expression through fraktur—illuminated manuscript writings. Mary Jane Lederach Hershey weaves fascinating stories of a rural way of life in which education was reverenced and teachers and their pupils created works of transcending beauty."*

— Gerard C. Wertkin, Director
American Folk Art Museum,
New York

Number 41 in the Studies in Anabaptist and Mennonite History Series

Good Books™

At local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and AmEx accepted.
Shipping/Handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com

Readers' choice
a Bible study series

Worth

by J. Denny Weaver

We asked readers to send us Scripture passages they wanted writers to address. We then asked various Bible teachers, pastors and church workers to respond. Here is the fifth in a series of Bible studies. These will run approximately once each month.
—Editors

That the lamb is proclaimed worthy to take the scroll and open the seals in Revelation 5:9b-10 shows a profound linking of Jesus to God. This verse holds a key to the meaning of the entire book of Revelation.

Conflict in the Middle East seems inevitably to provoke claims that the next war or some aspect of the conflict is predicted in Revelation, and Web sites hawk books and videos with titles like *The Iraqi War in Bible Prophecy*. Such predictions make the war foreordained and place God behind it—almost always on the side supported by the United States. Understanding the meaning of the Lamb who is worthy challenges both the idea that Revelation makes predictions and that God sides with the U.S. military.

The one proclaimed worthy by the celestial throng is the slain and resurrected Lamb—namely Jesus Christ—who stands before the throne of God (Revelation 12:6). The heavenly host celebrates the greatest victory ever, the victory of the reign of God over the rule of evil that had killed Jesus.

But in the midst of the celebration, readers may lose sight of the means of victory. It occurs not through military power or the violence of brute force but through the resurrection of Jesus.

This victory qualifies the Lamb, Jesus Christ, to open the seals of the scroll that is pictured in the right hand of God, the one seated on the throne. The images of a sealed scroll opened only by the living—the risen—Lamb is a symbolic way of saying that the risen Christ reveals the character of God and of God's reign that governs all of history.

And what do the opened seals reveal about the reign of God? To be comprehensible to first-century readers, the meaning of the symbols must come from the first century. A probable interpretation is that each seal corresponds to the sequence of Roman emperors, beginning with the reign of Tiberius (A.D. 14-37), under whom Jesus was crucified. The "conquering and to conquer" in the first seal tells us that the rider on the white horse—Tiberius—had a victory in appearance only, since Jesus did not stay dead. The following symbols become more specific. The blood-red horse, the sword and taking peace from the earth in seal two recall the threats posed by Caligula (A.D. 37-40). In the year 40 he sent an army to install a statue of himself arrayed as a Roman god on the altar of the temple of Jerusalem. This army posed a major threat to the city, but Caligula died before the threat was carried out.

Breakdown of order: The symbols of famine in the third seal correspond to the famine during the reign of Claudius (A.D. 41-54) mentioned in Acts 11:28, while the double-ugly riders and multiple means of destruction in seal four portray emperor Nero (A.D. 54-68), whose infamy still lives. Changing the point of view from earth to heaven in the fifth seal parallels the 18-month interlude between Nero and Vespasian, when three pretenders—Galbo, Otho, Vitellius—each obtained the imperial title but did not succeed in consolidating power as emperor. The multiple symbols in the first scene of seal six portray the breakdown of order and the overwhelming sense of despair and tragedy felt by the heirs of David when his city—Jerusalem—was utterly destroyed in the year 70 by an army commanded by Titus, the son of emperor Vespasian (A.D. 69-79).

Often overlooked is that the entirety of chapter 7 also belongs to the sixth seal. The two huge throngs are pointedly juxtaposed with the devastation in the first scene of seal six. Twelve is the number of Israel's tribes, and 144,000 results from multiplying 12 times 12 times 1,000. In the first century, 1,000 would have seemed much larger than it does for us in our computer age. We should read the 144,000 as a large, symbolic number that makes visible the continuity of God's people with the children of Israel. Its size parallels the "countless multitude," a symbolic representation of God's people that includes multiple ethnic and cultural groups. These two throngs, comprised of both Israelites and Gentiles, celebrate the victory of the reign of God over the forces of evil accumulating through the seals. Setting the celebrating throngs beside the chaos and despair in the first scene of seal six has great significance. It means that for those who perceive the resurrection of Jesus, the rule of God has already triumphed over the accumulation of evil experienced under the rule of Rome. In the midst of the worst imaginable tragedy from an earthly perspective—even the destruction of the holy city—the message of the cheering throngs is that for those who live in the reality of the resurrection of Jesus, the rule of God has triumphed and is already present in the midst of earthly dispair.

This celebration leads to the seventh seal, which does not advance the chronology but begins a new

Correction: We inadvertently omitted the credit line for Marlin Jeschke's article "Liturgical Confession of Sin? No" in our Dec. 2 issue, page 12. The line should have read, Reprinted by permission from "Should Believers Churches Take Up Liturgical Confession of Sin?" *DreamSeeker Magazine*, Spring 2003 (pp. 24-27), also available at <http://www.CascadiaPublishingHouse.com/dsm/>.

is the Lamb

Revelation 5:9b-10—fifth in a series

cycle of seven. Halting the chronology and beginning a new series of seven places the time of the seventh seal in the author's present. According to my sequence, that would be during the short reign of Titus (A.D. 79-81) or more likely during the reign of Domitian (A.D. 81-96). Putting the declarations of cosmic victory together with the historical antecedents of the symbols shows that Revelation delivers a cosmic and eschatological perspective on events in the first century.

These observations about the victory of the reign of God made visible in history in the resurrection of Jesus pose two profound challenges to the idea that current events in the Middle East are fulfilling supposed predictions in Revelation. First, the triumph of the reign of God is through resurrection, entirely without violence or military might. In fact, it cannot be otherwise if the reign of God is truly incarnated in the nonviolent life of Jesus. Second, in contrast, the God of the predictors and predictions is a violent God who depends on great military force to defeat evil. If the image of God revealed by the Lamb who is worthy to open the scroll is true, then God cannot be engineering a war to fulfill prophecy.

White horse: It is important to mention in this discussion the specifically nonviolent dimension of the image of the rider on the white horse in Revelation 19. People often appeal to this image to show the supposed vengeful and violent attitude of God toward evil. But the rider's robe is dipped in blood before the supposed battle, and his name is "the Word of God" (19:13), which clearly identifies the rider as the resurrected Jesus. And the text depicts no actual battle; rather the armies of the kings of the earth are defeated by the sword that extends from the rider's mouth (19:21). Ephesians 6:17 and Hebrews 4:12 use a two-edged sword as an image for the word of God. The sword in the rider's mouth thus symbolizes the word of God, and it is the word of God, not violence, that defeats evil. The graphic image of the rider on a white horse does not depict violence at all. It makes another statement about the significance of the resurrected Jesus, who is the Word of God.

These observations mean that Revelation is not predicting the future. Rather the symbols and message of Revelation is comprehensible to the first readers of the book in Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea. First-century readers cannot understand the book if it predicts things coming true only now in the 21st century. One of my students told me about a religious TV show in which modern biotechnology developments that provide the capacity to implant an identifying chip in every person in the world was suggested as the beginning of the one-world system that the Antichrist would inherit. Such location of the meaning of the biblical text in the early 21st century belies its address to seven first-century churches in Asia minor. It means the text was speaking about things that would not come into existence for nearly two millennia after the book was written—electricity, computers, the United Nations in New York, the Internet, biotechnology and much more—which locates the content and understanding of the text entirely outside the frame of reference of first-century readers and makes it inherently impossible for them to understand a book addressed to them.

Twofold conclusion: First, Revelation does not predict the future. We should not be reading Revelation as a calendar to events happening in the Middle East, whether war with Iraq or the Palestine-Israeli conflict. That is clear when we understand the implications of the celebratory declaration that the Lamb is "worthy to take the scroll and to open its seals"(Revelation 5:9).

Second, Revelation does not condone violence. Although addressed to the church of the first century, Revelation also speaks to us. Most certainly Revelation's message applies to our attitude toward the war with Iraq. It tells us that if God's reign did not triumph via armed military might in the first century, then God's rule today is similarly not linked to military might, including that of the United States. Christians who take seriously the meaning of the Lamb who is worthy to open the seals cannot support this war or any war.

If the image of God revealed by the Lamb who is worthy to open the scroll is true, then God cannot be engineering a war to fulfill prophecy.

J. Denny Weaver is professor of religion and the Harry and Jean Yoder Scholar in Bible and religion at Bluffton (Ohio) College.

A prayer for all seasons

Marlene Kropf is director of the Mennonite Church USA Executive Board Office of Congregational Life.

For most of a year I've been praying the same prayer almost daily. That's not particularly unusual; many Christians around the world pray a common prayer every day. The Lord's Prayer, the prayer Jesus taught his disciples, has sustained Christians and been a source of guidance and hope for 20 centuries.

I have prayed daily a prayer chosen by the Executive Board Office of Congregational Life staff as a common spiritual practice. Because we live in a variety of places and do not work out of the same office, we felt a need to join each other in spirit each day and open ourselves to the same words from Scripture. Along the way we found ourselves being formed and shaped in surprising ways.

The prayer we chose to pray is Luke 1:76-79, the words of blessing offered by Zechariah to his newborn son John. Remembering God's acts of mercy and might in the past, Zechariah saw that his son was called to prepare the way for another expression of God's mercy and might in the coming of Jesus. Borrowing a poetic image from the Hebrew Scriptures, Zechariah prophesied that Jesus' coming would be like the dawn rising in each corner of the earth, bringing light to every darkness and illuminating the path to peace.

Chosen by God: Our beginning attempts as a staff to pray this prayer found us stumbling over the first words, "And you, child, will be called the prophet of the Most High." Was God really speaking these words to us through Zechariah's blessing? Were we too being called to become prophets, to prepare the way for Jesus?

Gradually the Spirit bore witness within that we, too, are children of God, called just as John was, just as Jesus was, to be bearers of truth and light in the world (Romans 8:16). To begin each day with such a vigorous affirmation was truly empowering.

Knit together in love: Before long we found ourselves praying the prayer on behalf of other members of our staff. We named them, holding them before God, joining God's desire that their work be a proclamation of God's salvation. United in prayer, we found ourselves bound together by love and commitment to one another.

Each time our staff met, we prayed the prayer together. Sometimes it found its way into email messages we sent to each other. At our most recent staff meeting, we went around the circle, offering the prayer on behalf of each person.

Light for the whole world: Then the prayer expanded again. We envisioned local congregations, Mennonite Church USA and the worldwide church as part of God's dawn breaking into places of darkness, dispelling the shadow of death. Especially during the days leading up to and during the war with Iraq, the prayer became our stronghold: a sturdy defiance of the powers of violence and evil and an act of trust in Christ's way of peace.

We offered the prayer to others, inviting them to join us in daily prayer for the salvation of the world and for the path of peace to be made visible in ordinary and extraordinary ways.

A prayer for Christmas season—and beyond: Accompanied by this prayer during the past year, I have watched the dawn arrive in many beautiful places—on my own kitchen balcony overlooking the St. Joseph River in Elkhart, Ind.; across a snow-covered winter landscape in Bucks County, Pa.; on a mild May morning in the ancient town of Assisi in Italy; beside the mighty Pacific Ocean on the Oregon coast and surrounded by rugged mountains in Colorado. Almost without my effort now, the prayer rises from within me. With the first stirrings of daylight, God's promise returns, filling the morning with tender mercy and the light of peace.

As Christmas approaches and the world waits again to celebrate the coming of the Prince of Peace, I realize I have carried a tiny piece of Christmas with me all year long. Each day Zechariah's words of hope and blessing have offered a vision for salvation and peace; each day they have called me to prepare the way for Christ.

May the Child of the Dawn, our Savior, shed abundant light on your path this year. TM

As a way of offering Zechariah's blessing as a gift to all—in this and every season, the Office of Congregational Life has created a bookmark that includes the text as well as suggestions for praying it. For a free copy, go to our Web site: www.mennoniteusa.org/executive/congregational_life and download "A Prayer for All Seasons." If you do not have access to the Web, request a copy from CongregationalLife@MennoniteUSA.org. Printed on heavy paper, the bookmark makes a thoughtful gift for families, friends and your congregation.—*Marlene Kropf*

IN THE NEXT ISSUE

- **A father and son you auto know**—Jim Bishop
- **A meditation on Psalm 23**—Amy Spencer
- **Unemployed**—John Ratigan

Conversation, Cokes start relationship

Mennonite Church USA moves beyond partnership to friendship with Congolese.

Congolese and Mennonite Church USA leaders didn't connect at August's Mennonite World Conference (MWC) assembly in Zimbabwe because they share similar lives. But they did share some basics: the Cokes in their hands and hopes for friendship in their hearts.

The new friends are Jim Schrag, executive director of Mennonite Church USA; D. Duane Oswald, moderator of Mennonite Church USA; Fimbo Ganvunze, legal representative for Mennonite Church of Congo; and Pascal Misakabu Nzala, legal representative for the Evangelical Mennonite Church of Congo. Their August meetings—often held at an outdoor cafe over soft drinks—set in motion a church-to-church relationship. That means they are initiating the relationship directly as a friendship, a different approach than only creating mission partnerships or projects through a mission agency.

"If we take both the 'across the street' and 'around the world' as equally important in our priority of being missional, then this kind of relationship is important to us," Schrag says. "We need to relate to folks across the street who we don't know and also to others around the world from whom we can learn in reciprocal friendships where we receive as much as we give.

"But the building of friendships is going to take some time. We are talking in the time frame of decade rather than biennium."

This new relationship will start with emails to each other that describe their churches. Eventually it may lead to visits to each other's homes and countries. This friendship won't be based on the sharing of financial resources but on the sharing of the gifts of understanding, mutual respect and spiritual support and prayer.

"We, too, have ideas we want to share with your leaders, and it's my hope that we can move forward together and go forth into all God has for us in this friendship," Ganvunze says. "We pray that God's Spirit helps us to have good relations, and we ask your prayers for our church. We are a country in transition and need your prayers for peace."

Schrag says the United States also is in great need for prayers for peace in the wake of the Sept. 11, 2001, terrorist attacks. "It is good for us to share these specific prayer concerns, so we can start praying for each other right away," he says.

The top executives of Mennonite Church USA won't be the only ones to be involved in this new relationship. Two area conferences will be invited to relate to the two Congolese churches. Those conferences will then choose two congregations that will relate to the Congolese with a focus of gift-sharing in friendship.

Mennonite Church USA photo by Laurie L. Oswald

Mennonite Church of Congo's Fimbo Ganvunze (left to right) and D. Duane Oswald and Jim Schrag of Mennonite Church USA have Cokes and smiles at August's Mennonite World Conference assembly in Zimbabwe.

This sharing of gifts needs to be redefined in these kinds of relationships, said Oswald, who is teaching a Sunday school class about gift-sharing in his congregation, Mennonite Community Church in Fresno, Calif. The class is based on a book written by Pakisa Tshmika and Tim Lind, *Sharing Gifts in the Global Family of Faith,* that MWC used as the theme for its gathering in Zimbabwe.

"Many of us are not clear about what gift-sharing really means," Oswald says. "The first thing people think of is giving money, but that's not it at all. It's more about congregations relating to congregations, where close sharing can take place.

"In our study, we are learning that when we give of ourselves, we get much more in return, and both parties benefit. If we give of ourselves congregation to congregation, the sharing is more personal and intimate. ... This fits with Mennonite Church USA's commitment to help every church be a missional church."

Church-to-church relationships have a different focus from relationships developed as mission agency to church, but both types are needed to develop a fully missional denomination, Schrag says.

"[Mennonite] Mission Network is a tremendously important part of Mennonite Church USA," he says. "We are all speaking in similar ways on the importance of making these global connections. And church-to-church relationships are another important way in which we can connect more deeply to the global Anabaptist fellowship. The mission agencies and direct relationships fit together with the 21st-century understanding of how relationships are based on both friendships and partnerships."—*Laurie L. Oswald of Mennonite Church USA News Service*

Shewarezad Ayalkibet (left) and Tirunesh Belachew, are recent graduates from an HIV/AIDS home-based care training program in Ethiopia. The two women are HIV-positive themselves. The program is run by the Meserete Kristos Church, which is the Mennonite church in Ethiopia, and supported by Mennonite Central Committee.

MCC photo by Matthew Lester

HIV-positive Ethiopians care for others

Meserete Kristos Church program helps expand benefits for those infected.

Songs of praise to God and joyful ululations filled the room during a recent graduation ceremony in Addis Ababa for AIDS home-based care providers. While more than 500 people have completed the 10-day training course offered by the Meserete Kristos Church (MKC) HIV/AIDS Program, this graduating class was different: Nearly all of them are also HIV-positive.

Care at home is crucial in a country where some 2.1 million people are living with AIDS and hospital beds and life-extending medicines are sparse. But even family members and friends who have been taught that the HIV virus can't be spread through casual contact often shy away from interaction with people with AIDS, says Samson Estifanos, a physician and former director of the MKC program. They fear the illness and its stigma.

"HIV-positive people have less fear," he says. "And this service [as caregivers] also gives them a function in society."

The course, supported by Mennonite Central Committee (MCC), includes training in caring for wounds, massage and mobilizing resources. The program pays HIV-positive care providers 10 birr (about $1.17) for every home visit they make. It's not a lot, but it makes a big difference in the lives of those who often lose or can't find work when employers discover their HIV status.

Most of the HIV-positive graduates, who ranged from teenagers to grandparents, have already seen spouses, parents or children die of the disease. Their stories illustrate the devastating impact AIDS is having on Ethiopian families and the dilemmas it creates.

Bekelech Anito, a mother of four, knew that her husband was not being faithful to her. Terrified that he would get HIV from a prostitute and then give her the virus, she begged church leaders for their permission to divorce. But the church was hesitant to get involved. They knew that Anito wouldn't be able to support herself and her children if she left her husband, and she feared that the children would be mistreated if she left them with her husband.

"We didn't give her case proper attention," admitted an elder from her church.

Anito's husband eventually begged her forgiveness. She cared for him, both at home and in the hospital, until his death from AIDS. Now she is living with the disease and struggling to support her family, including a grandchild she took in when her daughter died in childbirth.

Zewdie Negussie, in his late 20s, believes he got AIDS from used needles after he was diagnosed with tuberculosis. A farmer, these days he is too weak to do manual labor. "I'm not bold enough to disclose my status to most people, but they suspect it," he said. "If I try to borrow something from them, they won't give it."

Others told stories of involvement in prostitution and witchcraft before becoming Christians. Not all have found full acceptance within the church because of their HIV status, but they are grateful for those who have shown them God's love. Now it's their turn to return some of that love as they care for others.

The program is motivated by Matthew 25, according to Estifanos. "When you take care of the sick, you are taking care of Christ," he said.
—*Rachel B. Miller Moreland of MCC News Service*

More than money for workers

To assist workers providing home-based care for those stricken with AIDS, Mennonite Central Committee (MCC) has begun a new initiative of supplying care kits compiled by North Americans. They include items such as pillowcases, bed sheets, towels, washcloths, rubber gloves and soap.

"We realized just talking about AIDS or giving money isn't enough," says Sarah Adams, who coordinates Generations at Risk, MCC's HIV/AIDS program. "People need something hands-on as well."

Each kit donated to MCC also comes with a $100 donation: $40 goes for additional materials, $40 goes to community home-based care groups for needs such as training or transportation, and $20 helps MCC defray shipping costs.—*MCC News Service*

Conference draws attention to bioethics

1,100 people attend EMU event addressing issue from Anabaptist perspective.

On the projection screen, a mouse struggled to drag its motionless lower body along by its front legs. Researchers had paralyzed the hind legs of the videotaped mouse, using a virus that destroyed motor neurons. The paralysis would have been permanent but for a graft of neural cells. Such therapy has temporarily reversed stroke and damage from Parkinson's in animals.

But as the video rolled toward showing the rodent's healed stage, the projector encountered difficulties. Despite repeated efforts, the climactic scene of the recovered, happily scampering mouse could not be shown, except for one still frame.

The incident occurred during a Nov. 13-15 biotechnology conference at Eastern Mennonite University (EMU) and seemed to encapsulate its themes: science's potential for near-miracles, ethical dilemmas that ensue and the uncertainties posed by all technology.

"Ethics of Biotechnology: Viewing New Creations with Anabaptist Eyes" drew some 1,100 doctors, researchers, teachers, professors, nurses and students to the EMU campus in Harrisonburg, Va.

"We are able to do things now that were previously impossible," said Conrad Brunk, an ethicist and philosophy professor at the University of Victoria (B.C.). "There is unprecedented power within biotechnology to redesign nature, an ability down the road to change our children into beings who could be morally and spiritually unrecognizable to us.

"What moral framework should guide this technology when the future could be unforeseen and even irreversible?"

For Anabaptists, Brunk said, "biotech themes must be guided by sober humility and a strong emphasis on precaution coupled to a biblical injuction to relieve suffering."

James Peterson, professor of theology and ethics at McMaster University in Hamilton, Ont., said failure to develop potentially healing technologies would be comparable to the failure of the servant in the Matthew 25 parable who buries his talent. But Lawrence Ressler, a dean at Roberts Wesleyan College in Rochester, N.Y., warned, "There is no reason to believe biotechnology will only be used for good."

The conference addressed stem cells and cloning. But the ethical dilemmas go beyond those much-debated issues. Biotechnology may be controlled by and for the most privileged populations, Ressler said. Someday, genetics may allow competitive parents to program their infants' intelligence and other traits, said Joseph J. Kotva Jr., director of the Anabaptist Center for Health Care Ethics in Elkhart, Ind. Meanwhile, EMU nursing professor Arlene Wiens said health resources are already being shuttled into new technologies at the expense of hands-on care.

Mike Baker, senior vice president of Pennington Seed Company in Madison, Ga., said market forces make ethical behavior unaffordable to publicly traded companies.

Leslie Biesecker of the National Human Genome Research Institute, Bethesda, Md., described work where researchers assist a minority community while respecting its cultural values. The McKusick-Kaufman Syndrome, common among Old Order Amish, causes not only extra fingers, but heart defects and an internal malformation often fatal to newborns. With permission from the Amish to computerize their detailed genealogy records, researchers have discovered how to screen for the trait.

The Amish are cooperating "because the goal of improving the health of the subjects is consistent with the cultural values of the Amish community," Biesecker said.

The conference also included relevant performances. The acting team of EMU alumni Ted Swartz and Lee Eshleman, otherwise known as Ted & Lee, depicted God grappling with his work-in-progress. In a scene from *Whose Life is it Anyway?*, EMU theater students portrayed a paralyzed young man arguing with doctors for his wish to die, sparking discussion by caregivers in the audience.—*Chris Edwards and Jim Bishop*

Jim Bishop

Stanley Hauerwas (left to right), a keynote speaker at the Eastern Mennonite University's bioethics conference Nov. 13-15, visits with EMU faculty members Mark Tiessen Nation and Ray Gingerich. Hauerwas is professor of theological ethics at Duke Divinity School in Durham, N.C.

MCC program observes 30th anniversary of joy, pain in addressing women's issues

The year was 1973, and women's lib was a hot topic. Debate raged over the Equal Rights Amendment and Title IX. "I Am Woman, Hear Me Roar" was on the radio, and Roe vs. Wade was on the news.

And, in an attempt to address women's desire for justice and peace from a Christian perspective, the Mennonite Central Committee (MCC) Women's Concerns desk was born. Over the years, Women's Concerns has been encouraging women's leadership in the church, creating educational materials and supporting victims of family violence, sexual abuse and pastoral misconduct. The program's 30th anniversary has elicited both joyful and painful reflections by those who have been a part of Women's Concerns.

"At the beginning, we had no idea that something would continue to exist 30 years later," says Luann Habegger Martin of McLean, Va., a former MCC worker who helped create what was to become Women's Concerns. "It's incredibly exciting to feel that we were part of a program that's played such an important role."

It's incredibly exciting to feel that we were part of a program that's played such an important role.
—Luann Habegger Martin

The 1960s and '70s were a time of widespread social activism, including protests against the Vietnam War and for civil rights. Seeing their own concerns as part of a wider struggle, in March 1973 several women participants at a meeting of the MCC Peace Section board in Ottawa presented their desire that women be able to contribute to the total life of the church.

Peace Section executive secretary John A. Lapp moved "that MCC Peace Section expresses its appreciation to the women members and participants in this section. The Peace Section accepts the challenge to place women's interests in its continuing agenda and supports bringing these concerns to the attention of the church via a variety of forms and offers its resources for such."

A six-member Task Force on Women in Church and Society, including MCC staff members Martin and Ted Koontz, was appointed as a subcommittee of the MCC Peace Section, based at MCC headquarters in Akron, Pa. The task force began publishing the newsletter now known as *Women's Concerns Report,* planned seminars and created materials on issues of justice for women.

Gaining legitimacy, making connections among interested women, addressing accusations that Mennonite feminists were merely copying secular feminism—these were among the challenges of the early years, recalls Dorothy Yoder Nyce, of Goshen, Ind., one of the first members of the task force.

While many participants from the first decades of Women's Concerns are grateful for the support they received from both men and women, some were also frustrated by the obstacles they faced. In a 30th-anniversary edition of *Women's Concerns Report,* previous staff members write of their struggles for Women's Concerns to be placed on equal footing with other MCC peace and justice programs. Issues such as women in church leadership and sexual abuse in Mennonite communities were and continue to be sensitive subjects in some of MCC's constituent churches.

"When Women's Concerns began, in most of our churches women were simply not presumed to be gifted beyond family and home, or with children at church," Nyce says. "To truly validate women as academic interpreters of Scripture has been a long process, because for too many generations and decades women were not doing it in our circles."

Many early *Women's Concerns Reports* focused on the scriptural basis for including women in church leadership; more recent issues have taken on such subjects as body image, wartime rape, dating and AIDS.

Other educational materials available include information on abuse prevention, pornography and abortion. Women's Concerns now also has extensive Web materials on domestic violence and sexual abuse, available in English, Spanish, French and German.

The program has witnessed a change in attitudes toward family violence over the years, says current Women's Concerns director Beth Graybill. "Previously we were focusing on 'What is abuse?' and helping people identify it," she says. "Now people aren't asking 'What is it?' but rather 'How can we make sure our churches are safe places?' "

Graybill cites the Prevencion de la Violencia Familiar (Prevention of Family Violence) conference of May 2001 as one of Women's Concerns' most important recent accomplishments. Attended by 90 Hispanic leaders and conducted in Spanish, the conference motivated participants to plan follow-up events across the United States and Canada.

Future plans for Women's Concerns include a continued emphasis on reaching out to women of color, Graybill says, as well as offering anti-sexism training for both men and women.

While struggles toward justice for women are far from over, Martin says she feels greatly encouraged when she observes the self-confidence and opportunities her daughter and many other young women now have. "The church is now addressing all types of diversity issues, and women's development is part of that larger picture," she says. "I hope at the 40th anniversary of Women's Concerns we can celebrate the full acceptance and recognition of everyone's gifts."—*Rachel B. Moreland Miller of MCC News Service*

New congregation born in Colombia

Mennonite Mission Network workers return to home country to plant church.

A year after returning to their native Colombia from the United States, Mennonite Mission Network workers Gamaliel and Amanda Falla's efforts have spawned a congregation worshiping and ministering in Barranquilla, the country's fourth-largest city.

Iglesia Cristiana Encuentro de Renavación Communidad Menonita (Place of Renewal Christian Church, Mennonite Community) has an attendance of about 70 people, including 20 children. Thirty-one people have been baptized, and 12 have transferred from other congregations. The congregation has also started Comedor Infantil Nueva Esparanza (New Hope Children's Feeding Center) in the Barranquilla neighborhood of Villa Tablitas, near where some of the church members live.

The Fallas preach and teach in the Barranquilla church, but they are working hard at preparing others for leadership, especially after their struggle to find leadership to replace them during a previous church-planting term in Cali. Since their arrival in Barranquilla, they have led 10 members in a course on preaching. Now their students are doing some of the preaching. They have an evaluation time on the Monday after the sermon to learn from the experience.

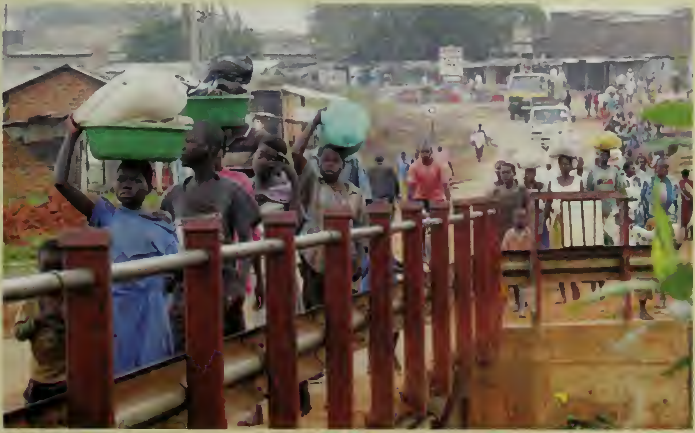
Elena Olivares, a member of the congregation's ministerial team, coordinates the work at the children's feeding center. She has organized volunteers from the congregation to take turns leading singing and Bible studies and helping with food preparation. Community women also help prepare food and provide firewood. A volunteer nutritionist helped plan the menus for the center.

Mennonite Mission Network photo by Linda Shelly

A Sunday school class enjoys a laugh at Iglesia Cristiana Encuentro de Renavación Communidad Menonita, a new congregation in Barranquilla, Colombia.

"Several people from the church's leadership team commented that the holistic ministry of the church was significant in attracting them to this church because they wanted to be part of something relevant to their social context," says Linda Shelly, Mennonite Mission Network director for Latin America, who visited the congregation in October. "Some are now asking how they could help prepare the families to meet more of their needs in the future."

The Fallas have also been working seriously in teaching Anabaptist theology. "I heard many expressions of appreciation for and commitment to Anabaptist theology," Shelly says, "especially a peace position that is so relevant in Colombia today."—*Mennonite Mission Network*



MCC photo by Dave Klassen

When morning comes

Women and children trek out of the Sudanese town of Kitgum, where they had spent the night. Thousands of people come into urban centers to sleep and avoid rebel attacks. For 18 years, rebel groups in northern Uganda have been wreaking havoc, which has recently escalated. Mennonite Central Committee will provide $190,000 to feed as many as 90,000 Ugandans displaced by the fighting and now living in camps. Seeds and tools may be provided later for the planting season. Distribution will be done by MCC and the Anglican Church in Uganda. MCC is also providing $50,000 for religious leaders to work with former rebels who leave the fighting and take advantage of the Ugandan government's amnesty program.

New models of church emerging in rural Saskatchewan, conference report finds

In developments repeated elsewhere, Saskatchewan's rural communities have watched members of their spiritual family being pulled away from their roots. Young people are leaving to attend school or find work. Seniors are moving to larger communities to be closer to health care. Young families feel compelled to go where there will be friends and programs for the children.

As a result, new models of church are being forged from necessity, according to a recent study by Mennonite Church Saskatchewan. In rural congregations, it's understood that everyone is involved. Teenagers lead worship. Shy people teach Sunday school. Busy mothers provide children's features. No one is excused for lack of experience, courage or time.

"The stress our rural communities are under has accelerated … the urgency of developing new models of doing church," says Eric Olfert, one of the authors of the report of the Vibrant Rural Churches Project, which profiled Mennonite Church Saskatchewan's 10 smallest congregations.

For example, Emmaus Mennonite in Wymark, with only 35 members, is accomplishing much in its community. Vacation Bible school draws about 50 children from the community. Out of that has come a Wednesday Night Club for children. In December, a choir sings for seniors and joins an interchurch Christmas program. A women's mission club visits the elderly, hosts a Seniors Day, organizes a borscht and pie sale and puts on a Thanksgiving dinner.

The project found that many rural congregations are discovering that there is "increased life in working closely together with churches of other denominations." Whether it is responding to community misfortunes together, sharing resources or welcoming worshipers without forcing them to become Mennonite, these communities aren't holding each other at arm's length anymore. Combined picnics, Communion and Passion Week services and other special events help overworked pastors and church members and can ease loneliness.

In fact, some congregations are considering forming a multidenominational church. Why maintain three or four struggling churches when so much could be gained by joining forces?

In addition, pastors are becoming more involved in local ministerial groups. Communities turn to Mennonite clergy for funerals and weddings, which, in effect, turns Mennonite pastors into community pastors.

Other project findings include:

- Small congregational size means there is no fence sitting. Everyone wears two or three hats. "Decision-making involves the whole congregation and commits the whole group," said one church with 20 members.
- Few people complain that the effort isn't good enough. All contributions are appreciated, and praise is freely offered.
- There is "reduced age-group stratification." The current model of church involves each age group having its own events. In these rural churches, the invisible lines between generations are erased and friendships that develop lead to natural mentoring.
- Congregations are sharing leadership. For example, both congregations in the neighboring communities of Fiske and Herschel have the same pastoral team. Bethany Mennonite Church in Watrous has a part-time United Church of Canada pastor.
- There is a need for Mennonite Church Saskatchewan to work at the gaps between its city and country congregations. "The urban-rural conversation should recognize that there are great differences in perspectives, needs and problems," said one person from a 45-member congregation.

A study guide based on the study's findings is being prepared. A second phase of the project will explore further options.—*Canadian Mennonite*

The Energy of Life

Maple Crest, a beautiful senior-living village with duplex homes, apartments and assisted-living accommodations, is tastefully designed to help older adults enjoy retirement. Those who live at Maple Crest enjoy the benefits of retirement living provided with comfortable and attractive housing, restaurant-style meals, housekeeping services, and support when needed. When you visit Maple Crest, in the spirit of the Mennonite tradition, you'll find the energy of life and activity.

Maple Crest of Mennonite Memorial Home

Maple Crest of Mennonite Memorial Home
700 Maple Crest Court • Bluffton, Ohio 45817
419-358-7654 • 419-358-7644 (fax) • www.mmhliving.org

WORKERS

Leichty, Paul, began Oct. 13 as minister of music at First Mennonite Church, Middlebury, Ind.

BIRTHS & ADOPTIONS

Baska, Gabriel Scott, Oct. 10, to Shawn and Jessica Callison Baska, Waynesboro, Va.

Beidler, Miranda Kate, Nov. 10, to Lyle and Melissa Spory Beidler, Kutztown, Pa.

Buller, Lisa Marie, Nov. 12, to Paul and RaNee Wieser Buller, Henderson, Neb.

Eshleman, Tanner Bryce, Oct. 17, to Thomas and Jennifer Beachy Eshleman, Harrisonburg, Va.

Hinkle, Carter Walker, Nov. 5, to Geoff and Brooke Kreider Hinkle, St. Louis, Mo.

Kelly, Cheyenne Renee, Nov. 1, to Patrick and Tiffany Richardson Kelly, Colorado Springs, Colo.

Koontz, Caleb Scott, Nov. 13, to Matthew and Jennifer Scott Koontz, Wichita, Kan.

Masingila, Simon Jiwe, Oct. 29, to Steve and Mary Hershberger Masingila, Woodburn, Ore.

Millsap, Emma Sofia, Nov. 4, to Curtis and Sarah Chisholm Millsap, Springfield, Mo.

Mumbauer, Katherine Ruth, Nov. 7, to Steve and Amy Smith Mumbauer, Waynesboro, Va.

Nyvelt, Jack Falconer, Oct. 24, to Albert and Shelah Miller Nyvelt, Elizabethtown, Pa.

Reiff, Cara Irene, Nov. 10, to David and Amanda Reiff, Lititz, Pa.

Sauder, Katie Ann, Nov. 9, to Steven and Gretchen Kenn Sauder, Lititz, Pa.

Schmidt, Kathryn Ann, Nov. 11, to Phil and Marla Schmidt, Owings Mills, Md.

Thompson, Lauren Ann and Alexandra Joanne (twins), Nov. 2, to Rick and Amy Hodson Thompson, Baltimore, Md.

Umble, Erik Matthew, Nov. 4, to Randy and Melanie Umble, Quito, Equador, South America.

MARRIAGES

Hess/King: Laura Hess, Lancaster, Pa., and Zachary King, Lancaster, Nov. 1 at Neffsville Mennonite Church, Lancaster.

Larsen/Siebert: Andrea Larsen, Henderson, Neb., and Collin Siebert, Henderson, Nov. 22 at Beth-El Mennonite Church, Milford, Neb.

Tompkins/Wittmer: Michelle Tompkins, Barberton, Ohio, and Stephen Wittmer, Hartville, Ohio, Nov. 8 at Hartville (Ohio) Mennonite Church.

DEATHS

Bender, Mattie Miller, 87, Kalona, Iowa, died Nov. 17. Spouse: Ivan Bender. Parents: Harvey C. and Mary Fry Miller. Children: Marvin, Rufus, Esther Bell, Ezra, Serena Zahradnek, Cecil, Morris; 19 grandchildren; 20 great-grandchildren. Funeral: Nov. 21 at Kalona Mennonite Church.

Comardelle, Philip, 46, Des Allemands, La., died Oct. 19. Parents: Clifton and Ethel Comardelle. Funeral: Oct. 22 at Des Allemands Mennonite Church.

Frey, Orpha, 90, Archbold, Ohio, died Nov. 4. Parents: Ezra and Cora Miller Frey. Funeral: Nov. 8 at Fairlawn Chapel, Archbold.

Heatwole, Reba V. Driver, 86, Stuarts Draft, Va., died Oct. 14. Spouse: Alvin W. Heatwole (deceased). Parents: Rhodes and Anna Weaver Driver. Children: Phyllis Martin, Janeth Duncan, Rosalie Moyer, Alvina Roth; nine grandchildren; 10 great-grandchildren. Memorial service: Oct. 18 at Springdale Mennonite Church, Waynesboro, Va.

Jennings, Alice Groff, 99, Phoenix, Ariz., died Nov. 8. Spouse: Ervin Jennings (deceased). Parents: Jonas and Hattie Ebersole Groff. Children: Ellen Davidhizar, Lois Yearout, Ernie; nine grandchildren; 17 great-grandchildren; three great-great-grandchildren. Memorial service: Nov. 22 at Glencroft Chapel, Glendale, Ariz.

ADVANCEMENT Associates

Building relationships.
Advancing your mission.

Consulting in
Strategic visioning
Fundraising campaigns
Constituency relations
Communications

Pat Swartzendruber, Jerry Kennell, Rich Gerig and Dan Hess

866-777-1606 toll free
info@advanassociates.com
www.advanassociates.com

be alert, God is on the move!

Celebrate Advent with weekday devotions from Goshen College faculty, students and staff

www.goshen.edu/devotions

Congregational Parterships in Mission

Are you looking for opportunities
to connect with another congregation?
God's missional Spirit is moving in **Québec**
but we need help **NOW** to develop
these new and exciting opportunities.
Explore the possibility to partner
with one or more ministries
or projects (church planting) in Montréal!

For further information, please contact the
CONSEIL MENNONITE QUÉBÉCOIS
Daniel Genest, Coordinator
(514) 844-5458
cmq@vl.videotron.ca

Spiritual Guidance Seminar *for pastoral leaders*

Develop skills for one-to-one spiritual guidance ministry and grow in understanding God in human experience in this year-long supervised program.

Instructors:
Marlene Kropf and Arthur Paul Boers

Series of five sessions at AMBS:
Feb. 26-28, April 29-30, July 23 or TBA,
Sept. 30-Oct. 1, Dec. 2-3

Registration deadline: January 10

Contact: Jewel Gingerich Longencker,
574 296-6207 or jglongenecker@ambs.edu

See more at **www.ambs.edu**. Select *Church Leadership Center,* then *Continuing Education.*

Associated Mennonite Biblical Seminary

3003 Benham Avenue
Elkhart, Indiana
46517-1999

Kauffman, J. Howard, 84, Goshen, Ind., died Nov. 18 of cancer. Spouse: Verda Lambright Kauffman. Parents: Earl and Mary Ann Smucker Kauffman. Children: Lois, Ruth Shantz, Alice Hofheimer, Carol Poling; nine grandchildren. Funeral: Nov. 21 at College Mennonite Church, Goshen.

Kirker, Mable Drummond, 80, Middlebury, Ind., died Oct. 12. Spouse: Joseph Kirker (deceased). Parents: John and Lillian Argadine Drummond. Children: Connie Moore, Joseph Jr., Valerie DePompeo, Edward; five grandchildren; two great-grandchildren. Funeral: Oct. 15 at Solan-Pruzin Funeral Home, Hammond, Ind.

Kling, John J., 58, Lancaster, Pa., died Nov. 14. Parents: Willis and Anna Mellinger Kling. Funeral: Nov. 17 at Kinzer Mennonite Church, Kinzers, Pa.

Kurtz, Chester Ivan, 69, Lancaster, Pa., died Nov. 11. Spouse: Catherine E. Kurtz. Parents: Christian J. and Elsie Stoltzfus Kurtz. Children: Marianne Yoder, Jewel Wood, Eric, Eugene; nine grandchildren. Funeral: Nov. 15 at Landisville (Pa.) Mennonite Church.

Landis, Howard, 82, Sterling, Ill., died Nov. 10. Spouse: Erma Keim Landis. Parents: William and Bertha Keiser Landis. Children: Mark, Keith, Beth, Lois Oyer; 11 grandchildren; two great-grandchildren. Funeral: Nov. 14 at Science Ridge Mennonite Church, Sterling, Ill.

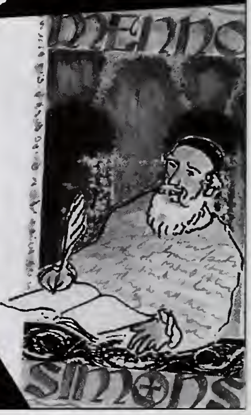
FOR KIDS

...and anyone wanting an easy-to-read Mennonite history:

"Menno Lite"
at www.thirdway.com/menno/lite

- Concise, easy-to-read
- Treats important topics with a light touch
- Now in PDF format for easy printing and study
- Also in Spanish at www.menonitas.net
- For Sunday school classes, new member classes, Christian schools, homeschooling
- Refer friends who have questions about Mennos

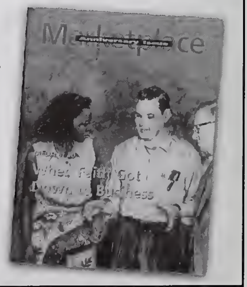
Illustrations by Lee Eshleman
Adapted from a text by Fern Ruth



Mennonite Media
A department of Mennonite Mission Network
800-999-3534

When Faith Got Down to Business: MEDA at 50

By normal business standards, the creation of Mennonite Economic Development Associates was foolish. But it was a foolishness rooted in servanthood and sharing that's lasted 50 years. Read all about it in the 96-page special edition of *The Marketplace!*



Cost: $9 U.S./$11.50 Cdn (includes postage)

Contact: 302-280 Smith St.,
Winnipeg, MB R3C 1K2
1-800-665-7026 or
meda@meda.org

Martin, J. Robert, 89, Lititz, Pa., died Nov. 11. Spouse: Bernice Hostetter Martin. Parents: Christian L. and Alva Myer Martin. Children: J. Robert Jr., Ronald H.; seven grandchildren; seven great-grandchildren. Funeral: Nov. 15 in Lancaster, Pa.

Mengle, Marlin, 71, Middleburg, Pa., died Oct. 24 of a heart attack. Spouse: Betty J. Keister Mengle. Parents: Walter and Hulda Teats Mengle. Children: Karen R. Smith, Sharon R. Rice, Carol J. Maneval; six grandchildren. Funeral: Oct. 27 at Boyer Mennonite Church, Middleburg.

Miller, Noah, 85, Mogadore, Ohio, died Nov. 13. Spouse: Edna Blough Miller. Parents: Samuel and Polly Miller. Children: Larry, Thomas; stepchildren; Brenda LaTulippe, Ron Blough, Dwayne Blough, Delores Blough; three grandchildren; seven step-grandchildren. Funeral: Nov. 17 at Hartville (Ohio) Mennonite Church.

Rocke, Edna C., 86, Flanagan, Ill., died Nov. 9. Spouse: Jerrold I. Rocke. Parents: Aaron and M. Amelia Lehman Roszhart. Children: Jerrianne Bergum, Dirk; six grandchildren; seven great-grandchildren. Funeral: Nov. 12 at Meadows Mennonite Church, Chenoa, Ill.

Showalter, Clark Anthony, 94, Waynesboro, Va., died Oct. 11. Spouse: Viola Heatwole Showalter (deceased). Parents: Amos and Lillie Showalter. Children: Ethan, Daniel, Henry, Paul, John, Margaret Johnson, Lillie Custer; 25 grandchildren; 70 great-grandchildren; eight great-great-grandchildren. Funeral: Oct. 15 at Springdale Mennonite Church, Waynesboro.

Yoder, Mary Lou Troyer, 69, Hartville, Ohio, died Nov. 11 of cancer. Spouse: Paul Yoder. Parents: Noah and Elizabeth Troyer. Children: Julia, Scott; four grandchildren. Funeral: Nov. 15 at Hartville Mennonite Church.

Yoder, Melvin J., 75, Bellville, Pa., died Nov. 15 of heart disease. Spouse: Betty L. Kauffman Yoder. Parents: David K. and Carrie Yoder. Children: Jeffrey D., Luinda Grassmyer; five grandchildren; one great-grandchild. Funeral: Nov. 19 at Maple Grove Mennonite Church, Belleville.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

- Editor@TheMennonite.org
- fax 574-535-6050
- 1700 S. Main St., Goshen, IN 46526-4794

PROVIDING TOURS FOR 35 YEARS

2004 TOURS

SERVICE TOUR to SUNNY JAMAICA (January 23 - February 1)
VIETNAM (February 4-21) • AUSTRALIA and NEW ZEALAND (February 6-26)
MEXICO (March 5-13) • PARAGUAY, BOLIVIA and PERU (March 23 - April 8)
SEVEN CHURCHES of REVELATION (May 28 - June 8)
IN THE FOOTSTEPS OF THE APOSTLE PAUL (May 30 - June 15)
ALASKA CRUISE TOUR (June 9-21)
EUROPEAN ANABAPTIST HERITAGE (June 9-23)
ENGLAND and SCOTLAND for GRANDPARENTS and GRANDCHILDREN (June 23 - July 5)
EUROPEAN HERITAGE (July 6-22) • From PRAGUE to GDANSK (July 22 - August 1)
SMALL TOWN THEATRE and COUNTRY GARDENS (July 27 - August 2)
CANADIAN MARITIME PROVINCES (August 7-16)
SWISS GLACIER EXPRESS (August 9-24) • IRELAND (September 3-14)
LANDS of the BIBLE (September)
SWISS-VOLHYNIAN MENNONITE HERITAGE (September 15-29)
CHINA (October 3-19) • FALL FOLIAGE TOUR of NEW ENGLAND (October 5-11)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

CALL 1-800-565-0451
FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street, Waterloo, ON N2J 1V6 Canada
Reg. #1567624

1011 Cathill Road
Sellersville, PA 18960-1315 USA

Our vision... EMU envisions a learning community marked by academic excellence, creative process, professional competence, and passionate Christian faith, offering healing and hope in our diverse world.

To this end, we commit ourselves to:
do justice, love mercy, and
walk humbly with God.

EASTERN MENNONITE UNIVERSITY

1200 Park Road, Harrisonburg, VA 22802 • 540-432-4000 • www.emu.edu

Certified to operate in Virginia by the State Council of Higher Education for Virginia

EMU announces ***faculty openings*** beginning Fall 2004.
Education: Master's degree in education required; Ph.D. in special education or related field preferred. Candidates must have K-12 experience. Teaching assignment includes graduate and undergraduate courses with emphasis on special education, curriculum and instruction and diverse needs learners.
English: Ph.D. required. Generalist with expertise in pre-1700 British literature. Preferred secondary specialization in history of the English language or creative writing. Teaching assignment also includes first-year composition.
History: Ph.D. in international history, political science or related field required. Teaching assignment includes undergraduate courses with emphasis on world studies, political science and geography.
Management/marketing: Ph.D. or D.B.A. in management or marketing required. Industry experience preferred. Teaching assignment includes graduate and undergraduate courses in management and marketing.
Physics: Master's degree in mathematics/physics required; Ph.D. in physics preferred. Teaching assignment includes undergraduate courses in physics, mathematics and pre-engineering. Responsibilities for each position also include student advising and university service. EMU seeks faculty with evidence or promise of teaching excellence in a Christian, liberal arts environment, committed to ongoing scholarship, who are familiar with and supportive of Anabaptist/Mennonite Christian faith practices.

Candidates should send letter of application, curriculum vitae, transcripts and three references to Marie S. Morris, Undergraduate Academic Dean, Eastern Mennonite University, Harrisonburg, VA 22802, or email ugdean@emu.edu, http://www.emu.edu. Review will begin immediately. EMU reserves the right to fill the positions at any time or keep the positions open. AAEO employer. Persons who bring gender, ethnic and cultural diversity are encouraged to apply.

EMU seeks f/t ***program representative*** to recruit students for adult degree program in Lancaster, Pa. Bachelor's degree required. Send letter of application and vitae to Suzanne Cockley, ADCP Director, Eastern Mennonite University, Harrisonburg, VA 22802.

EMU seeks ***adult degree program director*** in Lancaster, Pa. Administration and some teaching. Master's degree and experience with adult learners required. Send letter of application and vitae to Suzanne Cockley, ADCP Director, Eastern Mennonite University, Harrisonburg, VA 22802.

Nampa Mennonite Church, an established church in Idaho with a 100-year history and about 100 in regular attendance, is prayerfully seeking a full-time ***pastor.*** The church is located in a fast-growing area with various outdoor recreational activities nearby. Applicants should have a calling to service in areas of preaching, teaching, evangelism, encouragement and discipleship.

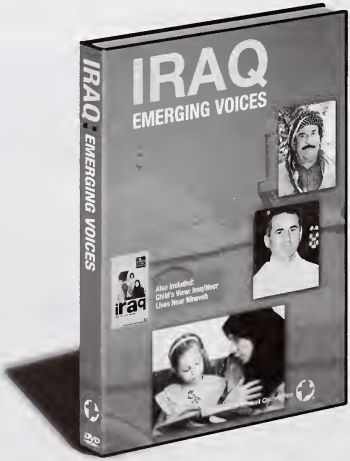
Please contact Everett Earnest, 14678 Woosley Drive, Nampa, ID 83651; phone 208-466-7450; email pastorsearch@nampamennonitechurch.com or esq@access4less.net.

Western Mennonite School Board of Directors has announced a search for applicants for the position of ***principal*** to begin July 2004. Western, established in 1945, offers grades 6-12 and serves students both local and at a distance. Located on 45 acres in the Willamette Valley, Western offers a strong academic and faith-building experience with a comprehensive vision for expanding enrollment, program and facilities.

Requests for information can be addressed to Search Committee, Western Mennonite School, 9045 Wallace Road NW, Salem, OR 97304; wmsoffice@telelport.com.

Menno Haven Retirement Communities (CCRC), located in south-central Pennsylvania, is seeking an ***internist*** with geriatric interest to join Menno Haven Physician Services. Currently the practice includes one internist and one PA-C and is interested in expanding the practice. More information regarding this opportunity, contact John N. Benner, MD, 717-261-4194, or jbbenner@pa.net.

"Deal with us as partners, not as victims." *— Father Bashar Warda of the Babel College of Philosophy and Theology*



Hear what ordinary Iraqis are saying.

Iraq: Emerging Voices
A new MCC DVD/Video.

Learn more about Iraq. Do more for Iraq.

Contact your nearest MCC office for a copy of the DVD/video and to support MCC work in Iraq.

Learn more on the Web at www.mcc.org/iraq.

Canada (888) 622-6337

U.S. (888) 563-4676

Mennonite
Central
Committee®

Goshen College seeks applicants or nominations for a full-time tenure-track ***business professorship.*** Primary responsibility is teaching a selection of general business courses and providing leadership for the business major in the business department. Teaching responsibilities may include management strategies, sales, business law, marketing, entrepreneurship and international business as well as other courses appropriate to the department's needs and the candidate's areas of expertise. Additional responsibilities include assisting in maintaining department relationships with local businesses. Level of appointment and salary will depend on previous experience and degree held. A master's degree is expected, with preference given to candidates with doctorate and/or significant relevant work experience. Demonstrated effectiveness as a teacher strongly desired.

To apply, visit the specific position announcement on the Goshen College Web page, www.goshen.edu/employment. Women and minority persons are especially encouraged to apply. Goshen College, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church. Administrative and teaching faculty members are expected to share this commitment.

August 2004 opening at **Western Mennonite School - *Spanish instructor,*** teaching Spanish levels I-IV for grades 8-12. Spanish cultural experience desired, certification required; also desire coaching and/or advisor capabilities. Full-time, salaried position. For more information, contact Principal Eric Martin at 503-363-2000 or martines@teleport.com.

Sustainable Farming Conference at Laurelville Mennonite Church Center, Feb. 27-29, 2004. ***"Farming with Values that Last: Family, Community, Land, Faith."*** Come for inspiring speakers, worship, workshops and informal interaction that support sustainable farming. To register contact Laurelville: Email info@laurelville.org, phone 800-839-1021.

Goshen College is accepting applications for a tenure-track position in ***music upper strings.*** Responsibilities include applied instruction in violin and viola, chamber music and strings methods. Related areas of teaching may include but not be limited to music theory, music history and music appreciation. Additional teaching in the Community School of the Arts of Goshen College is available. A doctorate is preferred; master's required. Strong interest in and record of successful recruiting is preferred. Candidate should be an active performer and have evidence of successful teaching at the college level. Candidate needs to have a vision for growing a quality program in a state of the art facility. Applications will be reviewed beginning Feb. 1, 2004. The appointment will begin July 1, 2004.

To apply, visit the specific position announcement on the Goshen College Web page, www.goshen.edu/employment. Women and minority persons are especially encouraged to apply. Goshen College, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church. Administrative and teaching faculty members are expected to share this commitment.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite,* call 800-790-2498 and ask for Marla Cole, or email TheMennonite@TheMennonite.org.

Are you looking for a last minute gift?

In God's Image
A Global Anabaptist Family
Ray Dirks

In God's Image: *A Global Anabaptist Family*

Ray Dirks assembled this book of art, photos, and stories of shared faith from 17 countries. Broadly covering all major regions of the world, the photographs highlight the everyday life of faith, work, family, and friends. Together the art and photographs portray the backbone of church and community, the ordinary people. Beautiful, full-color coffee-table book.

Paper, 148 pages, $24.99; in Canada $29.99
Hardcover, $29.99; in Canada $34.99

EYE of the STORM

Eye of the Storm

Crossings of Promise Series

As their world is torn apart by world war, the Russian Revolution, and church and family conflicts, Katarina Hildebrandt and Johann Sudermann strive to maintain their faith in God. Meanwhile, Paul Tekanin has chosen what he thought to be the path to Utopia, but is instead finding it to be a way of darkness and death.

A sequel to *Calm Before the Storm* by **Janice L. Dick.**
Paper, 400 pages, $14.99; in Canada $23.49

Herald Press

1 800 245-7894 • www.heraldpress.com

God in Arcadia

Gordon Houser

One of the few new TV shows this fall to gain both a popular and critical audience is the CBS drama *Joan of Arcadia*. Joan Girardi, 16, a student at Arcadia High School, runs into God, who comes in various guises—from a teenage boy in jeans to a school-cafeteria worker to a little girl playing ball—and gives her assignments.

You would not expect a show with such a premise to get such attention. Other TV shows have had a religious dimension: *Touched by an Angel*, *Seventh Heaven*. What makes *Joan* (Fridays, 8 p.m. ET) different is partly its tone; it doesn't seem to have an agenda for viewers. Instead the writers play with the idea of God talking to a teenager. The show has humor and doesn't take itself too seriously.

More importantly, the show is good because it sets itself in a family of believable characters and uses good actors. Despite the unsual conceit, most of the show focuses on interactions of members of the Girardi family. The father, Will, is Arcadia's chief of police and wants everything to be OK, though he doesn't know how to make that happen. The mother, Helen, works at the high school and monitors the family's emotions at home. Older brother Kevin is a paraplegic 18 months after a car accident ended his athletic dreams. Younger brother Luke is, according to Joan, a "science geek," whom the family generally ignores.

The repartee, humor and pathos among them is both warm and refreshingly complex. *Joan* offers a realistic portrayal of teenagers and their concerns, my teenage daughter agrees, yet it does not portray the adults as clueless dolts.

Unlike Joan of Arc, whose legend plays a part in a recent episode, this teenage Joan does not go into battle with the forces of evil with a firm assurance. She moves haltingly, full of doubt, worried others think she's crazy.

Joan portrays faith as something difficult yet rewarding, not certain and easy. One fault of the show, like our culture in general, is that it sees religion as primarily an individual experience unrelated to a worshiping community. When Joan tells God she's not religious, he says he wants her to fulfill "her true nature," which has to do with helping others but not with worshiping God.

At the same time, more traditional religion is not ignored. Helen talks with a priest on several occasions about her concerns. And one of Joan's best friend's father is a rabbi. While the show may not take these religious leaders too seriously, at least it portrays them as humans who have some wisdom to offer as well as some humor.

In a culture where people want easy solutions and many Christians want simplistic answers, here is a show that depicts belief as having more to do with asking questions than with getting answers. Joan, like many of us, keeps asking God why he lets bad things happen. God acknowledges the pain of her question yet does not answer.

This is an excellent show for parents and teenage children to watch. Youth groups also might find it useful to watch and discuss.

FILMS

Master and Commander: The Far Side of the World (PG-13) follows the adventures of a British ship during the Napoleanic wars in the early 19th century. Based on two of Patrick O'Brian's historical novels, this well-acted and well-shot film takes us into the lives of its characters as few films do. While it seems to revel in the fighting of two countries, it also shows the human suffering that results.

The Human Stain (R) is about a college professor who loses his job (and his wife) after being charged with racism for an absurd reason. Ironically, Coleman Silk is an African-American who has passed as white since his college days. He tells no one, not even his wife, until he falls in love with a young woman. Though well-acted, the film cannot match the complexity or the voice of Philip Roth's novel.

VIDEOS

Bruce Almighty (PG-13) received positive attention from some Christians when it came out last summer. But it's a typical romantic comedy that uses the idea of God letting a complaining, self-centered man be God for a week. It teaches a nice lesson about caring for others, but it's light fare.

BOOKS

Mary of Nazareth, Prophet of Peace by John Dear (Ave Maria Press, 2003, $9.95) challenges our culture's image of Mary as passive. Instead, Dear writes, "In the Annunciation, the Visitation and the Magnificat [in Luke 1], Mary is the model disciple of contemplative, active and prophetic nonviolence." Luke shows us that Jesus must have learned nonviolence from his mother, Dear writes, and we are called to follow her example.

DISTURBING STATS

- Motorcycle deaths increased by more than 50 percent in Kentucky and 100 percent in Louisiana after those states repealed their mandatory helmet laws.—National Highway Traffic Safety Administration
- Americans spend $240 each month on fast-food chains but only $5 on helping the poor.—*Christianity Today*
- Since 1979, the Arctic ice cap has shrunk by 250 million acres.—NASA
- From 1996-2000, the number of hungry people in the world increased by 18 million to a total of 842 million, reversing a steady drop over the past three decades.—The Food and Agricultural Organization

Use
TheMennonite
in your Sunday school class
or other discussion group.
Go to
www.TheMennonite.org
click on Discussion Guides.

CHEESE FACTORY

It used to be
'round the corner
now it's
'round the clock.

Cheese Factory.com
Cheese Factory.com
Cheese Factory.com

While new ways of doing business have made us more productive than ever, many business tasks have become more complicated. Like choosing and managing benefits for you and your employees. But an MMA professional can help with:

- **Innovative health insurance plans** that provide flexibility and affordability.
- **Retirement plans** that maximize investment dollars.
- **Life and disability insurance** for added peace of mind.

We can even help assure your business will go on when you're no longer punching the clock.

Managing your other business tasks is a *'round-the-clock* proposition. Let MMA help manage your employee benefits. Contact us at **(800) 348-7468** or **www.mma-online.org**.

These products may not be available in all states. Please check with MMA.

MMA®

Stewardship Solutions

************************CAR-RT LOT**C-059
<10086> 58
5100 12/06 205377 0:1 236
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

The Christmas two-step

O come, Desire of nations, bind all peoples in one heart and mind. Bid envy, strife and quarrels cease. Fill the whole world with heaven's peace.
—O Come, O Come, Immanuel (HWB 172)

As Christians who understand that Jesus has always been the reason for Christmas, this season is a time of complexity and, for some, ambivalence. Citizens of both God's kingdom and the culture in which we live, we must be bilingual. We must be bicultural. We must find ways to connect the rich secular traditions of the Yuletide season with the angels' message to some Bethlehem shepherds on a cold winter night 2,000 years ago. For Christians today, late December calls us to a Christmas two-step: a dance between "Joy to the World" and "Jingle Bells."

One example is the ancient, plaintive hymn "O Come, O Come, Immanuel." Sometimes the wordless melody seeps into shopping noises in busy malls or drifts around department store Santas. But what does this centuries-old prayer for Immanuel—God with us—have to do with the energy and bustle of Christmas in our culture?

The temptation is to observe one side of the season and ignore the other. Some of us will focus single-mindedly on the biblical stories surrounding the nativity and attempt to ignore the clutter of tinsel, Christmas trees and reindeer. Others of us will get caught up in the gentle magic of Christmas lights and the relaxed pace of a workaday world that slows down to celebrate with gift-giving and holiday parties.

December calls us to a Christmas two-step: a dance between "Joy to the World" and "Jingle Bells."

But if we are to be witnesses to those around us, then we are called to participate in both. As Christians, we need not play Scrooge to the merriment of our neighbors and colleagues who know only the secular traditions. We may enjoy the many layers of meaning in this season: from St. Nicholas to the Nutcracker Suite. We may add to the Christmas patina with lights in our windows and thoughtful cards. We may give gifts to our colleagues, relax at Christmas parties and let the warmth of the season thaw relationships that remain professionally distant much of the year.

But we must not stop there.

This season is about God coming among us in great humility: an infant lying in a feeding trough being used by animals in a barn because his parents were unable to get him adequate lodging during his first night in this world.

Christmas is about holding up to God our hopes and fears of all the years. It is about bidding God to end all strife and envy among the nations. It is about believing that God will, as the hymn says, fill the whole world with heaven's peace.

But heaven's peace seems far away during this Christmas season. Our world is torn by interminable wars perpetuated by greedy nations and extremists fighting holy wars in the name of religion. The politics—and even our emotions about it all—are so confused that we do not know how to pray about Israel and Palestine, Iraq and Iran, Afghanistan, North Korea, Colombia and the Congo.

Because of our weariness with these endless tragedies, we may be tempted to cease thinking about them. Indeed, this may be the greatest danger for Christians during the Christmas season: to escape into a make-believe winter wonderland and, for several weeks, excuse ourselves from caring because we believe we are entitled to a reprieve during the holidays.

But we are not so entitled. Rather, this can be the best season to witness to our faith with those whose only connection with Jesus is hearing "Away in a Manger" while shopping for the latest computer games or electronic gadget. This is the season to dance between the secular and the sacred. To do so requires great sensitivity and patience.

During World War I, Henry Sloane Coffin added two stanzas to the sixth-century hymn, "O Come, O Come, Immanuel." His other stanza (in addition to the one above) is a prayer for God's Spirit to guide our feet as we do the Christmas two-step:

"O come, thou Wisdom from on high and order all things far and nigh. To us the path of knowledge show, and cause us in thy ways to go."—*ejt*

The next issue of *The Mennonite* will be dated Jan. 6, 2004.

[illegible]

HECKMAN
BINDERY, INC.
Bound-To-Please®
FEB 05
N. MANCHESTER, INDIANA 46962